

in the beginning unto-these-theory created the namespaces and the earth. and the earth was without form, and void; and darkness was upon the face#turnings of the deep. and the ruakh of unto-these-theory moved upon the face#turnings of the waters. and unto-these-theory said, let there be light: and there was light. and unto-these-theory saw the light, that it was good: and unto-these-theory divided the light from the darkness. and unto-these-theory called the light day, and the darkness he called night. and the evening and the morning were the first day. and unto-these-theory said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. and unto-these-theory made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. and unto-these-theory called the firmament heaven. and the evening and the morning were the second day. and unto-these-theory said, let the waters under the namespaces be added together unto one place, and let the dry land appear: and it was so. and unto-these-theory called the dry land earth; and the gathering together of the waters called he seas: and unto-these-theory saw that it was good. and unto-these-theory said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. and the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and unto-these-theory saw that it was good. and the evening and the morning were the third day. and unto-these-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 earth: and it was so. and unto-these-theory made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. and unto-these-theory set them in the firmament of the namespaces to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and unto-these-theory saw that it was good. and the evening and the morning were the fourth day. and unto-these-theory said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. and unto-these-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 unto-these-theory saw that it was good. and unto-these-theory knee-fluffy#blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. and the evening and the morning were the fifth day. and unto-these-theory said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. and unto-these-theory made the beast of the

earth after his kind, and in-them#animal after their kind, and every thing that creepeth upon the earth after his kind: and unto-these-theory saw that it was good. and unto-these-theory said, let us make 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 cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. so unto-these-theory created man in his own image, in the image of unto-these-theory created he him; rememberer and pierced created he them. and unto-these-theory knee-fluffy#blessed them, and unto-these-theory said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. and unto-these-theory said, behold, i have given you every herb bearing seed, which is upon the face#turnings of all the earth, 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 earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, i have given every green herb for meat: and it was so. and unto-these-theory saw every thing that he had made, and, behold, it was very good. and the evening and the morning were the sixth day. thus the namespaces and the earth were finished, and all the zaba of them. and on the seventh day unto-these-theory ended his work which he had made; and he rested on the seventh day from all his work which he had made. and unto-these-theory knee-fluffy#blessed the seventh day, and dedicated it: because that in it he had rested from all his work which unto-these-theory created and made. these are the generations of the namespaces and of the earth when they were created, in the day that yeah-vowels unto-these-theory made the earth and the namespaces, and every plant of the field before#turnings it was in the earth, and every herb of the field before#turnings it grew: for yeah-vowels unto-these-theory had not caused it to rain upon the earth, and there was not a man to till the ground. and there went up a mist from the earth, and watered the whole face#turnings of the ground. and yeah-vowels unto-these-theory formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. and yeah-vowels unto-these-theory planted a garden eastward in eon#eden; and there he put the man whom he had formed. and out of the ground made yeah-vowels unto-these-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 evil. and a river went out of eon#eden to water the garden; and from thence it was parted, and became into four heads. the name of the first is mouth-old#pison: that is it which compasseth the whole land of sick#havalah, where there is gold; and the gold of that land is good: there is bdellium and the that-they#onyx stone. and the name of the second river is emerged#gihon: the same is it that compasseth the whole land of

cush-spindle#ethiopia. and the name of the third river is trunk-palm#hiddekel: that is it which goeth toward the east of assyria. and the fourth river is cow-euphrates#parat. and yeah-vowels unto-these-theory took the man, and put him into the garden of eon#eden to dress it and to keep it. and yeah-vowels unto-these-theory directed the man, saying, of every tree of the garden thou mayest freely eat: and of the tree of the knowledge of good and evil, thou wilt not eat of it: for in the day that thou eatest thereof thou wilt surely die. and yeah-vowels unto-these-theory said, it is not good that the man should be alone; i will make him an help meet for him. and out of the ground yeah-vowels unto-these-theory formed every beast of the field, and every fowl of the air; and brought them unto earth-blood-man#adam to see what he would call them: and whatsoever earth-blood-man#adam called every living creature, that was the name thereof. and earth-blood-man#adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; and for earth-blood-man#adam there was not found an help meet for him. and yeah-vowels unto-these-theory caused a deep sleep to fall upon adam, and he slept: and he took one of his ribs, and closed up the immersed#flesh instead thereof; and the rib, which yeah-vowels unto-these-theory had taken from man, made he a woman, and brought her unto the man. and earth-blood-man#adam said, this is now bone of my bones, and immersed#flesh of my immersed#flesh: 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 immersed#flesh. 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 yeah-vowels unto-these-theory had made. and he said unto the woman, yea, hath unto-these-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: and of the fruit of the tree which is in the midst of the garden, unto-these-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 unto-these-theory doth know that in the day ye eat thereof, then your eyes will be opened, and ye will be as elohim, knowing good and evil. 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 made themselves aprons. and they heard the voice of yeah-vowels unto-these-theory walking in the garden in the cool of the day: and earth-blood-man#adam and his woman hid themselves from the presence of yeah-vowels unto-these-theory amongst the trees of the garden. and yeah-vowels unto-these-theory called unto adam, and said unto him, where art thou? and he said, i heard thy voice in the garden,

and i was afraid, because i was naked; and i hid myself. and he said, who told thee that thou wast naked? hast thou eaten of the tree, whereof i directed thee that thou shouldest 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 yeah-vowels unto-these-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 yeah-vowels unto-these-theory said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly will thou go, and dust will thou eat all the days of thy life: and i will put enmity between thee and the woman, and between thy seed and her seed; it will bruise thy head, and thou wilt bruise his heel. unto the woman he said, i will greatly multiply thy sorrow and thy conception; in sorrow thou wilt bring forth children; and thy desire will be to thy man, and he will rule over thee. and unto earth-blood-man#adam he said, because thou hast hearkened unto the voice of thy woman, and hast eaten of the tree, of which i directed thee, saying, thou wilt not eat of it: cursed is the ground for thy sake; in sorrow wilt thou eat of it all the days of thy life; thorns also and thistles will it bring forth to thee; and thou wilt eat the herb of the field; in the sweat of thy face#turnings wilt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust wilt thou return. and earth-blood-man#adam called his woman's name eve; because she was the mother of all living. unto earth-blood-man#adam also and to his woman did yeah-vowels unto-these-theory make coats of light#skins, and clothed them. and yeah-vowels unto-these-theory said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore yeah-vowels unto-these-theory sent him forth from the garden of eon#eden, to till the ground from whence he was taken. so he drove out the man; and he placed at the east of the garden of eon#eden multi-intern#cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. and earth-blood-man#adam knew biosphere#eve his woman; and she conceived, and bare cell#cain, and said, i have gotten a man from yeah-vowels. and she again bare his brother abel. and vapor#abel was a keeper of going-out#sheep, and cell#cain was a tiller of the ground. and in process of time it came to pass, that cell#cain brought of the fruit of the ground an absorber#rest unto yeah-vowels. and abel, he also brought of the firstlings of his flock and of the fat thereof. and yeah-vowels had respect unto vapor#abel and to his absorber#rest: and unto cell#cain and to his absorber#rest he had not respect. and cell#cain was very wroth, and his countenance fell. and yeah-vowels said unto cell#cain, why art thou wroth? and why is thy countenance fallen? if thou doest well, wilt thou not be accepted? and if thou doest not well, miss lieth at the opening. and unto thee will be his desire, and thou wilt rule over him. and cell#cain talked with vapor#abel his

brother: and it came to pass, when they were in the field, that cell#cain rose up against vapor#abel his brother, and slew him. and yeah-vowels said unto cell#cain, where is vapor#abel 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 ground. 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 ground, it will not henceforth yield unto thee her strength; a fugitive and a vagabond wilt thou be in the earth. and cell#cain said unto yeah-vowels, my punishment is greater than i can bear. behold, thou hast driven me out this day from the face#turnings of the earth; and from thy face#turnings will i be hid; and i will be a fugitive and a vagabond in the earth; and it will come to pass, that every one that findeth me will slay me. and yeah-vowels said unto him, therefore whosoever slayeth cell#cain, vengeance will be taken on him sevenfold. and yeah-vowels set a mark upon cell#cain, lest any finding him should kill him. and cell#cain went out from the presence of yeah-vowels, and dwelt in the land of nomadic#nodi, on the east of eon#eden. and cell#cain knew his woman; and she conceived, and bare teach#enoch: and he between#build a light#city, and called the name of the light#city, after the name of his son, teach#enoch. and unto teach#enoch was born descend-bronze#irad: and descend-bronze#irad begat from-live#theory: and from-live#theory begat weakening#theory: and weakening#theory begat fool#lamech. and fool#lamech took unto him two women: the name of the one was witness#adah, and the name of the other shadow#zillah. and witness#adah bare spend-time#jabal: he was the father of such as dwell in tents, and of such as have cattle. and his brother's name was river#jubil: he was the father of all such as handle the harp and organ. and shadow#zillah, she also bare seasoned-cell#tubalcain, an instructor of every artificer in brass and iron: and the sister of seasoned-cell#tubalcain was pleasant#naamah. and fool#lamech said unto his women, witness#adah and shadow#zillah, hear my voice; ye women of fool#lamech, hearken unto my speech: for i have slain a man to my wounding, and a young man to my hurt. if cell#cain will be avenged sevenfold, truly fool#lamech seventy and sevenfold. and earth-blood-man#adam knew his woman again; and she bare a son, and called his name seth: for unto-these-theory, said she, hath appointed me another seed instead of abel, whom cell#cain slew. and to seth, to him also there was born a son; and he called his name man#enos: then began men to call upon the name of yeah-vowels. this is the book of the generations of adam. in the day that unto-these-theory created man, in the likeness of unto-these-theory made he him; rememberer and pierced created he them; and knee-fluffy#blessed them, and called their name adam, in the day when they were created. and earth-blood-man#adam lived an hundred and thirty years, and begat a between#boy in his own likeness, and after his image; and called his name seth: and

the days of earth-blood-man#adam after he had begotten set#seth were eight hundred years: and he begat between#boys and between#daughters: and all the days that earth-blood-man#adam lived were nine hundred and thirty years: and he died. and set#seth lived an hundred and five years, and begat man#enos: and set#seth lived after he begat man#enos eight hundred and seven years, and begat between#boys and between#daughters: and all the days of set#seth were nine hundred and twelve years: and he died. and man#enos lived ninety years, and begat mourned#cainan: and man#enos lived after he begat mourned#cainan eight hundred and fifteen years, and begat between#boys and between#daughters: and all the days of man#enos were nine hundred and five years: and he died. and mourned#cainan lived seventy years and begat praise-theory#mahalaleel: and mourned#cainan lived after he begat praise-theory#mahalaleel eight hundred and forty years, and begat between#boys and between#daughters: and all the days of mourned#cainan were nine hundred and ten years: and he died. and praise-theory#mahalaleel lived sixty and five years, and begat come-down#jared: and praise-theory#mahalaleel lived after he begat come-down#jared eight hundred and thirty years, and begat between#boys and between#daughters: and all the days of praise-theory#mahalaleel were eight hundred ninety and five years: and he died. and come-down#jared lived an hundred sixty and two years, and he begat teach#enoch: and come-down#jared lived after he begat teach#enoch eight hundred years, and begat between#boys and between#daughters: and all the days of come-down#jared were nine hundred sixty and two years: and he died. and teach#enoch lived sixty and five years, and begat death-brings#methuselah: and teach#enoch walked with unto-these-theory after he begat death-brings#methuselah three hundred years, and begat between#boys and between#daughters: and all the days of teach#enoch were three hundred sixty and five years: and teach#enoch walked with unto-these-theory: and he was not; for unto-these-theory took him. and death-brings#methuselah lived an hundred eighty and seven years, and begat fool#lamech. and death-brings#methuselah lived after he begat fool#lamech seven hundred eighty and two years, and begat between#boys and between#daughters: and all the days of death-brings#methuselah were nine hundred sixty and nine years: and he died. and fool#lamech lived an hundred eighty and two years, and begat a son: and he called his name rest#noah, saying, this same will comfort us concerning our work and toil of our hands, because of the ground which yeah-vowels hath cursed. and fool#lamech lived after he begat rest#noah five hundred ninety and five years, and begat between#boys and between#daughters: and all the days of fool#lamech were seven hundred seventy and seven years: and he died. and rest#noah was five hundred years old: and rest#noah begat shem, hot#ham, and beautiful#japheth. and it came to pass, when men began to multiply on the face#turnings

of the earth, and between#daughters were born unto them, that the between#boys of unto-these-theory saw the between#daughters of men that they were fair; and they took them women of all which they chose. and yeah-vowels said, my ruakh will not always strive with man, for that he also is immersed#flesh: yet his days will be an hundred and twenty years. there were let-to#weak#giants in the earth in those days; and also after that, when the between#boys of unto-these-theory came in unto the between#daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. and unto-these-theory saw that the badness#rah of man was great in the earth, and that every imagination of the thoughts of his heart was only toilsome#bad continually. and it repented yeah-vowels that he had made man on the earth, and it grieved him at his heart. and yeah-vowels 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 made them. and rest#noah found attractiveness-grace in the eyes of yeah-vowels. these are the generations of rest#noah: rest#noah was a just man and perfect in his generations, and rest#noah walked with unto-these-theory. and rest#noah begat three between#boys, shem, hot#ham, and beautiful#japheth. the earth also was corrupt before#turnings unto-these-theory, and the earth was filled with violence. and unto-these-theory looked upon the earth, and, behold, it was corrupt; for all immersed#flesh had corrupted his way upon the earth. and unto-these-theory said unto rest#noah, the end of all immersed#flesh is come before#turnings me; for the earth is filled with violence through them; and, behold, i will destroy them with the earth. make thee an ark of gopher wood; rooms will thou make in the ark, and will pitch it within and without with pitch. and this is the fashion which thou will make 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 make 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 make it. and, behold, i, even i, do bring a flood of waters upon the earth, to destroy all immersed#flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth will die. and with thee will i establish my alignment; and thou will come into the ark, thou, and thy between#boys, and thy woman, and thy between-boys' women with thee. and of every living thing of all immersed#flesh, two of every sort will thou bring into the ark, to keep them alive with thee; they will be rememberer and pierced. of fowls after their kind, and of in-them#animal after their kind, of every creeping thing of the earth after his kind, two of every sort will come unto thee, to keep them alive. and take thou unto thee of all food that is eaten, and thou will gather it to thee; and it will be for food for thee, and for them. thus did rest#noah; according to all that unto-these-theory

directed him, so did he. and yeah-vowels said unto rest#noah, come thou and all thy daughter#bayt into the ark; for thee have i seen right before#turnings me in this generation. of every bright beast thou will take to thee by sevens, the rememberer and his pierced: and of beasts that are not bright by two, the rememberer and his pierced. of fowls also of the air by sevens, the rememberer and the pierced; to keep seed alive upon the face#turnings of all the earth. for yet seven days, and i will cause it to rain upon the earth forty days and forty nights; and every living substance that i have made will i destroy from off the face#turnings of the earth. and rest#noah did according unto all that yeah-vowels directed him. and rest#noah was six hundred years old when the flood of waters was upon the earth. and rest#noah went in, and his between#boys, and his woman, and his between-boys' women with him, into the ark, because of the waters of the flood. of bright beasts, and of beasts that are not bright, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto rest#noah into the ark, the rememberer and the pierced, as unto-these-theory had directed rest#noah. and it came to pass after seven days, that the waters of the flood were upon the earth. in the six hundredth year of rest-noah'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 earth forty days and forty nights. in the selfsame day entered rest#noah, and shem, and hot#ham, and beautiful#japheth, the between#boys of rest#noah, and rest-noah's woman, and the three women of his between#boys with them, into the ark; they, and every beast after his kind, and all the in-them#animal after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. and they went in unto rest#noah into the ark, two and two of all immersed#flesh, wherein is the breath of life. and they that went in, went in rememberer and pierced of all immersed#flesh, as unto-these-theory had directed him: and yeah-vowels shut him in. and the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. and the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face#turnings of the waters. and the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. fifteen cubits upward did the waters prevail; and the mountains were covered. and all immersed#flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, 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 ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and rest#noah only remained alive, and

they that were with him in the ark. and the waters prevailed upon the earth an hundred and fifty days. and unto-these-theory remembered rest#noah, and every living thing, and all the in-them#animal that was with him in the ark: and unto-these-theory made a wind to pass over the earth, 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 earth continually: and after the end of the hundred and fifty days the waters were abated. and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of appeal#ararat. and the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. and it came to pass at the end of forty days, that rest#noah opened the window of the ark which he had made: and he sent forth a evening#raven, which went forth to and fro, until the waters were dried up from off the earth. also he sent forth a dove from him, to see if the waters were abated from off the face#turnings of the ground; and the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face#turnings of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. and he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so rest#noah knew that the waters were abated from off the earth. 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 earth: and rest#noah removed the covering of the ark, and looked, and, behold, the face#turnings of the ground was dry. and in the second month, on the seven and twentieth day of the month, was the earth dried. and unto-these-theory spake unto rest#noah, saying, go forth of the ark, thou, and thy woman, and thy between#boys, and thy between-boys' women with thee. bring forth with thee every living thing that is with thee, of all immersed#flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. and rest#noah went forth, and his between#boys, and his woman, and his between-boys' women with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. and rest#noah between#build a kitchen#butcher unto yeah-vowels; and took of every bright beast, and of every bright fowl, and qrbcd burnt qrbcs on the kitchen#butcher. and yeah-vowels smelled a sweet savor; and yeah-vowels said in his heart, i will not again curse the ground any more for man's sake; for the imagination of man's heart is toilsome#bad from his youth; neither will i again hit any more every thing living, as i have done. while the earth

remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not cease. and unto-these-theory knee-fluffy#blessed rest#noah and his between#boys, and said unto them, be fruitful, and multiply, and replenish the earth. and the fear of you and the dread of you will be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, 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. and immersed#flesh 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 unto-these-theory made he man. and you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. and unto-these-theory spake unto rest#noah, and to his between#boys with him, saying, and i, behold, i establish my alignment with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. and i will establish my alignment with you, neither will all immersed#flesh be cut off any more by the waters of a flood; neither will there any more be a flood to destroy the earth. and unto-these-theory said, this is the token of the alignment 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 alignment between me and the earth. and it will come to pass, when i bring a cloud over the earth, that the bow will be seen in the cloud: and i will remember my alignment, which is between me and you and every living creature of all immersed#flesh; and the waters will no more become a flood to destroy all immersed#flesh. and the bow will be in the cloud; and i will look upon it, that i may remember the everlasting alignment between unto-these-theory and every living creature of all immersed#flesh that is upon the earth. and unto-these-theory said unto rest#noah, this is the token of the alignment, which i have established between me and all immersed#flesh that is upon the earth. and the between#boys of rest#noah, that went forth of the ark, were shem, and hot#ham, and beautiful#japheth: and hot#ham is the father of trade#canaan. these are the three between#boys of rest#noah: and of them was the whole earth overspread. and rest#noah began to be an manman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. and hot#ham, the father of trade#canaan, saw the nakedness of his father, and told his two brethren without. and name#shem and beautiful#japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their turnings#faces were backward, and they

saw not their father's nakedness. and rest#noah awoke from his wine, and knew what his younger between#boy had done unto him. and he said, cursed be trade#canaan; a worker of workers will he be unto his brethren. and he said, knee-fluffy#blessed be yeah-vowels unto-these-theory of shem; and trade#canaan will be his worker. unto-these-theory will enlarge beautiful#japheth, and he will dwell in the tents of shem; and trade#canaan will be his worker. and rest#noah lived after the flood three hundred and fifty years. and all the days of rest#noah were nine hundred and fifty years: and he died. now these are the generations of the between#boys of rest#noah, shem, hot#ham, and beautiful#japheth: and unto them were between#boys born after the flood. the between#boys of beautiful#japheth; final#gomer, and from-roof#magog, and every#madai, and mud-greece#javan, and world#tubal, and duration#meshech, and corn#tiras. and the between#boys of final#gomer; fire-conference#ashkenaz, and cowshed#riphath, and produced#togarmah. and the between#boys of mud-greece#javan; theory-kneading#elishah, and cypress-cedar#tarshish, stains#kittim, and nipple-dudes#dodanim. by these were the isles of the nations divided in their lands; every one after his tongue, after their families, in their nations. and the between#boys of hot#ham; cush, and egypt, and bread-female-genitalia#phut, and trade#canaan. and the between#boys of cush; grandpa#seba, and sick#havilah, and grandma#sabta, and thunder-mane#raamah, and sabtecha: and the between#boys of thunder-mane#raamah; coming#sheba, and breast-discuss#dedan. and spindle#cush begat rebellious#nimrod: he began to be a mighty one in the earth. he was a mighty hunter before#turnings yeah-vowels: wherefore it is said, even as rebellious#nimrod the mighty hunter before#turnings yeah-vowels. and the beginning of his kingdom was old#babel, and lasting-uruk#erech, and jug#accad, and all-lodgings#calneh, in the land of youth#shinar. out of that land went forth beech#asshur, and between#build house-pasture#nineveh, and the light#city wide-area#rehoboth, and out-of-date#calah, and bridle#resen between house-pasture#nineveh and out-of-date#calah: the same is a great light#city. and egypt begat birth#ludim, and grapes#anamim, and blades#lehabim, and open#naphthum, and solutions#patriusim, and as-forgiveness#casluhim, (out of whom came invaders#philistim,) and but-tons#caphtorim. and trade#canaan begat side-by-side#sidon his first born, and bold#heth, and the trampler#jebusite, and the talker#amorite, and the emotional#girgasite, and the experience#hivite, and the ground#araktie, and the bush#sinite, and the bronze#arvadite, and the wool#zemarite, and the heat#hamathite: and afterward were the families of the trader#canaanites spread abroad. and the border of the trader#canaanites was from side-by-side#sidon, as thou comest to tow#gerar, unto courage-goat#gaza; as thou goest, unto splint-blood#sodom, and sheaves#gomorra, and earth#admah, and swollen#zeboim, even

unto watch#lasha. these are the between#boys of hot#ham, after their families, after their tongues, in their countries, and in their nations. unto name#shem also, the father of all the children of pass#eber, the brother of beautiful#japheth the elder, even to him were children born. the children of shem; youth#elam, and beech#asshur, and breast#arpakshad, and frozen-hail#lud, and high#aram. and the children of high#aram; uz, and hul, and loosened-winepress#gether, and draw#mash. and breast#arpakshad begat send#salah; and send#salah begat pass#eber. and unto pass#eber were born two between#boys: the name of one was divided#peleg; for in his days was the earth divided; and his brother's name was little#joktan. and little#joktan begat measured-mute#almodad, and stubble#sheleph, and yard-death#hazarmaveth, and jerah, and their-generation#hadoram, and used-up#uzal, and herpalm#diklah, and worn#out, and my-father-from-theory#abimaiel, and coming#sheba, and ash#ophir, and sick#havilah, and crying#jobab: all these were the between#boys of little#joktan. and their dwelling was from load#mesha, as thou goest unto book#sephar a mount of the east. these are the between#boys of shem, after their families, after their tongues, in their lands, after their nations. these are the families of the between#boys of rest#noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. and the whole earth was of one language, and of one speech. and it came to pass, as they journeyed from the east, that they found a plain in the land of youth#shinar; and they dwelt there. and they said one to another, go to, let us make l-medium#brick, and burn them thoroughly. and they had l-medium#brick for stone, and slime had they for mortar. and they said, go to, let us between#build us a light#city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face#turnings of the whole earth. and yeah-vowels came down to see the light#city and the tower, which the children of men between#build. and yeah-vowels said, behold, the with-mum#people 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 imagined to do. go to, let us go down, and there confound their language, that they may not understand one another's speech. so yeah-vowels scattered them abroad from thence upon the face#turnings of all the earth: and they left off to between#build the light#city. therefore is the name of it called old#babel; because yeah-vowels did there confound the language of all the earth: and from thence did yeah-vowels scatter them abroad upon the face#turnings of all the earth. these are the generations of shem: name#shem was an hundred years old, and begat breast#arpakshad two years after the flood: and name#shem lived after he begat breast#arpakshad five hundred years, and begat between#boys and between#daughters. and breast#arpakshad lived five and thirty years,

and begat send#salah: and breast#arphakshad lived after he begat send#salah four hundred and three years, and begat between#boys and between#daughters. and send#salah lived thirty years, and begat pass#eber: and send#salah lived after he begat pass#eber four hundred and three years, and begat between#boys and between#daughters. and pass#eber lived four and thirty years, and begat divided#peleg: and pass#eber lived after he begat divided#peleg four hundred and thirty years, and begat between#boys and between#daughters. and divided#peleg lived thirty years, and begat reu: and divided#peleg lived after he begat buddy#reu two hundred and nine years, and begat between#boys and between#daughters. and buddy#reu lived two and thirty years, and begat immersed-moment#serug: and buddy#reu lived after he begat immersed-moment#serug two hundred and seven years, and begat between#boys and between#daughters. and immersed-moment#serug lived thirty years, and begat snore#nahor: and immersed-moment#serug lived after he begat snore#nahor two hundred years, and begat between#boys and between#daughters. and snore#nahor lived nine and twenty years, and begat effort#terah: and snore#nahor lived after he begat effort#terah an hundred and nineteen years, and begat between#boys and between#daughters. and effort#terah lived seventy years, and begat organ-boner#abram, snore#nahor, and conceived-gladness#haran. now these are the generations of effort#terah: effort#terah begat organ-boner#abram, snore#nahor, and conceived-gladness#haran; and conceived-gladness#haran begat lot, and conceived-gladness#haran died before#turnings his father effort#terah in the land of his nativity, in light#ur of the as-genies#kasidim. and organ-boner#abram and snore#nahor took them women: the name of organ-boner-abram's woman was my-soakedness#sarai; and the name of snore-nahor's woman, queen#milcah, the bayt#daughter of conceived-gladness#haran, the father of queen#milcah, and the father of anoint-sum#iscah. and my-soakedness#sarai was barren; she had no child. and effort#terah took organ-boner#abram his son, and cover#lot the between#boy of conceived-gladness#haran his son's son, and my-soakedness#sarai his bayt#daughter in torah, his between#boy organ-boner-abram's woman; and they went forth with them from light#ur of the as-genies#kasidim, to go into the land of trade#canaan; and they came unto conceived-gladness#haran, and dwelt there. and the days of effort#terah were two hundred and five years: and effort#terah died in conceived-gladness#haran. now yeah-vowels had said unto organ-boner#abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that i will show thee: and i will make of thee a great nation, and i will knee-fluffy#bless thee, and make thy name great; and thou wilt be a knee-fluffy#blessing: and i will knee-fluffy#bless them that knee-fluffy#bless thee, and curse him that curseth thee: and in thee will all families of the earth be knee-fluffy#blessed. so organ-

boner#abram departed, as yeah-vowels had spoken unto him; and cover#lot went with him: and organ-boner#abram was seventy and five years old when he departed out of conceived-gladness#haran. and organ-boner#abram took my-soakedness#sarai his woman, and cover#lot his brother's son, and all their substance that they had added, and the beings that they had gotten in conceived-gladness#haran; and they went forth to go into the land of trade#canaan; and into the land of trade#canaan they came. and organ-boner#abram passed through the land unto the place of shoulder#sichem, unto the plain of teacher#moreh. and the trader#canaanite was then in the land. and yeah-vowels appeared unto organ-boner#abram, and said, unto thy seed will i give this land: and there between#build he an kitchen#butcher unto yeah-vowels, who appeared unto him. and he removed from thence unto a mountain on the east of house-theory#bethel, and pitched his tent, having house-theory#bethel on the sea#west, and hai on the east: and there he between#build an kitchen#butcher unto yeah-vowels, and called upon the name of yeah-vowels. and organ-boner#abram journeyed, going on still toward the dry#south. and there was a famine in the land: and organ-boner#abram went down into 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 narrows-create#mizraim, that he said unto my-soakedness#sarai his woman, behold now, i know that thou art a fair woman to look upon: therefore it will come to pass, when the narrows-create#mizraimians will see thee, that they will say, this is his woman: and they will kill me, and they will save thee alive. say, i pray thee, thou art my sister: that it may be well with me for thy sake; and my being will live because of thee. and it came to pass, that, when organ-boner#abram was come into narrows-create#mizraim, the narrows-create#mizraimians beheld the woman that she was very fair. the immersed#princes also of big-house#pharaoh saw her, and commended her before#turnings pharaoh: and the woman was taken into pharaoh's house. and he entreated organ-boner#abram well for her sake: and he had going-out#sheep, and wall#oxen, and he asses, and workers, and mothers#maid, and she asses, and ripen#camels. and yeah-vowels plagued big-house#pharaoh and his daughter#bayt with great plagues because of my-soakedness#sarai organ-boner-abram's woman. and big-house#pharaoh called organ-boner#abram and said, what is this that thou hast done unto me? why didst thou not tell me that she was thy woman? why saidst thou, she is my sister? so i might have taken her to me to woman: now therefore behold thy woman, take her, and go thy way. and big-house#pharaoh directed his men concerning him: and they sent him away, and his woman, and all that he had. and organ-boner#abram went up out of narrows-create#mizraim, he, and his woman, and all that he had, and cover#lot with him, into the dry#south. and organ-boner#abram was very rich in cattle, in silver, and in gold. and he went on his journeys from

the dry#south even to house-theory#bethel, unto the place where his tent had been at the beginning, between house-theory#bethel and hai; unto the place of the kitchen#butcher, which he had make there at the first: and there organ-boner#abram called on the name of yeah-vowels. and cover#lot also, which went with organ-boner#abram, had flocks, and herds, and tents. and the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. and there was a strife between the herdmen of organ-boner-abram's in-them#animal and the herdmen of lot's cattle: and the trader#canaanite and the unvalled#perizzite dwelled then in the land. and organ-boner#abram said unto lot, let there be no strife, i pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. is not the whole land before#turnings thee? separate thyself, i pray thee, from me: if thou wilt take the left hand, then i will go to the right; or if thou depart to the right hand, then i will go to the left. and cover#lot lifted up his eyes, and beheld all the plain of its-going-down#jordan, that it was well watered every where, before#turnings yeah-vowels destroyed splint-blood#sodom and sheaves#gomorra, even as the garden of yeah-vowels, like the land of narrows-create#mizraim, as thou comest unto grief#zoar. then cover#lot chose him all the plain of its-going-down#jordan; and cover#lot journeyed east: and they separated themselves the one from the other. organ-boner#abram dwelled in the land of trade#canaan, and cover#lot dwelled in the cities of the plain, and pitched his tent toward splint-blood#sodom. and the men of splint-blood#sodom were evil and fauters before#turnings yeah-vowels exceedingly. and yeah-vowels said unto organ-boner#abram, after that cover#lot was separated from him, lift up now thine eyes, and look from the place where thou art hide#northward, and dry#southward, and eastward, and sea#westward: for all the land which thou seest, to thee will i give it, and to thy seed for ever. and i will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, 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 organ-boner#abram removed his tent, and came and dwelt in the plain of see-bitter#mamre, which is in friend-joy#hebron, and between#built there an kitchen#butcher unto yeah-vowels. and it came to pass in the days of falling-mother-shelf#amraphel moloch#king of youth#shinar, lion-smell#arioch moloch#king of hazel#ellasar, pot-sheaves#chedorlaomer moloch#king of youth#elam, and throw#tidal moloch#king of nations; that these made war with in-the-bad#bera moloch#king of splint-blood#sodom, and with in-the-evil#birscha moloch#king of sheaves#gomorra, changing-dad#shinab moloch#king of earth#admah, and name-dick#shemeber moloch#king of gazelles#zeboim, and the moloch#king of swallow#bela, which is grief#zoar. all these were joined together in the vale of demons#siddim,

which is the salt sea. twelve years they worked pot-sheave#chedorlaomer, and in the thirteenth year they rebelled. and in the fourteenth year came pot-sheave#chedorlaomer, and the kings that were with him, and smote the ghosts#rephaim in you-gave-fire#ashteroth horns#karnaim, and the moves#zuzim in hot#ham, and the horrors#emim in equal#shaveh cold-cities#kiriathaim, and the mountain#horites in their mount hair-style#seir, unto elparan, which is by the mdbar. and they returned, and came to eye-well-of-referee#enmishpat, which is kadesh, and smote all the country of the labouring#amalekites, and also the talker#amorites, that dwelt in gravel-date#hazezontamar. and there went out the moloch#king of splint-blood#sodom, and the moloch#king of sheaves#gomorra, and the moloch#king of earth#admah, and the moloch#king of gazelles#zeboim, and the moloch#king of swallow#bela (the same is grief#zoar;) and they joined battle with them in the vale of demons#siddim; with pot-sheave#chedorlaomer the moloch#king of youth#elam, and with throw#tidal moloch#king of nations, and falling-mother-shelf#amraphel moloch#king of youth#shinar, and lion-smell#arioch moloch#king of hazel#ellasar; four kings with five. and the vale of demons#siddim was full of slime pits; and the kings of splint-blood#sodom and sheaves#gomorra fled, and fell there; and they that remained fled to the mountain. and they took all the goods of splint-blood#sodom and sheaves#gomorra, and all their victuals, and went their way. and they took lot, organ-boner-abram's brother's son, who dwelt in splint-blood#sodom, and his goods, and departed. and there came one that had escaped, and told organ-boner#abram the cross-over#hebrew; for he dwelt in the plain of see-bitter#mamre the talker#amomite, brother of fire-all#eshcol, and brother of candle#aner: and these were confederate with organ-boner#abram. and when organ-boner#abram heard that his brother was taken captive, he armed his trained workers, born in his own house, three hundred and eighteen, and pursued them unto dan. and he divided himself against them, he and his workers, by night, and smote them, and pursued them unto obligation#hobab, which is on the left hand of blood-bag#damascus. and he brought back all the goods, and also brought again his brother lot, and his goods, and the women also, and the with-mum#people. and the moloch#king of splint-blood#sodom went out to meet him after his return from the slaughter of pot-sheave#chedorlaomer, and of the kings that were with him, at the valley of equal#shaveh, which is the king's dale. and right-king#melchizedek moloch#king of peace-complete#salem brought forth bread and wine: and he was the darkener#server of the most high unto these-theory. and he knee-fluffy#blessed him, and said, knee-fluffy#blessed be organ-boner#abram of the most high unto these-theory, possessor of namespaces and earth: and knee-fluffy#blessed be the most high unto these-theory, which hath delivered thine fathers#enemies into thy hand. and



he gave him tithes of all. and the moloch#king of splint-blood#sodom said unto organ-boner#abram, give me the persons, and take the goods to thyself. and organ-boner#abram said to the moloch#king of splint-blood#sodom, i have lift up mine hand unto yeah-vowels, the most high unto-these-theory, the possessor of namespaces and earth, 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 made organ-boner#abram rich: save only that which the young men have eaten, and the portion of the men which went with me, candle#aner, fire-all#eshcol, and see-bitter#mamre; let them take their portion. after these things the dbr of yeah-vowels came unto organ-boner#abram in a vision, saying, fear not, organ-boner#abram: i am thy shield, and thy exceeding great reward. and organ-boner#abram said, yeah-vowels unto-these-theory, what wilt thou give me, seeing i go childless, and the steward of my daughter#bayt is this my-theory-helps#eliezer of blood-bag#damascus? and organ-boner#abram said, behold, to me thou hast given no seed: and, lo, one born in my daughter#bayt is mine heir. and, behold, the dbr of yeah-vowels came unto him, saying, this will not be thine heir; and 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 heaven, and tell the stars, if thou be able to number them: and he said unto him, so will thy seed be. and he was coached by in yeah-vowels; and he counted it to him for being right. and he said unto him, i am yeah-vowels that brought thee out of light#ur of the as-genies#kasidim, to give thee this land to inherit it. and he said, yeah-vowels unto-these-theory, whereby will i know that i will inherit it? and he said unto him, take me an heifer of three years old, and a she intense#goat of three years old, and a voiceless#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: and the birds divided he not. and when the fowls came down upon the carcasses, organ-boner#abram drove them away. and when the sun was going down, a deep sleep fell upon organ-boner#abram; and, lo, an horror of great darkness fell upon him. and he said unto organ-boner#abram, know of a surety that thy seed will be a stranger in a land that is not theirs, and will work for them; and they will afflict them four hundred years; and also that nation, whom they will work, will i lip#decide: and afterward will they come out with great substance. and thou will go to thy fathers in peace; thou will be buried in a good old age. and in the fourth generation they will come hither again: for the torment of the talker#amorites is not yet full. and it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. in the same day yeah-vowels made a alignment with organ-boner#abram, saying, unto thy seed have i given this land, from the river of narrows-create#mizraim unto the great river, the river cow-euphrates#parat: the nest#kenites, and

the kenizzites, and the anterior#kadmonites, and the tusk#hittites, and the unwall#perizzites, and the ghosts#rephaim, and the talker#amorites, and the trader#canaanites, and the emotional#girgashites, and the trampler#jebusites. now my-soakedness#sarai organ-boner-abram's woman bare him no children: and she had an handmaid, an narrows-create#mizraimian, whose name was migrate#hagar. and my-soakedness#sarai said unto organ-boner#abram, behold now, yeah-vowels hath restrained me from bearing: i pray thee, go in unto my maid; it may be that i may obtain children by her. and organ-boner#abram hearkened to the voice of my-soakedness#sarai. and my-soakedness#sarai organ-boner-abram's woman took migrate#hagar her maid the narrows-create#mizraimian, after organ-boner#abram had dwelt ten years in the land of trade#canaan, and gave her to her man organ-boner#abram to be his woman. and he went in unto migrate#hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. and my-soakedness#sarai said unto organ-boner#abram, my wrong be upon thee: i have given my maid into thy bosom; and when she saw that she had conceived, i was despised in her eyes: yeah-vowels lip#decide between me and thee. and organ-boner#abram said unto my-soakedness#sarai, behold, thy maid is in thine hand; do to her as it pleaseth thee. and when my-soakedness#sarai dealt hardly with her, she fled from her face. and the messenger#angel of yeah-vowels found her by a fountain of water in the mdbar, by the fountain in the way to wall#shur. and he said, migrate#hagar, my-soakedness#sarai's maid, whence camest thou? and whither wilt thou go? and she said, i flee from the face#turnings of my mistress my-soakedness#sarai. and the messenger#angel of yeah-vowels said unto her, return to thy mistress, and submit thyself under her hands. and the messenger#angel of yeah-vowels said unto her, i will multiply thy seed exceedingly, that it will not be numbered for multitude. and the messenger#angel of yeah-vowels said unto her, behold, thou art with child and will bear a son, and will call his name theory-hears#ishmael; because yeah-vowels hath heard thy affliction. and he will be a wild man; his hand will be against every man, and every man's hand against him; and he will dwell in the presence of all his brethren. and she called the name of yeah-vowels that spake unto her, thou unto-these-theory seest me: for she said, have i also here looked after him that seeth me? wherefore the well was called well-cheek-see-beerlahai#roi; behold, it is between dedicated#kadesh and hail#bered. and migrate#hagar bare organ-boner#abram a son: and organ-boner#abram called his son's name, which migrate#hagar bare, theory-hears#ishmael. and organ-boner#abram was fourscore and six years old, when migrate#hagar bare theory-hears#ishmael to organ-boner#abram. and when organ-boner#abram was ninety years old and nine, yeah-vowels appeared to organ-boner#abram, and said unto him, i am the almighty unto-these-theory; walk before#turnings me, and be thou perfect. and i will make my

alignment between me and thee, and will multiply thee exceedingly. and organ-boner#abram fell on his face: and unto-these-theory talked with him, saying, as for me, behold, my alignment is with thee, and thou will be a father of many nations. neither will thy name any more be called organ-boner#abram, and thy name will be their-organ-dick#abraham; 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 alignment between me and thee and thy seed after thee in their generations for an everlasting alignment, to be a unto-these-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 trade#canan, for an everlasting possession; and i will be their unto-these-theory. and unto-these-theory said unto their-organ-dick#abraham, thou will keep my alignment therefore, thou, and thy seed after thee in their generations. this is my alignment, 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 immersed#flesh of your foreskin; and it will be a token of the alignment 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 alignment will be in your immersed#flesh for an everlasting alignment. and the foreskinned man child whose immersed#flesh of his foreskin is not write#circumcised, that being will be cut off from his with-mum#people; he hath broken my alignment. and unto-these-theory said unto their-organ-dick#abraham, as for my-soakedness#sarah thy woman, thou will not call her name my-soakedness#sarah, and her-immersedness#sarah will her name be. and i will knee-fluffy#bless her, and give thee a between#boy also of her: yea, i will knee-fluffy#bless her, and she will be a mother of nations; kings of with-mum#people will be of her. then their-organ-dick#abraham fell upon his face, and laughed, and said in his heart, will a child be born unto him that is an hundred years old? and will her-immersedness#sarah, that is ninety years old, bear? and their-organ-dick#abraham said unto unto-these-theory, o that theory-hears#ishmael might live before#turnings thee! and unto-these-theory said, her-immersedness#sarah thy woman will bear thee a between#boy indeed; and thou will call his name laughter#isaac: and i will establish my alignment with him for an everlasting alignment, and with his seed after him. and as for theory-hears#ishmael, i have heard thee: behold, i have knee-fluffy#blessed him, and will make him fruitful, and will multiply him exceedingly; twelve immersed#princes will he beget, and i will make him a great nation. and my alignment will i establish with laughter#isaac, which her-immersedness#sarah will bear unto thee

at this set time in the next year. and he left off talking with him, and unto-these-theory went up from their-organ-dick#abraham. and their-organ-dick#abraham took theory-hears#ishmael his son, and all that were born in his house, and all that were bought with his money, every rememberer among the men of their-organ-dick-abraham's house; and write#circumcised the immersed#flesh of their foreskin in the selfsame day, as unto-these-theory had said unto him. and their-organ-dick#abraham was ninety years old and nine, when he was write#circumcised in the immersed#flesh of his foreskin. and theory-hears#ishmael his between#boy was thirteen years old, when he was write#circumcised in the immersed#flesh of his foreskin. in the selfsame day was their-organ-dick#abraham write#circumcised, and theory-hears#ishmael his son. and all the men of his house, born in the house, and bought with money of the stranger, were write#circumcised with him. and yeah-vowels appeared unto him in the plains of see-bitter#mamre: and he sat in the tent opening in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent opening, and bowed himself toward the ground, and said, my base#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, and rest yourselves under the tree: and i will fetch a morsel of bread, and comfort ye your hearts; after that ye will pass on: for therefore are ye come to your worker. and they said, so do, as thou hast said. and their-organ-dick#abraham hastened into the tent unto her-immersedness#sarah, and said, make ready quickly three measures of fine meal, knead it, and make slang#cakes upon the hearth. and their-organ-dick#abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. and he took butter, and milk, and the calf which he had dressed, and set it before#turnings them; and he stood by them under the tree, and they did eat. and they said unto him, where is her-immersedness#sarah thy woman? and he said, behold, in the tent. and he said, i will certainly return unto thee according to the time of life; and, lo, her-immersedness#sarah thy woman will have a son. and her-immersedness#sarah heard it in the tent opening, which was behind him. now their-organ-dick#abraham and her-immersedness#sarah were old and well stricken in age; and it ceased to be with her-immersedness#sarah after the manner of women. therefore her-immersedness#sarah laughed within herself, saying, after i am waxed old will i have pleasure, my base#lord being old also? and yeah-vowels said unto their-organ-dick#abraham, wherefore did her-immersedness#sarah laugh, saying, will i of a surety bear a child, which am old? is any thing too hard for yeah-vowels? at the time appointed i will return unto thee, according to the time of life, and her-immersedness#sarah will have a son. then her-immersedness#sarah denied, saying, i laughed not; for she was afraid. and he said, nay;

and thou didst laugh. and the men rose up from thence, and looked toward splint-blood#sodom: and their-organ-dick#abraham went with them to bring them on the way. and yeah-vowels said, will i hide from their-organ-dick#abraham that thing which i do; seeing that their-organ-dick#abraham will surely become a great and mighty nation, and all the nations of the earth will be knee-fluffy#blessed in him? for i know him, that he will direct his children and his daughter#bayt after him, and they will keep the way of yeah-vowels, to do being right and lip-decision#crisis; that yeah-vowels may bring upon their-organ-dick#abraham that which he hath spoken of him. and yeah-vowels said, because the cry of splint-blood#sodom and sheaves#gomorra 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 turnings#faces from thence, and went toward splint-blood#sodom: and their-organ-dick#abraham stood yet before#turnings yeah-vowels. and their-organ-dick#abraham drew near, and said, wilt thou also destroy the right with the evil? peradventure there be fifty right within the light#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 evil: and that the right should be as the evil, that be far from thee: will not the lip#decide of all the earth do right? and yeah-vowels said, if i find in splint-blood#sodom fifty right within the light#city, then i will spare all the place for their sakes. and their-organ-dick#abraham answered and said, behold now, i have taken upon me to speak unto yeah-vowels, which am and dust and ashes: peradventure there will lack five of the fifty right: wilt thou destroy all the light#city for lack of five? and he said, if i find there forty and five, i will not destroy it. and he spake 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 yeah-vowels 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 yeah-vowels: 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 yeah-vowels be angry, and i will speak yet and this once: peradventure ten will be found there. and he said, i will not destroy it for ten's sake. and yeah-vowels went his way, as soon as he had left communing with their-organ-dick#abraham: and their-organ-dick#abraham returned unto his place. and there came two messenger#angels to splint-blood#sodom at even; and cover#lot sat in the hair#gate of splint-blood#sodom: and cover#lot seeing them rose up to meet them; and he bowed himself with his face#turnings toward the ground; and he said, behold now, my base#lords, turn in, i pray you, into your worker's house, and tarry all night, and wash your feet, and ye will rise up early,

and go on your ways. and they said, nay; and 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 made them a feast, and did bake unleavened bread, and they did eat. and before#turnings they lay down, the men of the light#city, even the men of splint-blood#sodom, compassed the daughter#bayt round, both old and young, all the with-mum#people from every quarter: and they called unto lot, and said unto him, where are the men which came in to thee this night? bring them out unto us, that we may know them. and cover#lot went out at the opening unto them, and shut the opening after him, and said, i pray you, brethren, do not so evilly. behold now, i have two between#daughters 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 lip#decide: now will we deal worse with thee, than with them. and they pressed sore upon the man, even lot, and came near to break the opening. and the men put forth their hand, and pulled cover#lot into the daughter#bayt to them, and shut to the opening. and they smote the men that were at the opening of the daughter#bayt with blindness, both small and great: so that they wearied themselves to find the opening. and the men said unto lot, hast thou here any besides? between#boy in torah, and thy between#boys, and thy between#daughters, and whatsoever thou hast in the light#city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before#turnings the face#turnings of yeah-vowels; and yeah-vowels hath sent us to destroy it. and cover#lot went out, and spake unto his between#boys in torah, which married his between#daughters, and said, up, get you out of this place; for yeah-vowels will destroy this light#city. and he seemed as one that mocked unto his between#boys in torah. and when the morning arose, then the messenger#angels hastened lot, saying, arise, take thy woman, and thy two between#daughters, which are here; lest thou be consumed in the torment of the light#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 between#daughters; yeah-vowels being merciful unto him: and they brought him forth, and set him without the light#city. and it came to pass, when they had brought them forth abroad, that he said, escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. and cover#lot said unto them, oh, not so, my base#lord: behold now, thy worker hath found attractiveness-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 toilsome#bad take me, and i die: behold now, this light#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 being will live. and he said

unto him, see, i have accepted thee concerning this thing also, that i will not overthrow this light#city, for the which thou hast spoken. haste thee, escape thither; for i cannot do anything till thou be come thither. therefore the name of the light#city was called grief#zoar. the sun was risen upon the earth when cover#lot entered into grief#zoar. then yeah-vowels rained upon splint-blood#sodom and upon sheaves#gomorrah brimstone and fire from yeah-vowels out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. and his woman looked back from behind him, and she became a stand#column of salt. and their-organ-dick#abraham gat up early in the morning to the place where he stood before#turnings yeah-vowels: and he looked toward splint-blood#sodom and sheaves#gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. and it came to pass, when unto-these-theory destroyed the cities of the plain, that unto-these-theory remembered their-organ-dick#abraham, and sent cover#lot out of the midst of the overthrow, when he overthrew the cities in the which cover#lot dwelt. and cover#lot went up out of grief#zoar, and dwelt in the mountain, and his two between#daughters with him; for he feared to dwell in grief#zoar: and he dwelt in a cave, he and his two between#daughters. and the firstborn said unto the younger, our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 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 between#daughters of cover#lot with child by their father. and the first born bare a son, and called his name from-father#moab: the same is the father of the from-father#moabites unto this day. and the younger, she also bare a son, and called his name between-with#me: the same is the father of the children of with#ammon unto this day. and their-organ-dick#abraham journeyed from thence toward the dry#south country, and dwelled between dedicated#kadesh and wall#shur, and sojourned in tow#gerar. and their-organ-dick#abraham said of her-immersedness#sarah his woman, she is my sister: and my-dad-king#abimelech moloch#king of tow#gerar sent, and took her-immersedness#sarah. and unto-these-theory came to my-dad-king#abimelech in a dream by night, and said to him, behold, thou art and a dead man, for the woman which thou hast taken; for she is a man's woman. and my-dad-king#abimelech had not come near her:

and he said, my base#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 unto-these-theory said unto him in a dream, yea, i know that thou didst this in the integrity of thy heart; for i also withheld thee from missing against me: therefore suffered i thee not to touch her. now therefore restore the man his woman; for he is a bringer, and he will pray for thee, and thou wilt live: and if thou restore her not, know thou that thou wilt surely die, thou, and all that are thine. therefore my-dad-king#abimelech rose early in the morning, and called all his workers, and told all these things in their ears: and the men were sore afraid. then my-dad-king#abimelech called their-organ-dick#abraham, 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 sin? thou hast done deeds unto me that ought not to be done. and my-dad-king#abimelech said unto their-organ-dick#abraham, what sawest thou, that thou hast done this thing? and their-organ-dick#abraham said, because i thought, surely the fear of unto-these-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 bayt#daughter of my father, and not the bayt#daughter of my mother; and she became my woman. and it came to pass, when unto-these-theory caused me to wander from my father's house, that i said unto her, this is thy kindness which thou wilt show unto me; at every place whither we will come, say of me, he is my brother. and my-dad-king#abimelech took going-out#sheep, and wall#oxen, and workers, and familiars, and gave them unto their-organ-dick#abraham, and restored him her-immersedness#sarah his woman. and my-dad-king#abimelech said, behold, my land is before#turnings thee: dwell where it pleaseth thee. and unto her-immersedness#sarah 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 reprov'd. so their-organ-dick#abraham prayed unto unto-these-theory: and unto-these-theory healed my-dad-king#abimelech, and his woman, and his mothers#maid; and they bare children. for yeah-vowels had fast closed up all the wombs of the daughter#bayt of my-dad-king#abimelech, because of her-immersedness#sarah their-organ-dick#abraham's woman. and yeah-vowels visited her-immersedness#sarah as he had said, and yeah-vowels did unto her-immersedness#sarah as he had spoken. for her-immersedness#sarah conceived, and bare their-organ-dick#abraham a between#boy in his old age, at the set time of which unto-these-theory had spoken to him. and their-organ-dick#abraham called the name of his between#boy that was born unto him, whom her-immersedness#sarah bare to him, laughter#isaac. and their-organ-dick#abraham write#circumcised his between#boy laughter#isaac being eight days old, as unto-these-theory had directed him. and their-organ-dick#abraham was

an hundred years old, when his between#boy laughter#isaac was born unto him. and her-immersedness#sarah said, unto-these-theory hath made me to laugh, so that all that hear will laugh with me. and she said, who would have said unto their-organ-dick#abraham, that her-immersedness#sarah should have given children suck? for i have born him a between#boy in his old age. and the child grew, and was weaned: and their-organ-dick#abraham made a great feast the same day that laughter#isaac was weaned. and her-immersedness#sarah saw the between#boy of migrate#hagar the narrows-create#mizraimian, which she had born unto their-organ-dick#abraham, mocking. wherefore she said unto their-organ-dick#abraham, cast out this bondwoman and her son: for the between#boy of this bondwoman will not be heir with my son, even with laughter#isaac. and the thing was very grievous in their-organ-dick#abraham's sight because of his son. and unto-these-theory said unto their-organ-dick#abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that her-immersedness#sarah hath said unto thee, hearken unto her voice; for in laughter#isaac will thy seed be called. and also of the between#boy of the bondwoman will i make a nation, because he is thy seed. and their-organ-dick#abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto migrate#hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the mdbar of well-of-satiated-seven#beersheba. and the water was spent in the bottle, and she cast the 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 the child. and she sat over against him, and lift up her voice, and wept. and unto-these-theory heard the voice of the lad; and the messenger#angel of unto-these-theory called to migrate#hagar out of heaven, and said unto her, what aileth thee, migrate#hagar? fear not; for unto-these-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 unto-these-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 unto-these-theory was with the lad; and he grew, and dwelt in the mdbar, and became an archer. and he dwelt in the mdbar of magnificence#paran: and his mother took him a woman out of the land of narrows-create#mizraim. and it came to pass at that time, that my-dad-king#abimelech and mouth-of-all#phichol the chief immersed#captain of his zaba spake unto their-organ-dick#abraham, saying, unto-these-theory is with thee in all that thou doest: now therefore swear unto me here by unto-these-theory that thou wilt not deal falsely with me, nor with my son, nor with my son's son: and according to the kindness that i have done unto thee, thou wilt do unto me, and to the land wherein thou hast sojourned. and their-organ-dick#abraham said, i will swear. and their-organ-dick#abraham reproved my-dad-king#abimelech

because of a well of water, which my-dad-king-abimelech's workers had violently taken away. and my-dad-king#abimelech said, i wot not who hath done this thing; neither didst thou tell me, neither yet heard i of it, and to day. and their-organ-dick#abraham took going-out#sheep and wall#oxen, and gave them unto my-dad-king#abimelech; and both of them made an alignment. and their-organ-dick#abraham set seven ewe lambs of the flock by themselves. and my-dad-king#abimelech said unto their-organ-dick#abraham, what mean these seven ewe lambs which thou hast set by thyself? and he said, for these seven ewe lambs will thou take of my hand, that they may be a witness unto me, that i have digged this well. wherefore he called that place well-of-satiated-seven#beersheba; because there they swore both of them. thus they made an alignment at well-of-satiated-seven#beersheba: then my-dad-king#abimelech rose up, and mouth-of-all#phichol the chief immersed#captain of his zaba, and they returned into the land of the invade-grieve#philistines. and their-organ-dick#abraham planted a prosperity-fortuna#asherah in well-of-satiated-seven#beersheba, and called there on the name of yeah-vowels, the everlasting unto-these-theory. and their-organ-dick#abraham sojourned in the invade-grieve-philistines' land many days. and it came to pass after these things, that unto-these-theory did tempt their-organ-dick#abraham, and said unto him, their-organ-dick#abraham: and he said, behold, here i am. and he said, take now thy son, thine only between#boy laughter#isaac, whom thou lovest, and get thee into the land of bitter-teacher#moriah; and qrb him there for a burnt qrb upon one of the mountains which i will tell thee of. and their-organ-dick#abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and laughter#isaac his son, and clave the wood for the burnt qrb, and rose up, and went unto the place of which unto-these-theory had told him. then on the third day their-organ-dick#abraham lifted up his eyes, and saw the place afar off. and their-organ-dick#abraham said unto his young men, abide ye here with the ass; and i and the lad will go yonder and partake, and come again to you. and their-organ-dick#abraham took the wood of the burnt qrb, and laid it upon laughter#isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. and laughter#isaac spake unto their-organ-dick#abraham his father, and said, my father: and he said, here am i, my son. and he said, behold the fire and the wood: and where is the lamb for a burnt qrb? and their-organ-dick#abraham said, my son, unto-these-theory will provide himself a lamb for a burnt qrb: so they went both of them together. and they came to the place-stand#up which unto-these-theory had told him of; and their-organ-dick#abraham between#built an kitchen#butcher there, and laid the wood in order, and bound laughter#isaac his son, and laid him on the kitchen#butcher upon the wood. and their-organ-dick#abraham stretched forth his hand, and took the knife to slay his son. and the

messenger#angel of yeah-vowels called unto him out of heaven, and said, their-organ-dick#abraham, their-organ-dick#abraham: 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 unto these-theory, seeing thou hast not withheld thy son, thine only between#boy from me. and their-organ-dick#abraham lifted up his eyes, and looked, and beheld behind him a voiceless#ram caught in a thicket by his ray#horns: and their-organ-dick#abraham went and took the ram, and qrbd him up for a burnt qrb in the stead of his son. and their-organ-dick#abraham called the name of that place fear-yeahoh#jireh: as it is said to this day, in the mount of yeah-vowels it will be seen. and the messenger#angel of yeah-vowels called unto their-organ-dick#abraham out of namespaces the second time, and said, by myself have i sworn, saith yeah-vowels, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in knee-fluffy#blessing i will knee-fluffy#bless thee, and in multiplying i will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed will possess the hair#gate of his fathers#enemies; and in thy seed will all the nations of the earth be knee-fluffy#blessed; because thou hast obeyed my voice. so their-organ-dick#abraham returned unto his young men, and they rose up and went together to well-of-satiated-seven#beersheba; and their-organ-dick#abraham dwelt at well-of-satiated-seven#beersheba. and it came to pass after these things, that it was told their-organ-dick#abraham, saying, behold, queen#milcah, she hath also born children unto thy brother snore#nahor; advice#huz his firstborn, and scorn#buz his brother, and get-up-theory#kemuel the father of high#aram, and as-a-demon#chesed, and hazo, and fiery-iron#pildash, and leak#jidlaph, and his-house-theory#bethuel. and his-house-theory#bethuel begat stall#rebekah: these eight queen#milcah did bear to snore#nahor, their-organ-dick#abraham's brother. and his concubine, whose name was reumah, she bare also slaughter#tebah, and whim#gaham, and hurry#tahash, and squeeze#maachah. and her-immersedness#sarah was an hundred and seven and twenty years old: these were the years of the life of her-immersedness#sarah. and her-immersedness#sarah died in city-of-four#kirjatharba; the same is friend-joy#hebron in the land of trade#canaan: and their-organ-dick#abraham came to mourn for her-immersedness#sarah, and to weep for her. and their-organ-dick#abraham stood up from before#turnings his dead, and spake unto the between#boys of bold#heth, saying, i am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that i may bury my dead out of my sight. and the children of bold#heth answered their-organ-dick#abraham, saying unto him, hear us, my base#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, and that thou mayest bury thy dead. and their-organ-

dick#abraham stood up, and bowed himself to the with-mum#people of the land, even to the children of bold#heth. and he communed with them, saying, if it be your mind that i should bury my dead out of my sight; hear me, and entreat for me to pencil#ephron the between#boy of bleach#zohar, that he may give me the cave of copy-product#machpelah, which he hath, which is in the end of his field; for as much money as it is worth he will give it me for a possession of a buryingplace amongst you. and pencil#ephron dwelt among the children of bold#heth: and pencil#ephron the cut#hittite answered their-organ-dick#abraham in the audience of the children of bold#heth, even of all that went in at the hair#gate of his light#city, saying, nay, my base#lord, hear me: the field give i thee, and the cave that is therein, i give it thee; in the presence of the between#boys of my with-mum#people give i it thee: bury thy dead. and their-organ-dick#abraham bowed down himself before#turnings the with-mum#people of the land. and he spake unto pencil#ephron in the audience of the with-mum#people of the land, saying, and if thou wilt give it, i pray thee, hear me: i will give thee money for the field; take it of me, and i will bury my dead there. and pencil#ephron answered their-organ-dick#abraham, saying unto him, my base#lord, hearken unto me: the land is worth four hundred light#shekels of silver; what is that betwixt me and thee? bury therefore thy dead. and their-organ-dick#abraham hearkened unto pencil#ephron; and their-organ-dick#abraham weighed to pencil#ephron the silver, which he had named in the audience of the between#boys of bold#heth, four hundred light#shekels of silver, current money with the merchant. and the field of pencil#ephron which was in copy-product#machpelah, which was before#turnings see-bitter#mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto their-organ-dick#abraham for a possession in the presence of the children of bold#heth, before#turnings all that went in at the hair#gate of his light#city. and after this, their-organ-dick#abraham buried her-immersedness#sarah his woman in the cave of the field of copy-product#machpelah before#turnings see-bitter#mamre: the same is friend-joy#hebron in the land of trade#canaan. and the field, and the cave that is therein, were made sure unto their-organ-dick#abraham for a possession of a buryingplace by the between#boys of bold#heth. and their-organ-dick#abraham was old, and well stricken in age: and yeah-vowels had knee-fluffy#blessed their-organ-dick#abraham in all things. and their-organ-dick#abraham 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 yeah-vowels, the unto-these-theory of heaven, and the unto-these-theory of the earth, that thou wilt not take a woman unto my between#boy of the between#daughters of the trader#canaanites, among whom i dwell: and thou wilt go unto my country, and to my kindred, and take a woman

unto my between#boy laughter#isaac. and the worker said unto him, peradventure the woman will not be willing to follow me unto this land: must i needs bring thy between#boy again unto the land from whence thou camest? and their-organ-dick#abraham said unto him, beware thou that thou bring not my between#boy thither again. the yeah-vowels unto-these-theory of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, unto thy seed will i give this land; he will send his messenger#angel before#turnings thee, and thou will take a woman unto my between#boy from thence. and if the woman will not be willing to follow thee, then thou will be clear from this my unto#oath: only bring not my between#boy thither again. and the worker put his hand under the thigh of their-organ-dick#abraham his master, and sware to him concerning that matter. and the worker took ten ripen#camels of the ripen#camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to high-rivers#aramnaharim, unto the light#city of snore#nahor. and he made his ripen#camels to kneel down without the light#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 o yeah-vowels unto-these-theory of my master their-organ-dick#abraham, i pray thee, send me good speed this day, and show kindness unto my master their-organ-dick#abraham. behold, i stand here by the well of water; and the between#daughters of the men of the light#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 ripen#camels drink also: let the same be she that thou hast appointed for thy worker laughter#isaac; and thereby will i know that thou hast showed kindness unto my master. and it came to pass, before#turnings he had done speaking, that, behold, stall#rebekah came out, who was born to his-house-theory#bethuel, between#boy of queen#milcah, the woman of snore#nahor, their-organ-dick-abraham'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 base#lord: and she hasted, 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 ripen#camels also, until they have done drinking. and she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his ripen#camels. and the man wondering at her held his peace, to wit whether yeah-vowels had made his journey prosperous or not. and it came to pass, as the ripen#camels had done drinking, that the man took a golden earring of half a light#shekel weight, and two bracelets for her hands of ten light#shekels weight of gold; and

said, whose bayt#daughter art thou? tell me, i pray thee: is there room in thy father's daughter#bayt for us to lodge in? and she said unto him, i am the bayt#daughter of his-house-theory#bethuel the between#boy of queen#milcah, which she bare unto snore#nahor. she said moreover unto him, we have both straw and provender enough, and room to lodge in. and the man bowed down his head, and partook yeah-vowels. and he said, knee-fluffy#blessed be yeah-vowels unto-these-theory of my master their-organ-dick#abraham, who hath not left destitute my master of his mercy and his truth: i being in the way, yeah-vowels led me to the daughter#bayt of my master's brethren. and the damsel ran, and told them of her mother's daughter#bayt these things. and stall#rebekah had a brother, and his name was white#laban: and white#laban ran out unto the man, unto the well. and it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the dbrs of stall#rebekah his sister, saying, thus spake the man unto me; that he came unto the man; and, behold, he stood by the ripen#camels at the well. and he said, come in, thou knee-fluffy#blessed of yeah-vowels; wherefore standest thou without? for i have prepared the house, and room for the ripen#camels. and the man came into the house: and he ungirded his ripen#camels, and gave straw and provender for the ripen#camels, and water to wash his feet, and the men's feet that were with him. and there was set meat before#turnings him to eat: and he said, i will not eat, until i have told mine errand. and he said, speak on. and he said, i am their-organ-dick-abraham's worker. and yeah-vowels hath knee-fluffy#blessed 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 ripen#camels, and asses. and her-immersedness#sarah my master's woman bare a between#boy to my master when she was old: and unto him hath he given all that he hath. and my master made me swear, saying, thou wilt not take a woman to my between#boy of the between#daughters of the trader#canaanites, in whose land i dwell: and thou wilt go unto my father's house, and to my kindred, and take a woman unto my son. and i said unto my master, peradventure the woman will not follow me. and he said unto me, the yeah-vowels, before#turnings whom i walk, will send his messenger#angel with thee, and prosper thy way; and thou wilt take a woman for my between#boy of my kindred, and of my father's house: then wilt thou be clear from this my unto#oath, when thou comest to my kindred; and if they give not thee one, thou wilt be clear from my unto#oath. and i came this day unto the well, and said, o yeah-vowels unto-these-theory of my master their-organ-dick#abraham, 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 ripen#camels: let the same be

the woman whom yeah-vowels hath appointed out for my master's son. and before#turnings i had done speaking in mine heart, behold, stall#rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and i said unto her, let me drink, i pray thee. and she made haste, and let down her pitcher from her shoulder, and said, drink, and i will give thy ripen#camels drink also: so i drank, and she made the ripen#camels drink also. and i asked her, and said, whose bayt#daughter art thou? and she said, the bayt#daughter of his-house-theory#bethuel, snore-nahor's son, whom queen#milcah bare unto him: and i put the earring upon her face, and the bracelets upon her hands. and i bowed down my head, and partook yeah-vowels, and knee-fluffy#blessed yeah-vowels unto-these-theory of my master their-organ-dick#abraham, which had led me in the right way to take my master's brother's bayt#daughter unto his son. 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 white#laban and his-house-theory#bethuel answered and said, the thing proceedeth from yeah-vowels: we cannot speak unto thee toilsome#bad or good. behold, stall#rebekah is before#turnings thee, take her, and go, and let her be thy master's son's woman, as yeah-vowels hath spoken. and it came to pass, that, when their-organ-dick-abraham's worker heard their dbrs, he partook yeah-vowels, bowing himself to the earth. and the worker brought forth hand-know#jewels of silver, and hand-know#jewels of gold, and raiment, and gave them to stall#rebekah: he gave also to her brother and to her mother precious things. and they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, send me away unto my master. and her brother and her mother said, let the damsel abide with us a few days, at the least ten; after that she will go. and he said unto them, hinder me not, seeing yeah-vowels hath prospered my way; send me away that i may go to my master. and they said, we will call the damsel, and inquire at her mouth. and they called stall#rebekah, and said unto her, wilt thou go with this man? and she said, i will go. and they sent away stall#rebekah their sister, and her nurse, and their-organ-dick-abraham's worker, and his men. and they knee-fluffy#blessed stall#rebekah, and said unto her, thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the hair#gate of those which hate them. and stall#rebekah arose, and her damsels, and they rode upon the ripen#camels, and followed the man: and the worker took stall#rebekah, and went his way. and laughter#isaac came from the way of the well i-see-to-my-life#lahairoi; for he dwelt in the dry#south country. and laughter#isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the ripen#camels were coming. and stall#rebekah lifted up her eyes, and when she saw laughter#isaac, she lighted off the ripen#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 laughter#isaac all things that he had done. and laughter#isaac brought her into his mother her-immersedness-sarah's tent, and took stall#rebekah, and she became his woman; and he loved her: and laughter#isaac was comforted after his mother's death. then again their-organ-dick#abraham took a woman, and her name was complain#keturah. and she bare him their-singer#zimiran, and straw#jokshan, and place-of-discussion#medan, and discussed-law#midian, and kiss#ishbak, and talk#shuah. and straw#jokshan begat coming#sheba, and breast-discuss#dedan. and the between#boys of breast-discuss#dedan were beech#asshurim, and glitter#letushim, and to-mums#leummim. and the between#boys of discussed-law#midian; tired#ephah, and dust#epher, and educated#hanoch, and my-dad-knowledge#abidah, and theory-knows#eldaah. all these were the children of complain#keturah. and their-organ-dick#abraham gave all that he had unto laughter#isaac. and unto the between#boys of the concubines, which their-organ-dick#abraham had, their-organ-dick#abraham gave gifts, and sent them away from laughter#isaac his son, while he yet lived, eastward, unto the east country. and these are the days of the years of their-organ-dick-abraham's life which he lived, an hundred threescore and fifteen years. then their-organ-dick#abraham gave up the ruakh, and died in a good old age, an old man, and full of years; and was added to his with-mum#people. and his between#boys laughter#isaac and theory-hears#ishmael buried him in the cave of copy-product#machpelah, in the field of pencil#ephron the between#boy of bleach#zohar the cut#hittite, which is before#turnings see-bitter#mamre; the field which their-organ-dick#abraham purchased of the between#boys of bold#heth: there was their-organ-dick#abraham buried, and her-immersedness-sarah his woman. and it came to pass after the death of their-organ-dick#abraham, that unto-these-theory knee-fluffy#blessed his between#boy laughter#isaac; and laughter#isaac dwelt by the well i-see-to-my-life#lahairoi. now these are the generations of theory-hears#ishmael, their-organ-dick-abraham's son, whom migrate#hagar the narrows-create#mizraimian, her-immersedness-sarah's handmaid, bare unto their-organ-dick#abraham: and these are the names of the between#boys of theory-hears#ishmael, by their names, according to their generations: the firstborn of theory-hears#ishmael, lets-house#nebachoth; and pottery#kedar, and slander#theory, and fragrance#mibsam, and from-hearing#mishma, and similar#dumah, and load#massa, sharpen#hadad, and tema, column#jetur, mental#naphish, and progress#kedemah: these are the between#boys of theory-hears#ishmael, and these are their names, by their towns, and by their castles; twelve immersed#princes according to their nations. and these are the years of the life of theory-hears#ishmael, an hundred and thirty and seven



years: and he gave up the ruakh and died; and was added unto his with-mum#people. and they dwelt from sick#havilah unto wall#shur, that is before#turnings narrows-create#mizraim, as thou goest toward assyria: and he died in the presence of all his brethren. and these are the generations of laughter#isaac, their-organ-dick-abraham's son: their-organ-dick#abraham begat laughter#isaac: and laughter#isaac was forty years old when he took stall#rebekah to woman, the bayt#daughter of his-house-theory#bethuel the high#aram of redeemed-stack#padanaram, the sister to white#laban the high#aram. and laughter#isaac entreated yeah-vowels for his woman, because she was barren: and yeah-vowels was entreated of him, and stall#rebekah his woman conceived. and the children struggled together within her; and she said, if it be so, why am i thus? and she went to inquire of yeah-vowels. and yeah-vowels said unto her, two nations are in thy womb, and two manner of with-mum#people will be separated from thy bowels; and the one with-mum#people will be stronger than the other with-mum#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 gate#hairy garment; and they called his name do#esau. and after that came his brother out, and his hand took hold on do#esau's heel; and his name was called backstreet-boy#jacob: and laughter#isaac was threescore years old when she bare them. and the boys grew: and do#esau was a cunning hunter, a man of the field; and backstreet-boy#jacob was a plain man, dwelling in tents. and laughter#isaac loved do#esau, because he did eat of his venison: and stall#rebekah loved backstreet-boy#jacob. and backstreet-boy#jacob sod pottage: and do#esau came from the field, and he was faint: and do#esau said to backstreet-boy#jacob, feed me, i pray thee, with that same red pottage; for i am faint: therefore was his name called man-red#edom. and backstreet-boy#jacob said, sell me this day thy birthright. and do#esau said, behold, i am at the point to die: and what profit will this birthright do to me? and backstreet-boy#jacob said, swear to me this day; and he swore unto him: and he sold his birthright unto backstreet-boy#jacob. then backstreet-boy#jacob gave do#esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus do#esau despised his birthright. and there was a famine in the land, beside the first famine that was in the days of their-organ-dick#abraham. and laughter#isaac went unto my-dad-king#abimelech moloch#king of the invade-grieve#philistines unto tow#gerar. and yeah-vowels appeared unto him, and said, go not down into 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-fluffy#bless thee; for unto thee, and unto thy seed, i will give all these countries, and i will perform the unto#oath which i swear unto their-organ-dick#abraham thy father; and i will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these

countries; and in thy seed will all the nations of the earth be knee-fluffy#blessed; because that their-organ-dick#abraham obeyed my voice, and kept my charge, my directives, my statutes, and my torahs. and laughter#isaac dwelt in tow#gerar: and the men of the place asked him of his woman; and he said, she is my sister: for he feared to say, she is my woman; lest, said he, the men of the place should kill me for stall#rebekah; because she was fair to look upon. and it came to pass, when he had been there a long time, that my-dad-king#abimelech moloch#king of the invade-grieve#philistines looked out at a window, and saw, and, behold, laughter#isaac was sporting with stall#rebekah his woman. and my-dad-king#abimelech called laughter#isaac, and said, behold, of a surety she is thy woman; and how saidst thou, she is my sister? and laughter#isaac said unto him, because i said, lest i die for her. and my-dad-king#abimelech said, what is this thou hast done unto us? one of the with-mum#people might lightly have lien with thy woman, and thou shouldest have brought guiltiness upon us. and my-dad-king#abimelech charged all his with-mum#people, saying, he that toucheth this man or his woman will surely be put to death. then laughter#isaac sowed in that land, and received in the same year an hundredfold: and yeah-vowels knee-fluffy#blessed him. and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of workers: and the invade-grieve#philistines envied him. for all the wells which his father's workers had digged in the days of their-organ-dick#abraham his father, the invade-grieve#philistines had stopped them, and filled them with earth. and my-dad-king#abimelech said unto laughter#isaac, go from us; for thou art much mightier than we. and laughter#isaac departed thence, and pitched his tent in the valley of tow#gerar, and dwelt there. and laughter#isaac digged again the wells of water, which they had digged in the days of their-organ-dick#abraham his father; for the invade-grieve#philistines had stopped them after the death of their-organ-dick#abraham: and he called their names after the names by which his father had called them. and laughter#isaac's workers digged in the valley, and found there a well of springing water. and the herdmen of tow#gerar did strive with laughter#isaac's herdmen, saying, the water is ours: and he called the name of the well esek; because they strove with him. and they digged another well, and strove for that also: and he called the name of it sitnah. and he removed from thence, and digged another well; and for that they strove not: and he called the name of it wide-area#rehoboth; and he said, for now yeah-vowels hath made room for us, and we will be fruitful in the land. and he went up from thence to well-of-satiated-seven#beersheba. and yeah-vowels appeared unto him the same night, and said, i am the unto-these-theory of their-organ-dick#abraham thy father: fear not, for i am with thee, and will knee-fluffy#bless thee, and multiply thy seed for my worker their-organ-dick-abraham's sake. and

he between#build an kitchen#butcher there, and called upon the name of yeah-vowels, and pitched his tent there: and there laughter-isaac's workers digged a well. then my-dad-king#abimelech went to him from tow#gerar, and held-on#ahuzzath one of his friends, and mouth-of-all#phichol the chief immersed#captain of his army. and laughter#isaac 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 yeah-vowels was with thee: and we said, let there be now an unto#oath betwixt us, even betwixt us and thee, and let us make a alignment with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing and good, and have sent thee away in peace: thou art now the knee-fluffy#blessed of yeah-vowels. and he made them a feast, and they did eat and drink. and they rose up betimes in the morning, and sware one to another: and laughter#isaac sent them away, and they departed from him in peace. and it came to pass the same day, that laughter-isaac's workers came, and told him concerning the well which they had digged, and said unto him, we have found water. and he called it coming#shebah: therefore the name of the light#city is well-of-satiated-seven#beersheba unto this day. and do#esau was forty years old when he took to woman handy-know#judith the bayt#daughter of my-well#beeri the cut#hittite, and perfumery#bashemath the bayt#daughter of tree#elon the cut#hittite: which were a grief of mind unto laughter#isaac and to stall#rebekah. and it came to pass, that when laughter#isaac was old, and his eyes were dim, so that he could not see, he called do#esau his eldest son, and said unto him, my son: 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 weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as i love, and bring it to me, that i may eat; that my being may knee-fluffy#bless thee before#turnings i die. and stall#rebekah heard when laughter#isaac spake to do#esau his son. and do#esau went to the field to hunt for venison, and to bring it. and stall#rebekah spake unto backstreet-boy#jacob her son, saying, behold, i heard thy father speak unto do#esau thy brother, saying, bring me venison, and make me savory meat, that i may eat, and knee-fluffy#bless thee before#turnings yeah-vowels before#turnings my death. now therefore, my son, 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 intense#goats; and i will make 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-fluffy#bless thee before#turnings his death. and backstreet-boy#jacob said to stall#rebekah his mother, behold, do#esau my brother is a gate#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-fluffy#blessing. and his mother

said unto him, upon me be thy curse, my son: only obey my voice, and go fetch me them. and he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. and stall#rebekah took goodly raiment of her eldest between#boy do#esau, which were with her in the house, and put them upon backstreet-boy#jacob her younger son: and she put the light#skins of the kids of the intense#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 between#boy backstreet-boy#jacob. and he came unto his father, and said, my father: and he said, here am i; who art thou, my son? and backstreet-boy#jacob said unto his father, i am do#esau thy first born; i have done according as thou badest me: arise, i pray thee, sit and eat of my venison, that thy being may knee-fluffy#bless me. and laughter#isaac said unto his son, how is it that thou hast found it so quickly, my son? and he said, because yeah-vowels thy unto-these-theory brought it to me. and laughter#isaac said unto backstreet-boy#jacob, come near, i pray thee, that i may feel thee, my son, whether thou be my very between#boy do#esau or not. and backstreet-boy#jacob went near unto laughter#isaac his father; and he felt him, and said, the voice is backstreet-boy-jacob's voice, and the hands are the hands of do#esau. and he discerned him not, because his hands were gate#hairy, as his brother do-esau's hands: so he knee-fluffy#blessed him. and he said, art thou my very between#boy do#esau? and he said, i am. and he said, bring it near to me, and i will eat of my son's venison, that my being may knee-fluffy#bless thee. and he brought it near to him, and he did eat: and he brought him wine and he drank. and his father laughter#isaac said unto him, come near now, and kiss me, my son. and he came near, and kissed him: and he smelled the smell of his raiment, and knee-fluffy#blessed him, and said, see, the smell of my between#boy is as the smell of a field which yeah-vowels hath knee-fluffy#blessed: therefore unto-these-theory give thee of the dew of heaven, and the fatness of the earth, and plenty of swimming#corn and wine: let with-mum#people work for thee, and nations bow down to thee: be base#lord over thy brethren, and let thy mother's between#boys bow down to thee: cursed be every one that curseth thee, and knee-fluffy#blessed be he that knee-fluffy#blesseth thee. and it came to pass, as soon as laughter#isaac had made an end of knee-fluffy#blessing backstreet-boy#jacob, and backstreet-boy#jacob was yet scarce gone out from the presence of laughter#isaac his father, that do#esau his brother came in from his hunting. and he also had made 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 being may knee-fluffy#bless me. and laughter#isaac his father said unto him, who art thou? and he said, i am thy son, thy firstborn do#esau. and laughter#isaac trembled very exceedingly, and said, who? where is he that hath taken venison, and brought it me, and i have eaten of all before#turnings thou camest,

and have knee-fluffy#blessed him? yea, and he will be knee-fluffy#blessed. and when do#esau heard the dbrs of his father, he cried with a great and exceeding bitter cry, and said unto his father, knee-fluffy#bless me, even me also, o my father. and he said, thy brother came with subtily, and hath taken away thy knee-fluffy#blessing. and he said, is not he rightly named backstreet-boy#jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my knee-fluffy#blessing. and he said, hast thou not reserved a knee-fluffy#blessing for me? and laughter#isaac answered and said unto do#esau, behold, i have made him thy base#lord, and all his brethren have i given to him for workers; and with swimming#corn and wine have i sustained him: and what will i do now unto thee, my son? and do#esau said unto his father, hast thou and one knee-fluffy#blessing, my father? knee-fluffy#bless me, even me also, o my father. and do#esau lifted up his voice, and wept. and laughter#isaac his father answered and said unto him, behold, thy dwelling will be the fatness of the earth, and of the dew of namespaces from above; and by thy sword will thou live, and will work for thy brother; and it will come to pass when thou will have the dominion, that thou will break his yoke from off thy neck. and do#esau hated backstreet-boy#jacob because of the knee-fluffy#blessing wherewith his father knee-fluffy#blessed him: and do#esau said in his heart, the days of mourning for my father are at hand; then will i slay my brother backstreet-boy#jacob. and these dbrs of do#esau her elder between#boy were told to stall#rebekah: and she sent and called backstreet-boy#jacob her younger son, and said unto him, behold, thy brother do#esau, as touching thee, doth comfort himself, purposing to kill thee. now therefore, my son, obey my voice; arise, flee thou to white#laban my brother to conceived-gladness#haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's nose#anger turn away from thee, and he forget that which thou hast done to him: then i will send, and fetch thee from thence: why should i be deprived also of you both in one day? and stall#rebekah said to laughter#isaac, i am weary of my life because of the between#daughters of bold#heth: if backstreet-boy#jacob take a woman of the between#daughters of bold#heth, such as these which are of the between#daughters of the land, what good will my life do me? and laughter#isaac called backstreet-boy#jacob, and knee-fluffy#blessed him, and charged him, and said unto him, thou wilt not take a woman of the between#daughters of traded#canaan. arise, go to redeemed-stack#padanaram, to the daughter#bayt of his-house-theory#bethuel thy mother's father; and take thee a woman from thence of the between#daughters of white#laban thy mother's brother. and unto-these-theory almighty knee-fluffy#bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of wthum#people; and give thee the knee-fluffy#blessing of their-organ-dick#abraham, to thee, and to thy

seed with thee; that thou mayest inherit the land wherein thou art a stranger, which unto-these-theory gave unto their-organ-dick#abraham. and laughter#isaac sent away backstreet-boy#jacob: and he went to redeemed-stack#padanaram unto white#laban, between#boy of his-house-theory#bethuel the high#aram, the brother of stall#rebekah, backstreet-boy-jacob's and do-esau's mother. when do#esau saw that laughter#isaac had knee-fluffy#blessed backstreet-boy#jacob, and sent him away to redeemed-stack#padanaram, to take him a woman from thence; and that as he knee-fluffy#blessed him he gave him a charge, saying, thou wilt not take a woman of the between#daughters of trade#canaan; and that backstreet-boy#jacob obeyed his father and his mother, and was gone to redeemed-stack#padanaram; and do#esau seeing that the between#daughters of trade#canaan pleased not laughter#isaac his father; then went do#esau unto theory-hears#ishmael, and took unto the women which he had sick-harp#mahalath the bayt#daughter of theory-hears#ishmael their-organ-dick-abraham's son, the sister of lets-house#nebachoth, to be his woman. and backstreet-boy#jacob went out from well-of-satiated-seven#beersheba, and went toward conceived-gladness#haran. and he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. and he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the messenger#angels of unto-these-theory ascending and descending on it. and, behold, yeah-vowels stood above it, and said, i am yeah-vowels unto-these-theory of their-organ-dick#abraham thy father, and the unto-these-theory of laughter#isaac: 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 earth, and thou wilt spread abroad to the sea#west, and to the east, and to the hide#north, and to the dry#south: and in thee and in thy seed will all the families of the earth be knee-fluffy#blessed. and, behold, i am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for i will not leave thee, until i have done that which i have spoken to thee of. and backstreet-boy#jacob awaked out of his sleep, and he said, surely yeah-vowels is in this place; and i knew it not. and he was afraid, and said, how dreadful is this place! this is none other and the daughter#bayt of unto-these-theory, and this is the hair#gate of heaven. and backstreet-boy#jacob rose up early in the morning, and took the father-child#stone that he had put for his pillows, and set it up for a stand#column, and poured name-sex#oil upon the top of it. and he called the name of that place house-theory#bethel: and the name of that light#city was called hazel#luz at the first. and backstreet-boy#jacob vowed a vow, saying, if unto-these-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 daughter#bayt in peace; then will yeah-vowels be

my unto-these-theory: and this stone, which i have set for a stand#column, will be unto-these-theory's house: and of all that thou will give me i will surely give the tenth unto thee. then backstreet-boy#jacob went on his journey, and came into the land of the with-mum#people of the east. and he looked, and beheld a well in the field, and, lo, there were three flocks of going-out#sheep lying by it; for out of that well they watered the flocks: and a great father-child#stone was upon the well's mouth, and thither were all the flocks added: and they rolled the father-child#stone from the well's mouth, and watered the going-out#sheep, and put the father-child#stone again upon the well's mouth in his place. and backstreet-boy#jacob said unto them, my brethren, whence be ye? and they said, of conceived-gladness#haran are we. and he said unto them, know ye white#laban the between#boy of snore#nahor? and they said, we know him. and he said unto them, is he well? and they said, he is well: and, behold, ewe#rachel his bayt#daughter cometh with the going-out#sheep. and he said, lo, it is yet high day, neither is it time that the in-them#animal should be added together: water ye the going-out#sheep, and go and feed them. and they said, we cannot, until all the flocks be added together, and till they roll the father-child#stone from the well's mouth; then we water the going-out#sheep. and while he yet spake with them, ewe#rachel came with her father's going-out#sheep; for she kept them. and it came to pass, when backstreet-boy#jacob saw ewe#rachel the bayt#daughter of white#laban his mother's brother, and the going-out#sheep of white#laban his mother's brother, that backstreet-boy#jacob went near, and rolled the father-child#stone from the well's mouth, and watered the flock of white#laban his mother's brother. and backstreet-boy#jacob kissed ewe#rachel, and lifted up his voice, and wept. and backstreet-boy#jacob told ewe#rachel that he was her father's brother, and that he was stall-rebekah's son: and she ran and told her father. and it came to pass, when white#laban heard the tidings of backstreet-boy#jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. and he told white#laban all these things. and white#laban said to him, surely thou art my bone and my immersed#flesh. and he abode with him the space of a month. and white#laban said unto backstreet-boy#jacob, because thou art my brother, shouldest thou therefore work for me for nought? tell me, what will thy wages be? and white#laban had two between#daughters: the name of the elder was tired#leah, and the name of the younger was ewe#rachel. tired#leah was tender eyed; and ewe#rachel was beautiful and well favored. and backstreet-boy#jacob loved ewe#rachel; and said, i will work for thee seven years for ewe#rachel thy younger daughter. and white#laban said, it is better that i give her to thee, than that i should give her to another man: abide with me. and backstreet-boy#jacob workd seven years for ewe#rachel; and they seemed unto him and a few days, for the love he had to her. and backstreet-boy#jacob said unto

white#laban, give me my woman, for my days are fulfilled, that i may go in unto her. and white#laban added together all the men of the place, and made a feast. and it came to pass in the evening, that he took tired#leah his daughter, and brought her to him; and he went in unto her. and white#laban gave unto his bayt#daughter tired#leah sprinkle#zilpah his maid for an handmaid. and it came to pass, that in the morning, behold, it was tired#leah: and he said to white#laban, what is this thou hast done unto me? did not i work for with thee for ewe#rachel? wherefore then hast thou beguiled me? and white#laban said, it must not be so done in our country, to give the younger before#turnings the firstborn. fulfil her week, and we will give thee this also for the work which thou will work for with me yet seven other years. and backstreet-boy#jacob did so, and fulfilled her week: and he gave him ewe#rachel his bayt#daughter to woman also. and white#laban gave to ewe#rachel his bayt#daughter good-times#bilhah his handmaid to be her maid. and he went in also unto ewe#rachel, and he loved also ewe#rachel more than tired#leah, and workd with him yet seven other years. and when yeah-vowels saw that tired#leah was hated, he opened her womb: and ewe#rachel was barren. and tired#leah conceived, and bare a son, and she called his name see-child#reuben: for she said, surely yeah-vowels hath looked upon my affliction; now therefore my man will love me. and she conceived again, and bare a son; and said, because yeah-vowels hath heard i was hated, he hath therefore given me this between#boy also: and she called his name hear-home#simeon. and she conceived again, and bare a son; and said, now this time will my man be joined unto me, because i have born him three between#boys: therefore was his name called levi. and she conceived again, and bare a son: and she said, now will i praise yeah-vowels: therefore she called his name know-hand#judah; and left bearing. and when ewe#rachel saw that she bare backstreet-boy#jacob no children, ewe#rachel envied her sister; and said unto backstreet-boy#jacob, give me children, or else i die. and backstreet-boy-jacob's nose#anger was kindled against ewe#rachel: and he said, am i in unto-these-theory's stead, who hath withheld from thee the fruit of the womb? and she said, behold my maid good-times#bilhah, go in unto her; and she will bear upon my knees, that i may also have children by her. and she gave him good-times#bilhah her handmaid to woman: and backstreet-boy#jacob went in unto her. and good-times#bilhah conceived, and bare backstreet-boy#jacob a son. and ewe#rachel said, unto-these-theory hath lip#decided me, and hath also heard my voice, and hath given me a son: therefore called she his name dan. and good-times#bilhah ewe-rachel's maid conceived again, and bare backstreet-boy#jacob a second son. and ewe#rachel said, with great wrestlings have i wrestled with my sister, and i have prevailed: and she called his name cunning-twist#naphtali. when tired#leah saw that she had left bearing, she took sprinkle#zilpah her maid, and gave her backstreet-boy#jacob to woman. and

sprinkle#zilpah tired-leah's maid bare backstreet-boy#jacob a son. and tired#leah said, a troop cometh: and she called his name gad. and sprinkle#zilpah tired-leah's maid bare backstreet-boy#jacob a second son. and tired#leah said, happy am i, for the between#daughters will call me knee-fluffy#blessed: and she called his name bliss-confirm#asher. and see-child#reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother tired#leah. then ewe#rachel said to tired#leah, give me, i pray thee, of thy son's mandrakes. and she said unto her, is it a small matter that thou hast taken my man? and wouldest thou take away my son's mandrakes also? and ewe#rachel said, therefore he will lie with thee to night for thy son's mandrakes. and backstreet-boy#jacob came out of the field in the evening, and tired#leah went out to meet him, and said, thou must come in unto me; for surely i have hired thee with my son's mandrakes. and he lay with her that night. and unto-these-theory hearkened unto tired#leah, and she conceived, and bare backstreet-boy#jacob the fifth son. and tired#leah said, unto-these-theory hath given me my hire, because i have given my maiden to my man: and she called his name hire-wage#issachar. and tired#leah conceived again, and bare backstreet-boy#jacob the sixth son. and tired#leah said, unto-these-theory hath endued me with a good dowry; now will my man dwell with me, because i have born him six between#boys: and she called his name garbage-fertile#zebulun. and afterwards she bare a daughter, and called her name discuss#dinah. and unto-these-theory remembered ewe#rachel, and unto-these-theory hearkened to her, and opened her womb. and she conceived, and bare a son; and said, unto-these-theory hath taken away my reproach: and she called his name add#joseph; and said, the yeah-vowels will add to me another son. and it came to pass, when ewe#rachel had born add#joseph, that backstreet-boy#jacob said unto white#laban, send me away, that i may go unto mine own place, and to my country. give me my women and my children, for whom i have workd thee, and let me go: for thou knowest my work which i have done thee. and white#laban said unto him, i pray thee, if i have found favor in thine eyes, tarry: for i have learned by experience that yeah-vowels hath knee-fluffy#blessed 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 in-them#animal was with me. for it was little which thou hadst before#turnings i came, and it is now increased unto a multitude; and yeah-vowels hath knee-fluffy#blessed thee since my coming: and now when will i provide for mine own daughter#bayt also? and he said, what will i give thee? and backstreet-boy#jacob said, thou will not 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 cattle, and all the brown in-them#animal among the going-out#sheep, and the spotted and speckled among the intense#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#turnings thy face: every one that is not speckled and spotted among the intense#goats, and brown among the going-out#sheep, that will be counted stolen with me. and white#laban said, behold, i would it might be according to thy dbr. and he removed that day the he intense#goats that were ring#streaked and spotted, and all the she intense#goats that were speckled and spotted, and every one that had some to-build#white in it, and all the brown among the going-out#sheep, and gave them into the hand of his between#boys. and he set three days' journey betwixt himself and backstreet-boy#jacob: and backstreet-boy#jacob fed the rest of white-laban's flocks. and backstreet-boy#jacob took him rods of green poplar, and of the hazel and chestnut tree; and piled to-build#white streaks in them, and made the to-build#white appear which was in the rods. and he set the rods which he had piled before#turnings 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 conceived before#turnings the rods, and brought forth in-them#animal ring#streaked, speckled, and spotted. and backstreet-boy#jacob did separate the lambs, and set the turnings#faces of the flocks toward the ring#streaked, and all the brown in the flock of white#laban; and he put his own flocks by themselves, and put them not unto white-laban's cattle. and it came to pass, whensoever the stronger in-them#animal did conceive, that backstreet-boy#jacob laid the rods before#turnings the eyes of the in-them#animal in the gutters, that they might conceive among the rods. and when the in-them#animal were feeble, he put them not in: so the feebler were white-laban's, and the stronger backstreet-boy-jacob's. and the man increased exceedingly, and had much cattle, and mothers#maid, and workers, and ripen#camels, and asses. and he heard the dbrs of white-laban's between#boys, saying, backstreet-boy#jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this weight. and backstreet-boy#jacob beheld the countenance of white#laban, and, behold, it was not toward him as before. and yeah-vowels said unto backstreet-boy#jacob, return unto the land of thy fathers, and to thy kindred; and i will be with thee. and backstreet-boy#jacob sent and called ewe#rachel and tired#leah to the field unto his flock, and said unto them, i see your father's countenance, that it is not toward me as before; and the unto-these-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; and unto-these-theory suffered him not to hurt me. if he said thus, the speckled will be thy wages; then all the in-them#animal bare speckled: and if he said thus, the ring#streaked will be thy hire; then bare all the in-them#animal ring#streaked. thus unto-these-theory hath taken away the in-them#animal of your father, and given them to me. and it came to pass at

the time that the in-them#animal conceived, that i lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the in-them#animal were ring#streaked, speckled, and grizzled. and the messenger#angel of unto-these-theory spake unto me in a dream, saying, backstreet-boy#jacob: and i said, here am i. and he said, lift up now thine eyes, and see, all the rams which leap upon the in-them#animal are ring#streaked, speckled, and grizzled: for i have seen all that white#laban doeth unto thee. i am the unto-these-theory of house-theory#bethel, where thou impregnated#anoinedst the stand#column, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. and ewe#rachel and tired#leah answered and said unto him, is there yet any portion or inheritance for us in our father's house? are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. for all the riches which unto-these-theory hath taken from our father, that is ours, and our children's: now then, whatsoever unto-these-theory hath said unto thee, do. then backstreet-boy#jacob rose up, and set his between#boys and his women upon ripen#camels; and he carried away all his cattle, and all his goods which he had gotten, the in-them#animal of his getting, which he had gotten in redeemed-stack#padanaram, for to go to laughter#isaac his father in the land of trade#canaan. and white#laban went to shear his going-out#sheep: and ewe#rachel had stolen the images that were her father's. and backstreet-boy#jacob stole away unawares to white#laban the high#aram, in that he told him not that he fled. so he fled with all that he had; and he rose up, and passed over the river, and set his face#turnings toward the mount roller-until#gilead. and it was told white#laban on the third day that backstreet-boy#jacob was fled. and he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount roller-until#gilead. and unto-these-theory came to white#laban the high#aram in a dream by night, and said unto him, take heed that thou speak not to backstreet-boy#jacob either good or bad. then white#laban overtook backstreet-boy#jacob. now backstreet-boy#jacob had pitched his tent in the mount: and white#laban with his brethren pitched in the mount of roller-until#gilead. and white#laban said to backstreet-boy#jacob, what hast thou done, that thou hast stolen away unawares to me, and carried away my between#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 between#boys and my between#daughters? thou hast now done kasil#foolishly in so doing. it is in the power of my hand to do you hurt: and the unto-these-theory of your father spake unto me yesternight, saying, take thou heed that thou speak not to backstreet-boy#jacob either good or bad. and now, though thou wouldest needs be gone, because thou sore

longedst after thy father's house, yet wherefore hast thou stolen my elohim? and backstreet-boy#jacob answered and said to white#laban, because i was afraid: for i said, peradventure thou wouldest take by force thy between#daughters from me. with whomsoever thou findest thy elohim, let him not live: before#turnings our brethren discern thou what is thine with me, and take it to thee. for backstreet-boy#jacob knew not that ewe#rachel had stolen them. and white#laban went into backstreet-boy-jacob's tent, and into tired-leah's tent, and into the two mothers-maid' tents; and he found them not. then went he out of tired-leah's tent, and entered into ewe-rachel's tent. now ewe#rachel had taken the images, and put them in the ripen-camel's all#tool, and sat upon them. and white#laban searched all the tent, and found them not. and she said to her father, let it not displease my base#lord that i cannot rise up before#turnings thee; for the custom of women is upon me. and he searched and found not the images. and backstreet-boy#jacob was wroth, and chode with white#laban: and backstreet-boy#jacob answered and said to white#laban, what is my name#fire? what is my sin, that thou hast so hotly pursued after me? whereas thou hast searched all my stuff, what hast thou found of all thy daughter#bayt stuff? set it here before#turnings my brethren and thy brethren, that they may lip#decide betwixt us both. this twenty years have i been with thee; thy ewes and thy she intense#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 worldk these fourteen years for thy two between#daughters, and six years for thy cattle: and thou hast changed my wages ten times. except the unto-these-theory of my father, the unto-these-theory of their-organ-dick#abraham, and the fear of laughter#isaac, had been with me, surely thou hadst sent me away now empty. unto-these-theory hath seen mine affliction and the labor of my hands, and rebuked thee yesternight. and white#laban answered and said unto backstreet-boy#jacob, these between#daughters are my between#daughters, and these children are my children, and these in-them#animal are my cattle, and all that thou seest is mine: and what can i do this day unto these my between#daughters, or unto their children which they have born? now therefore come thou, let us make a alignment, i and thou; and let it be for a witness between me and thee. and backstreet-boy#jacob took a stone, and set it up for a stand#column. and backstreet-boy#jacob said unto his brethren, gather stones; and they took stones, and made an heap: and they did eat there upon the heap. and white#laban called it awe-of-data#jegarsahadutha: and backstreet-boy#jacob called it roll-until-heap#galeed. and white#laban said, this heap is a witness between me and thee this day. therefore was the name of it

called roll-until-heap#galeed; and watch#mizpah; for he said, the yeah-vowels watch between me and thee, when we are absent one from another. if thou wilt afflict my between#daughters, or if thou wilt take other women beside my between#daughters, no man is with us; see, unto-these-theory is witness betwixt me and thee. and white#laban said to backstreet-boy#jacob, behold this heap, and behold this stand#column, which i have cast betwixt me and thee: this heap be witness, and this stand#column be witness, that i will not pass over this heap to thee, and that thou wilt not pass over this heap and this stand#column unto me, for harm. the unto-these-theory of their-organ-dick#abraham, and the unto-these-theory of snore#nahor, the unto-these-theory of their father, lip#decide betwixt us. and backstreet-boy#jacob sware by the fear of his father laughter#isaac. then backstreet-boy#jacob qrbed butcher 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 white#laban rose up, and kissed his between#boys and his between#daughters, and knee-fluffy#blessed them: and white#laban departed, and returned unto his place. and backstreet-boy#jacob went on his way, and the messenger#angels of unto-these-theory met him. and when backstreet-boy#jacob saw them, he said, this is unto-these-theory's zaba: and he called the name of that place camping#mahanaim. and backstreet-boy#jacob sent messengers before#turnings him to do#esau his brother unto the land of hair-style#seir, the country of man-red#edom. and he directed them, saying, thus will ye speak unto my base#lord do#esau; thy worker backstreet-boy#jacob saith thus, i have sojourned with white#laban, and stayed there until now: and i have wall#oxen, and asses, flocks, and workers, and familiars: and i have sent to tell my base#lord, that i may find attractiveness-grace in thy sight. and the messengers returned to backstreet-boy#jacob, saying, we came to thy brother do#esau, and also he cometh to meet thee, and four hundred men with him. then backstreet-boy#jacob was greatly afraid and distressed: and he divided the with-mum#people that was with him, and the flocks, and herds, and the ripen#camels, into two bands; and said, if do#esau come to the one company, and hit it, then the other company which is left will escape. and backstreet-boy#jacob said, o unto-these-theory of my father their-organ-dick#abraham, and unto-these-theory of my father laughter#isaac, yeah-vowels 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 passed over this its-going-down#jordan; and now i am become two bands. deliver me, i pray thee, from the hand of my brother, from the hand of do#esau: for i fear him, lest he will come and hit me, and the mother with the children. 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 do#esau his brother; two hundred she intense#goats, and twenty he intense#goats, two hundred ewes, and twenty rams, thirty milch ripen#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, pass over before#turnings me, and put a space betwixt drove and drove. and he directed the foremost, saying, when do#esau my brother meeteth thee, and asketh thee, saying, whose art thou? and whither goest thou? and whose are these before#turnings thee? then thou wilt say, they be thy worker backstreet-boy-jacob's; it is a present sent unto my base#lord do#esau: and, behold, also he is behind us. and so directed he the second, and the third, and all that followed the droves, saying, on this manner will ye speak unto do#esau, when ye find him. and say ye moreover, behold, thy worker backstreet-boy#jacob is behind us. for he said, i will appease him with the present that goeth before#turnings me, and afterward i will see his face; peradventure he will accept of me. so went the present over before#turnings 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 between#boys, and passed over the ford boxwood#jaboq. and he took them, and sent them over the brook, and sent over that he had. and backstreet-boy#jacob 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 backstreet-boy-jacob's thigh was out of joint, as he wrestled with him. and he said, let me go, for the day breaketh. and he said, i will not let thee go, except thou knee-fluffy#bless me. and he said unto him, what is thy name? and he said, backstreet-boy#jacob. and he said, thy name will be called no more backstreet-boy#jacob, and israel: for as a prince hast thou power with unto-these-theory and with men, and hast prevailed. and backstreet-boy#jacob asked him, and said, tell me, i pray thee, thy name. and he said, wherefore is it that thou dost ask after my name? and he knee-fluffy#blessed him there. and backstreet-boy#jacob called the name of the place face-turnings-of#theory: for i have seen unto-these-theory face#turnings to face, and my life is preserved. and as he passed over turnings-to#penuel the sun rose upon him, and he halted upon his thigh. therefore the children of unto-immersed#israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of backstreet-boy-jacob's thigh in the sinew that shrank. and backstreet-boy#jacob lifted up his eyes, and looked, and, behold, do#esau came, and with him four hundred men. and he divided the children unto tired#leah, and unto ewe#rachel, and unto the two handmaids. and he put the handmaids and their children foremost, and tired#leah and her children after, and ewe#rachel and add#joseph hindermost.

and he passed over before#turnings them, and bowed himself to the ground seven times, until he came near to his brother. and do#esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. and he lifted up his eyes, and saw the women and the children; and said, who are those with thee? and he said, the children which unto-these-theory hath graciously given thy worker. then the handmaidens came near, they and their children, and they bowed themselves. and tired#leah also with her children came near, and bowed themselves: and after came add#joseph near and ewe#rachel, and they bowed themselves. and he said, what meanest thou by all this drove which i met? and he said, these are to find attractiveness-grace in the sight of my base#lord. and do#esau said, i have enough, my brother; keep that thou hast unto thyself. and backstreet-boy#jacob said, nay, i pray thee, if now i have found attractiveness-grace in thy sight, then receive my present at my hand: for therefore i have seen thy face, as though i had seen the face#turnings of unto-these-theory, and thou wast pleased with me. take, i pray thee, my knee-fluffy#blessing that is brought to thee; because unto-these-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#turnings thee. and he said unto him, my base#lord knoweth that the 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 base#lord, i pray thee, pass over before#turnings his worker: and i will lead on softly, according as the in-them#animal that goeth before#turnings me and the children be able to endure, until i come unto my base#lord unto hair-style#seir. and do#esau said, let me now leave with thee some of the folk that are with me. and he said, what needeth it? let me find attractiveness-grace in the sight of my base#lord. so do#esau returned that day on his way unto hair-style#seir. and backstreet-boy#jacob journeyed to succoth, and between#built him an house, and made booths for his cattle: therefore the name of the place is called succoth. and backstreet-boy#jacob came to whole#shalem, a light#city of shoulder#shechem, which is in the land of trade#canaan, when he came from redeemed-stack#padanaram; and pitched his tent before#turnings the light#city. and he bought a parcel of a field, where he had spread his tent, at the hand of the children of donkey-serious#hamor, shoulder-shechem's father, for an hundred pieces of money. and he erected there an kitchen#butcher, and called it theohries-of-immersion#eleloheisrael. and discuss#dinah the bayt#daughter of tired#leah, which she bare unto backstreet-boy#jacob, went out to see the between#daughters of the land. and when shoulder#shechem the between#boy of donkey-serious#hamor the experience#hivite, prince of the country, saw her, he took her, and lay with her, and ceased her. and his being clave unto discuss#dinah the bayt#daughter of backstreet-boy#jacob, and he loved the damsel, and spake kindly unto the

damsel. and shoulder#shechem spake unto his father donkey-serious#hamor, saying, get me this damsel to woman. and backstreet-boy#jacob heard that he had ceased discuss#dinah his daughter: now his between#boys were with his in-them#animal in the field: and backstreet-boy#jacob held his peace until they were come. and donkey-serious#hamor the father of shoulder#shechem went out unto backstreet-boy#jacob to commune with him. and the between#boys of backstreet-boy#jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in unto-immersed#israel in lying with backstreet-boy-jacob's daughter: which thing ought not to be done. and donkey-serious#hamor communed with them, saying, the being of my between#boy shoulder#shechem longeth for your daughter: i pray you give her him to woman. and make ye marriages with us, and give your between#daughters unto us, and take our between#daughters unto you. and ye will dwell with us: and the land will be before#turnings you; dwell and trade ye therein, and get you possessions therein. and shoulder#shechem said unto her father and unto her brethren, let me find attractiveness-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: and give me the damsel to woman. and the between#boys of backstreet-boy#jacob answered shoulder#shechem and donkey-serious#hamor his father deceitfully, and said, because he had ceased discuss#dinah their sister: and they said unto them, we cannot do this thing, to give our sister to one that is foreskinned; for that were a reproach unto us: and in this will we consent unto you: if ye will be as we be, that every rememberer of you be write#circumcised; then will we give our between#daughters unto you, and we will take your between#daughters to us, and we will dwell with you, and we will become one with-mum#people. and if ye will not hearken unto us, to be write#circumcised; then will we take our daughter, and we will be gone. and their dbrs pleased donkey-serious#hamor, and shoulder#shechem donkey-serious-hamor's son. and the young man deferred not to do the thing, because he had delight in backstreet-boy-jacob's daughter: and he was more honorable than all the daughter#bayt of his father. and donkey-serious#hamor and shoulder#shechem his between#boy came unto the hair#gate of their light#city, and communed with the men of their light#city, saying, these men are peaceable 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 between#daughters to us for women, and let us give them our between#daughters. only herein will the men consent unto us for to dwell with us, to be one with-mum#people, if every rememberer among us be write#circumcised, as they are write#circumcised. will not their in-them#animal and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. and unto donkey-



serious#hamor and unto shoulder#shechem his between#boy hearkened all that went out of the hair#gate of his light#city; and every rememberer was write#circumcised, all that went out of the hair#gate of his light#city. and it came to pass on the third day, when they were sore, that two of the between#boys of backstreet-boy#jacob, hear-home#simeon and levi, discuss-dinah's brethren, took each man his sword, and came upon the light#city boldly, and slew all the rememberers. and they slew donkey-serious#hamor and shoulder#shechem his between#boy with the edge of the sword, and took discuss#dinah out of shoulder-shechem's house, and went out. the between#boys of backstreet-boy#jacob came upon the slain, and spoiled the light#city, because they had ceased their sister. they took their going-out#sheep, and their wall#oxen, and their asses, and that which was in the light#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 backstreet-boy#jacob said to hear-home#simeon and levi, ye have troubled me to make me to stink among the inhabitants of the land, among the trader#canaanites and the unvalled#perizzites: and i being few in number, they will gather themselves together against me, and slay me; and i will be destroyed, i and my house. and they said, should he deal with our sister as with an feed#harlot? and unto-these-theory said unto backstreet-boy#jacob, arise, go up to house-theory#bethel, and dwell there: and make there an kitchen#butcher unto unto-these-theory, that appeared unto thee when thou fleddest from the face#turnings of do#esau thy brother. then backstreet-boy#jacob said unto his daughter#bayt, and to all that were with him, put away the strange-substantial#gentile elohim that are among you, and be bright, and change your garments: and let us arise, and go up to house-theory#bethel; and i will make there an kitchen#butcher unto unto-these-theory, who answered me in the day of my distress, and was with me in the way which i went. and they gave unto backstreet-boy#jacob all the strange-substantial#gentile elohim which were in their hand, and all their earrings which were in their ears; and backstreet-boy#jacob hid them under the oak which was by shoulder#shechem. and they journeyed: and the terror of unto-these-theory was upon the cities that were round about them, and they did not pursue after the between#boys of backstreet-boy#jacob. so backstreet-boy#jacob came to hazel#luz, which is in the land of trade#canaan, that is, house-theory#bethel, he and all the with-mum#people that were with him. and he between#built there an kitchen#butcher, and called the place theory-house#theory: because there unto-these-theory appeared unto him, when he fled from the face#turnings of his brother. and bee#deborah stall-rebekah's nurse died, and she was buried beneath house-theory#bethel under an oak: and the name of it was called tree-of-crying#alonnabachut. and unto-these-theory appeared unto backstreet-

boy#jacob again, when he came out of redeemed-stack#padanaram, and knee-fluffy#blessed him. and unto-these-theory said unto him, thy name is backstreet-boy#jacob: thy name will not be called any more backstreet-boy#jacob, and unto-immersed#israel will be thy name: and he called his name israel. and unto-these-theory said unto him, i am unto-these-theory almighty: be fruitful and multiply; a nation and a company of nations will be of thee, and kings will come out of thy loins; and the land which i gave their-organ-dick#abraham and laughter#isaac, to thee i will give it, and to thy seed after thee will i give the land. and unto-these-theory went up from him in the place where he talked with him. and backstreet-boy#jacob set up a stand#column in the place where he talked with him, even a stand#column of stone: and he poured a drink qrb thereon, and he poured name-sex#oil thereon. and backstreet-boy#jacob called the name of the place where unto-these-theory spake with him, house-theory#bethel. and they journeyed from house-theory#bethel; and there was and a little way to come to wishy-washy#ephraim: and ewe#rachel travailed, and she had hard labor. and it came to pass, when she was in hard labor, that the midwife said unto her, fear not; thou will have this between#boy also. and it came to pass, as her being was in departing, (for she died) that she called his name he-between-of-my-sexual-potency#benoni: and his father called him between-boy-righthand#benjamin. and ewe#rachel died, and was buried in the way to wishy-washy#ephraim, which is bread-house#bethlehem. and backstreet-boy#jacob set a stand#column upon her grave: that is the stand#column of ewe-rachel's grave unto this day. and unto-immersed#israel journeyed, and spread his tent beyond the tower of herd#edar. and it came to pass, when unto-immersed#israel dwelt in that land, that see-child#reuben went and lay with good-times#bilhah his father's concubine: and unto-immersed#israel heard it. now the between#boys of backstreet-boy#jacob were twelve: the between#boys of tired#leah; see-child#reuben, backstreet-boy-jacob's firstborn, and hear-home#simeon, and levi, and know-hand#judah, and hire-wage#issachar, and garbage-fertile#zebulun: the between#boys of ewe#rachel; add#joseph, and between-boy-righthand#benjamin: and the between#boys of good-times#bilhah, ewe-rachel's handmaid; dan, and cunning-twist#naphthali: and the between#boys of sprinkle#zilpah, tired-leah's handmaid: gad, and bliss-confirm#asher: these are the between#boys of backstreet-boy#jacob, which were born to him in redeemed-stack#padanaram. and backstreet-boy#jacob came unto laughter#isaac his father unto see-bitter#mamre, unto the light#city of ambush#arba, which is friend-joy#hebron, where their-organ-dick#abraham and laughter#isaac sojourned. and the days of laughter#isaac were an hundred and fourscore years. and laughter#isaac gave up the ruakh, and died, and was added unto his with-mum#people, being old and full of days: and his between#boys do#esau and backstreet-

boy#jacob buried him. now these are the generations of do#esau, who is man-red#edom. do#esau took his women of the between#daughters of trade#canaan; witness#adah the bayt#daughter of tree#elon the cut#hittite, and my-tent-in-what#aholibamah the bayt#daughter of answer#anah the bayt#daughter of crayon#zibeon the experience#hivite; and perfumery#bashemath theory-hears-ishmael's daughter, sister of lets-house#nebjoth. and witness#adah bare to do#esau my-theory-gold#eliphaz; and perfumery#bashemath bare herd-thought-unto#reuel; and my-tent-in-what#aholibamah bare wain-moth#jeush, and disappear#jaalam, and bald-ice#korah: these are the between#boys of do#esau, which were born unto him in the land of trade#canaan. and do#esau took his women, and his between#boys, and his between#daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of trade#canaan; and went into the country from the face#turnings of his brother backstreet-boy#jacob. 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 cattle. thus dwelt do#esau in mount hair-style#seir: do#esau is man-red#edom. and these are the generations of do#esau the father of the man-red#edomites in mount hair-style#seir: these are the names of do-esau's between#boys; my-theory-gold#eliphaz the between#boy of witness#adah the woman of do#esau, herd-thought-unto#reuel the between#boy of perfumery#bashemath the woman of do#esau. and the between#boys of my-theory-gold#eliphaz were south#teman, speech#omar, expect-float#zepho, and arrive#gatam, and like-a-hawk#kenaz. and prevent#timna was concubine to my-theory-gold#eliphaz do-esau's son; and she bare to my-theory-gold#eliphaz labour-king#amalek: these were the between#boys of witness#adah do-esau's woman. and these are the between#boys of herd-thought-unto#reuel; landed#nahat, and shine#zerah, her-name#shamah, and from-this#mizah: these were the between#boys of perfumery#bashemath do-esau's woman. and these were the between#boys of my-tent-in-what#aholibamah, the bayt#daughter of answer#anah the bayt#daughter of crayon#zibeon, do-esau's woman: and she bare to do#esau wain-moth#jeush, and disappear#jaalam, and bald-ice#korah. these were dukes of the between#boys of do#esau: the between#boys of my-theory-gold#eliphaz the firstborn between#boy of do#esau; duke south#teman, duke speech#omar, duke expect-float#zepho, duke like-a-hawk#kenaz, duke bald-ice#korah, duke arrive#gatam, and duke labour-king#amalek: these are the dukes that came of my-theory-gold#eliphaz in the land of man-red#edom; these were the between#boys of witness#adah. and these are the between#boys of herd-thought-unto#reuel do-esau's son; duke landed#nahat, duke shine#zerah, duke her-name#shamah, duke from-this#mizah: these are the dukes that came of herd-thought-unto#reuel in the land of man-red#edom; these are the between#boys of perfumery#bashemath

do-esau's woman. and these are the between#boys of my-tent-in-what#aholibamah do-esau's woman; duke wain-moth#jeush, duke disappear#jaalam, duke bald-ice#korah: these were the dukes that came of my-tent-in-what#aholibamah the bayt#daughter of answer#anah, do-esau's woman. these are the between#boys of do#esau, who is man-red#edom, and these are their dukes. these are the between#boys of hair-style#seir the hole#horite, who inhabited the land; covering#lotan, and trail#shobal, and crayon#zibeon, and answer#anah, and dishon, and constrained#ezer, and fertilize#dishan: these are the dukes of the mountain#horites, the children of hair-style#seir in the land of man-red#edom. and the children of covering#lotan were my-hole#hori and heman; and covering#lotan's sister was timna. and the children of trail#shobal were these; alvan, and absorber#manahath, and mourning#ebal, shepho, and potency#onam. and these are the children of crayon#zibeon; both ajah, and answer#anah: this was that answer#anah that found the separate#mules in the mdbar, as he fed the asses of crayon#zibeon his father. and the children of answer#anah were these; dishon, and my-tent-in-what#aholibamah the bayt#daughter of answer#anah. and these are the children of dishon; hemdan, and buttocks#eshban, and look#ithran, and anger#cheran. the children of constrained#ezer are these; wear-out#bilhan, and zaavan, and akan. the children of fertilize#dishan are these; uz, and pine#aran. these are the dukes that came of the mountain#horites; duke covering#lotan, duke trail#shobal, duke crayon#zibeon, duke answer#anah, duke dishon, duke constrained#ezer, duke fertilize#dishan: these are the dukes that came of my-hole#hori, among their dukes in the land of hair-style#seir. and these are the kings that kinged in the land of man-red#edom, before#turnings there kinged any moloch#king over the children of israel. and swallow#bela the between#boy of burn#beor kinged in man-red#edom: and the name of his light#city was lets-discuss#dinhabah. and swallow#bela died, and crying#jobab the between#boy of shine#zerah of in-trouble#bozrah kinged in his stead. and crying#jobab died, and rain#husham of the land of south#temani kinged in his stead. and rain#husham died, and thunder#hadad the between#boy of alone#bedad, who smote discussed-law#midian in the field of from-father#moab, kinged in his stead: and the name of his light#city was convulsion#avith. and thunder#hadad died, and dress#samlah of from-her-whistle#masrekah kinged in his stead. and dress#samlah died, and ask#saul of wide-area#rehoboth by the river kinged in his stead. and ask#saul died, and owner-deals-kindly#baalhanan the between#boy of mouse#achbor kinged in his stead. and owner-deals-kindly#baalhanan the between#boy of mouse#achbor died, and sharpen#hadad kinged in his stead: and the name of his light#city was pau; and his woman's name was from-proper#theory, the bayt#daughter of nuisance#matred, the bayt#daughter of from-gold#mezahab. and these are the names of the dukes that came of do#esau,

according to their families, after their places, by their names; duke prevent#timnah, duke foliage#alvah, duke give#jetheth, duke my-tent-in-what#aholibamah, duke terebinth#towards#elah, duke clear-off#pinon, duke like-a-hawk#kenaz, duke south#teman, duke fortress#mibzar, duke sweetness-unto#magdiel, duke their-city#iram: these be the dukes of man-red#edom, according to their habitations in the land of their possession: he is do#esau the father of the man-red#edomites. and backstreet-boy#jacob dwelt in the land wherein his father was a stranger, in the land of trade#canaan. these are the generations of backstreet-boy#jacob. add#joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the between#boys of good-times#bilhah, and with the between#boys of sprinkle#zilpah, his father's women: and add#joseph brought unto his father their toilsome#bad report. now unto-immersed#israel loved add#joseph more than all his children, because he was the between#boy of his old age: and he made him a coat of many colors. and when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. and add#joseph 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 dbrs. 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 made 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 earth? and his brethren envied him; and his father observe#guardd the saying. and his brethren went to feed their father's flock in shoulder#shechem. and unto-immersed#israel said unto add#joseph, do not thy brethren feed the flock in shoulder#shechem? come, and i will send thee unto them. and he said to him, here am i. and he said to him, go, i pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me dbr again. so he sent him out of the vale of friend-joy#hebron, and he came to shoulder#shechem. and a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, what seekest thou? and he said, i seek my brethren: tell me, i pray thee, where they feed their flocks. and the man said, they are departed hence; for i heard them say, let us go to decree#dothan. and add#joseph went after his brethren, and found them in decree#dothan. and when they saw him afar off, even before#turnings 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 toilsome#bad beast hath devoured him: and we will see what will become of his dreams. and see-child#reuben heard it, and he delivered him out of their hands; and said, let us not kill him. and see-child#reuben said unto them, shed no blood, and cast him into this pit that is in the mdbar, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. and it came to pass, when add#joseph was come unto his brethren, that they stripped add#joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of theory-hears#ishmaelites came from roller-until#gilead with their ripen#camels bearing spicery and balm and myrrh, going to carry it down to narrows-create#mizraim. and know-hand#judah said unto his brethren, what profit is it if we slay our brother, and conceal his blood? come, and let us sell him to the theory-hears#ishmaelites, and let not our hand be upon him; for he is our brother and our immersed#flesh. and his brethren were content. then there passed by discussed-law#midianites merchantmen; and they drew and lifted up add#joseph out of the pit, and sold add#joseph to the theory-hears#ishmaelites for twenty pieces of silver: and they brought add#joseph into narrows-create#mizraim. and see-child#reuben returned unto the pit; and, behold, add#joseph was not in the pit; and he rent his clothes. and he returned unto his brethren, and said, the child is not; and i, whither will i go? and they took add-joseph's coat, and killed a kid of the intense#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 toilsome#bad beast hath devoured him; add#joseph is without doubt rent in pieces. and backstreet-boy#jacob rent his clothes, and put sackcloth upon his loins, and mourned for his between#boy many days. and all his between#boys and all his between#daughters rose up to comfort him; and he refused to be comforted; and he said, for i will go down into the grave unto my between#boy mourning. thus his father wept for him. and the discussed-law#midianites sold him into narrows-create#mizraim unto given-by-ra#potiphar, an officer of pharaoh's, and immersed#captain of the guard. and it came to pass at that time, that know-hand#judah went down from his brethren, and turned in to a certain just-fleeing#adullamite, whose name was freedom#hirah. and know-hand#judah saw there a bayt#daughter of a certain trader#canaanite, whose name was talk#shuah; and he took her, and went in unto her. and she conceived, and bare a son; and he called his name er. and she conceived again, and bare a son; and she called his name trouble-vigor#onan. and she yet

again conceived, and bare a son; and called his name pulled-out#shelah: and he was at in-a-lie#chezib, when she bare him. and know-hand#judah took a woman for awake#er his firstborn, whose name was date-palm#tamar. and er, know-hand-judah's firstborn, was evil in the sight of yeah-vowels; and yeah-vowels slew him. and know-hand#judah said unto trouble-vigor#onan, go in unto thy brother's woman, and marry her, and raise up seed to thy brother. and trouble-vigor#onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's woman, that he spilled it on the ground, lest that he should give seed to his brother. and the thing which he did displeased yeah-vowels: wherefore he slew him also. then said know-hand#judah to date-palm#tamar his bayt#daughter in torah, remain a widow at thy father's house, till pulled-out#shelah my between#boy be grown: for he said, lest peradventure he die also, as his brethren did. and date-palm#tamar went and dwelt in her father's house. and in process of time the bayt#daughter of talk#shuah know-hand-judah's woman died; and know-hand#judah was comforted, and went up unto his going-out#sheepshearers to appointed#timnath, he and his friend freedom#hirah the just-fleeing#adullamite. and it was told date-palm#tamar, saying, behold thy father in torah goeth up to appointed#timnath to shear his going-out#sheep. and she put her widow's garments off from her, and covered her with a breaker, and wrapped herself, and sat in an open place, which is by the way to appointed#timnath; for she saw that pulled-out#shelah was grown, and she was not given unto him to woman. when know-hand#judah saw her, he thought her to be an feed#harlot; because she had covered her face. 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 bayt#daughter in torah.) 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 conceived by him. and she arose, and went away, and laid by her breaker from her, and put on the garments of her widowhood. and know-hand#judah sent the kid by the hand of his friend the just-fleeing#adullamite, to receive his pledge from the woman's hand: and 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 know-hand#judah, and said, i cannot find her; and also the men of the place said, that there was no feed#harlot in this place. and know-hand#judah said, let her take it to her, lest we be destroy#shamed: behold, i sent this kid, and thou hast not found her. and it came to pass about three months after, that it was told know-hand#judah, saying, date-palm#tamar thy bayt#daughter in torah hath played the feed#harlot; and also, behold,

she is with child by feed#whoredom. and know-hand#judah said, bring her forth, and let her be burnt. when she was brought forth, she sent to her father in torah, saying, by the man, whose these are, am i with child: and she said, discern, i pray thee, whose are these, the signet, and bracelets, and staff. and know-hand#judah acknowledged them, and said, she hath been more right than i; because that i gave her not to pulled-out#shelah my son. 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 was called break#pharez. and afterward came out his brother, that had the two caterpillars thread upon his hand: and his name was called shine#zarah. and add#joseph was brought down to narrow-create#mizraim; and given-by-ra#potiphar, an officer of pharaoh, immersed#captain of the guard, an narrow-create#mizraimian, bought him of the hands of the theory-hears#ishmaelites, which had brought him down thither. and yeah-vowels was with add#joseph, and he was a prosperous man; and he was in the daughter#bayt of his master the narrow-create#mizraimian. and his master saw that yeah-vowels was with him, and that yeah-vowels made all that he did to prosper in his hand. and add#joseph found attractiveness-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 yeah-vowels knee-fluffy#blessed the narrow-create-mizraimian's daughter#bayt for add-joseph's sake; and the knee-fluffy#blessing of yeah-vowels was upon all that he had in the house, and in the field. and he left all that he had in add-joseph's hand; and he knew not ought he had, save the bread which he did eat. and add#joseph was a goodly person, and well favored. and it came to pass after these things, that his master's woman cast her eyes upon add#joseph; and she said, lie with me. and 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 daughter#bayt than i; neither hath he kept back any thing from me and thee, because thou art his woman: how then can i do this great badness#rah, and miss against unto-these-theory? and it came to pass, as she spake to add#joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. and it came to pass about this time, that add#joseph went into the daughter#bayt to do his business; and there was none of the men of the daughter#bayt there within. and she caught him by his garment, saying, lie with me: and he left his garment in her hand, and fled, and got him out. and it came to pass, when she saw

that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, see, he hath brought in an cross-over#hebrew unto us to mock us; he came in unto me to lie with me, and i cried with a loud voice: and it came to pass, when he heard that i lifted up my voice and cried, that he left his garment with me, and fled, and got him out. and she laid up his garment by her, until his base#lord came home. and she spake unto him according to these dbrs, saying, the cross-over#hebrew worker, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as i lifted up my voice and cried, that he left his garment with me, and fled out. and it came to pass, when his master heard the dbrs of his woman, which she spake unto him, saying, after this manner did thy worker to me; that his wrath was kindled. and add-joseph'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. and yeah-vowels was with add#joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. and the keeper of the prison committed to add-joseph'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 yeah-vowels was with him, and that which he did, yeah-vowels made it to prosper. and it came to pass after these things, that the butler of the moloch#king of narrows-create#mizraim and his baker had offended their base#lord the moloch#king of narrows-create#mizraim. and big-house#pharaoh 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 daughter#bayt of the immersed#captain of the guard, into the prison, the place where add#joseph was bound. and the immersed#captain of the guard charged add#joseph 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 moloch#king of narrows-create#mizraim, which were bound in the prison. and add#joseph 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 base-lord's house, saying, wherefore look ye so sadly to day? and they said unto him, we have dreamed a dream, and there is no interpreter of it. and add#joseph said unto them, do not interpretations belong to unto-these-theory? tell me them, i pray you. and the chief butler told his dream to add#joseph, and said to him, in my dream, behold, a vine was before#turnings 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 add#joseph said unto him, this is the interpretation of it: the three

branches are three days: yet within three days will big-house#pharaoh 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. and think on me when it will be well with thee, and show kindness, i pray thee, unto me, and make mention of me unto pharaoh, and bring me out of this house: for indeed i was stolen away out of the land of the cross-over#hebrews: and here also have i done nothing that they should put me into the dungeon. when the chief baker saw that the interpretation was good, he said unto add#joseph, i also was in my dream, and, behold, i had three to-build#white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for pharaoh; and the birds did eat them out of the basket upon my head. and add#joseph answered and said, this is the interpretation thereof: the three baskets are three days: yet within three days will big-house#pharaoh lift up thy head from off thee, and will hang thee on a tree; and the birds will eat thy immersed#flesh from off thee. and it came to pass the third day, which was pharaoh's birthday, that he made 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: and he hanged the chief baker: as add#joseph had interpreted to them. yet did not the chief butler remember add#joseph, and forgat him. and it came to pass at the end of two full years, that big-house#pharaoh dreamed: and, behold, he stood by the river. and, behold, there came up out of the river seven well favored kine and fattleshed; and they fed in a meadow. and, behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. and the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. so big-house#pharaoh awoke. and he slept and dreamed the second time: and, behold, seven ears of swimming#corn came up upon one stalk, rank and good. and, behold, seven thin ears and blasted with the east wind sprung up after them. and the seven thin ears devoured the seven rank and full ears. and big-house#pharaoh awoke, and, behold, it was a dream. and it came to pass in the morning that his ruakh was troubled; and he sent and called for all the magicians of narrows-create#mizraim, and all the wise men thereof: and big-house#pharaoh told them his dream; and there was none that could interpret them unto pharaoh. then spake the chief butler unto pharaoh, saying, i do remember my faults this day: big-house#pharaoh was wroth with his workers, and put me in ward in the immersed#captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, i and he; we dreamed each man according to the interpretation of his dream. and there was there with us a young man, an cross-over#hebrew, worker to the immersed#captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. and it

came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. then big-house#pharaoh sent and called add#joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto pharaoh. and big-house#pharaoh said unto add#joseph, i have dreamed a dream, and there is none that can interpret it: and i have heard say of thee, that thou canst understand a dream to interpret it. and add#joseph answered pharaoh, saying, it is not in me: unto-these-theory will give big-house#pharaoh an answer of peace. and big-house#pharaoh said unto add#joseph, in my dream, behold, i stood upon the bank of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well favored; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as i never saw in all the land of narrows-create#mizraim 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; and 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; and there was none that could declare it to me. and add#joseph said unto pharaoh, the dream of big-house#pharaoh is one: unto-these-theory hath showed big-house#pharaoh 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 spoken unto pharaoh: what unto-these-theory is about to do he sheweth unto pharaoh. behold, there come seven years of great plenty throughout all the land of narrows-create#mizraim: and there will arise after them seven years of famine; and all the plenty will be forgotten in the land of 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 big-house#pharaoh twice; it is because the thing is established by unto-these-theory, and unto-these-theory will shortly bring it to pass. now therefore let big-house#pharaoh look out a man discreet and wise, and set him over the land of narrows-create#mizraim. let big-house#pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of narrows-create#mizraim in the seven plenteous years. and let them gather all the food of those good years that come, and lay up swimming#corn under the hand of pharaoh, and let them keep food in the cities. and that food will be for store to the land against the seven years of famine, which will be in the land of narrows-create#mizraim; that the land perish not through

the famine. and the thing was good in the eyes of pharaoh, and in the eyes of all his workers. and big-house#pharaoh said unto his workers, can we find such a one as this is, a man in whom the ruakh of unto-these-theory is? and big-house#pharaoh said unto add#joseph, forasmuch as unto-these-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 dbr will all my with-mum#people be ruled: only in the throne will i be greater than thou. and big-house#pharaoh said unto add#joseph, see, i have set thee over all the land of narrows-create#mizraim. and big-house#pharaoh took off his ring from his hand, and put it upon add-joseph'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#turnings him, bow the knee: and he made him governor over all the land of narrows-create#mizraim. and big-house#pharaoh said unto add#joseph, i am pharaoh, and without thee will no man lift up his hand or foot in all the land of narrows-create#mizraim. and big-house#pharaoh called add-joseph's name; and he gave him to woman thorn-bush#asenath the bayt#daughter of given-by-ra#potipherah darkener#server of on. and add#joseph went out over all the land of narrows-create#mizraim. and add#joseph was thirty years old when he stood before#turnings big-house#pharaoh moloch#king of narrows-create#mizraim. and add#joseph went out from the presence of pharaoh, and went throughout all the land of narrows-create#mizraim. and in the seven plenteous years the earth brought forth by handfuls. and he added up all the food of the seven years, which were in the land of narrows-create#mizraim, and laid up the food in the cities: the food of the field, which was round about every light#city, laid he up in the same. and add#joseph added swimming#corn as the sand of the sea, very much, until he left numbering; for it was without number. and unto add#joseph were born two between#boys before#turnings the years of famine came, which thorn-bush#asenath the bayt#daughter of given-by-ra#potipherah darkener#server of on bare unto him. and add#joseph called the name of the firstborn sleep-forget#manasseh: for unto-these-theory, said he, hath made me forget all my toil, and all my father's house. and the name of the second called he gray-fruitful#ephraim: for unto-these-theory hath caused me to be fruitful in the land of my affliction. and the seven years of plenteousness, that was in the land of narrows-create#mizraim, were ended. and the seven years of dearth began to come, according as add#joseph had said: and the dearth was in all lands; and in all the land of narrows-create#mizraim there was bread. and when all the land of narrows-create#mizraim was famished, the with-mum#people cried to big-house#pharaoh for bread: and big-house#pharaoh said unto all the narrows-create#mizraimians, go unto add#joseph; what he saith to you, do. and the famine was over all the face#turnings of the earth: and add#joseph

opened all the storehouses, and sold unto the narrow-crea#mizraimians; and the famine waxed sore in the land of narrow-crea#mizraim. and all countries came into narrow-crea#mizraim to add#joseph for to buy corn; because that the famine was so sore in all lands. now when backstreet-boy#jacob saw that there was swimming#corn in narrow-crea#mizraim, backstreet-boy#jacob said unto his between#boys, why do ye look one upon another? and he said, behold, i have heard that there is swimming#corn in narrow-crea#mizraim: get you down thither, and buy for us from thence; that we may live, and not die. and add-joseph's ten brethren went down to buy swimming#corn in narrow-crea#mizraim. and between-boy-righthand#benjamin, add-joseph's brother, backstreet-boy#jacob sent not with his brethren; for he said, lest peradventure mischief befall him. and the between#boys of unto-immersed#israel came to buy swimming#corn among those that came: for the famine was in the land of trade#canaan. and add#joseph was the governor over the land, and he it was that sold to all the with-mum#people of the land: and add-joseph's brethren came, and bowed down themselves before#turnings him with their turnings#faces to the earth. and add#joseph saw his brethren, and he knew them, and made himself strange-substantial#gentile unto them, and spake roughly unto them; and he said unto them, whence come ye? and they said, from the land of trade#canaan to buy food. and add#joseph knew his brethren, and they knew not him. and add#joseph 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 base#lord, and to buy food are thy workers come. we are all one man's between#boys; we are true men, thy workers are no spies, and he said unto them, nay, and to see the nakedness of the land ye are come. and they said, thy workers are twelve brethren, the between#boys of one man in the land of trade#canaan; and, behold, the youngest is this day with our father, and one is not. and add#joseph said unto them, that is it that i spake unto you, saying, ye are spies: hereby ye will be proved: by the life of big-house#pharaoh 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 dbrs may be proved, whether there be any truth in you: or else by the life of big-house#pharaoh surely ye are spies. and he put them all together into ward three days. and add#joseph said unto them the third day, this do, and live; for i fear unto-these-theory: if ye be true men, let one of your brethren be bound in the daughter#bayt of your prison: go ye, carry swimming#corn for the famine of your houses: and bring your youngest brother unto me; so will your dbrs 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 being, when he besought us, and we would not hear; therefore is this distress come upon us. and see-child#reuben answered them,

saying, spake i not unto you, saying, do not miss against the child; and ye would not hear? therefore, behold, also his blood is required. and they knew not that add#joseph understood them; for he spake unto them by an interpreter. and he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them hear-home#simeon, and bound him before#turnings their eyes. then add#joseph directed to fill their sacks 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 serious-strict#donkey 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 even in my sack: and their heart failed them, and they were afraid, saying one to another, what is this that unto-these-theory hath done unto us? and they came unto backstreet-boy#jacob their father unto the land of trade#canaan, and told him all that befell unto them; saying, the man, who is the base#lord of the land, spake 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, between#boys of our father; one is not, and the youngest is this day with our father in the land of trade#canaan. and the man, the base#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 daughter#bayts, and be gone: and bring your youngest brother unto me: then will i know that ye are no spies, and 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 backstreet-boy#jacob their father said unto them, me have ye bereaved of my children: add#joseph is not, and hear-home#simeon is not, and ye will take between-boy-righthand#benjamin away: all these things are against me. and see-child#reuben spake unto his father, saying, slay my two between#boys, if i bring him not to thee: deliver him into my hand, and i will bring him to thee again. and he said, my between#boy 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 gate#hairs with sorrow to the grave. and the famine was sore in the land. and it came to pass, when they had eaten up the swimming#corn which they had brought out of narrow-crea#mizraim, their father said unto them, go again, buy us a little food. and know-hand#judah spake unto him, saying, the man did solemnly protest unto us, saying, ye will not see my face, except your brother be with you. if thou wilt send our brother with us, we will go down and buy thee food: and if thou wilt not send him, we will not go down: for the man said unto us, ye will not see my face, except your brother be with you. and unto-

immersed#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 dbrs: could we certainly know that he would say, bring your brother down? and know-hand#judah said unto unto-immersed#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#turnings thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. and their father unto-immersed#israel said unto them, if it must be so now, do this; take of the best fruits in the land in your tools, and carry down the man a present, a little balm, and a little honey, scents, and myrrh, nuts, and youth#almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and unto-these-theory almighty give you mercy before#turnings the man, that he may send away your other brother, and between-boy-righthand#benjamin. if i be bereaved of my children, i am bereaved. and the men took that present, and they took double money in their hand and between-boy-righthand#benjamin; and rose up, and went down to narrows-create#mizraim, and stood before#turnings add#joseph. and when add#joseph saw between-boy-righthand#benjamin with them, he said to the governor of his house, bring these men home, and slay, and make ready; for these men will dine with me at noon. and the man did as add#joseph bade; and the man brought the men into add-joseph's house. and the men were afraid, because they were brought into add-joseph's house; and they said, because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for workers, and our asses. and they came near to the steward of add-joseph'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, peace be to you, fear not: your unto-these-theory, and the unto-these-theory of your father, hath given you treasure in your sacks: i had your money. and he brought hear-home#simeon out unto them. and the man brought the men into add-joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. and they made ready the present against add#joseph came at noon: for they heard that they should eat bread there. and when add#joseph

came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. 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 between-boy-righthand#benjamin, his mother's son, and said, is this your younger brother, of whom ye spake unto me? and he said, unto-these-theory be gracious unto thee, my son. and add#joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his bureau#chamber, and wept there. and he washed his face, and went out, and refrained himself, and said, set on bread. and they set on for him by himself, and for them by themselves, and for the narrows-create#mizraimians, which did eat with him, by themselves: because the narrows-create#mizraimians might not eat bread with the cross-over#hebrews; for that is an abomination unto the narrows-create#mizraimians. and they sat before#turnings him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. and he took and sent messes unto them from before#turnings him: and between-boy-righthand-benjamin's mess was five times so much as any of theirs. and they drank, and were merry with him. and he directed the steward of his house, saying, fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. and put my cup, the silver cup, in the sack's mouth of the youngest, and his swimming#corn money. and he did according to the dbr that add#joseph had spoken. as soon as the morning was light, the men were sent away, they and their asses. and when they were gone out of the light#city, and not yet far off, add#joseph said unto his steward, up, follow after the men; and when thou dost overtake them, say unto them, wherefore have ye rewarded toilsome#bad for good? is not this it in which my base#lord drinketh, and whereby indeed he divineth? ye have done toilsome#bad in so doing. and he overtook them, and he spake unto them these same dbrs. and they said unto him, wherefore saith my base#lord these dbrs? unto-these-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 trade#canaan: how then should we steal out of thy base-lord's daughter#bayt silver or gold? with whomsoever of thy workers it be found, both let him die, and we also will be my base-lord's workers. and he said, now also let it be according unto your dbrs: 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 between-boy-righthand-benjamin's sack. then they rent their clothes, and laden every man his ass, and returned to the light#city. and



know-hand#judah and his brethren came to add-joseph's house; for he was yet there: and they fell before#turnings him on the ground. and add#joseph said unto them, what deed is this that ye have done? wot ye not that such a man as i can certainly divine? and know-hand#judah said, what will we say unto my base#lord? what will we speak? or how will we clear ourselves? unto-these-theory hath found out the torment of thy workers: behold, we are my base-lord's workers, both we, and he also with whom the cup is found. and he said, unto-these-theory forbid that i should do so: and the man in whose hand the cup is found, he will be my worker; and as for you, get you up in peace unto your father. then know-hand#judah came near unto him, and said, oh my base#lord, let thy worker, i pray thee, speak a dbr in my base-lord's ears, and let not thine nose#anger burn against thy worker: for thou art even as pharaoh. my base#lord asked his workers, saying, have ye a father, or a brother? and we said unto my base#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 base#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 dbrs of my base#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, except our youngest brother be with us. and thy worker my father said unto us, ye know that my woman bare me two between#boys: 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 gate#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 gate#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 for ever. now therefore, i pray thee, let thy worker abide instead of the lad a worker to my base#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 toilsome#bad that will come on my father. then add#joseph could not refrain himself before#turnings all them that stood by him; and he cried, cause every man to go out from me. and there stood no man with him, while add#joseph made himself known unto his brethren. and he wept aloud: and the narrows-create#mizraimians and the daughter#bayt of big-house#pharaoh heard. and

add#joseph said unto his brethren, i am add#joseph; doth my father yet live? and his brethren could not answer him; for they were troubled at his presence. and add#joseph said unto his brethren, come near to me, i pray you. and they came near. and he said, i am add#joseph your brother, whom ye sold into narrows-create#mizraim. now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for unto-these-theory did send me before#turnings 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 unto-these-theory sent me before#turnings you to preserve you a posterity in the earth, and to save your lives by a great deliverance. so now it was not you that sent me hither, and unto-these-theory: and he hath made me a father to pharaoh, and base#lord of all his house, and a governor throughout all the land of narrows-create#mizraim. haste ye, and go up to my father, and say unto him, thus saith thy between#boy add#joseph, unto-these-theory hath made me base#lord of all narrows-create#mizraim: come down unto me, tarry not: and thou will dwell in the land of rain#goshen, and thou will be near unto me, thou, and thy children, and thy children's children, 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 daughter#bayt, and all that thou hast, come to poverty. and, behold, your eyes see, and the eyes of my brother between-boy-righthand#benjamin, that it is my mouth that speaketh unto you. and ye will tell my father of all my weight in 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 between-boy-righthand-benjamin's neck, and wept; and between-boy-righthand#benjamin wept upon his neck. moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. and the fame thereof was heard in pharaoh's house, saying, add-joseph's brethren are come: and it pleased big-house#pharaoh well, and his workers. and big-house#pharaoh said unto add#joseph, say unto thy brethren, this do ye; lade your beasts, and go, get you unto the land of trade#canaan; and take your father and your daughter#bayts, and come unto me: and i will give you the good of the land of 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 narrows-create#mizraim for your little ones, and for your women, and bring your father, and come. also regard not your stuff; for the good of all the land of narrows-create#mizraim is yours. and the children of unto-immersed#israel did so: and add#joseph gave them wagons, according to the directive of pharaoh, and gave them provision for the way. to all of them he gave each man changes of raiment; and to between-boy-righthand#benjamin he gave three hundred pieces of silver, and five changes of raiment. and to his father he sent after this manner; ten asses laden with the good things of narrows-create#mizraim, and ten she asses laden

with swimming#corn and bread and meat for his father by the way. so he sent his brethren away, and they departed: and he said unto them, see that ye fall not out by the way. and they went up out of narrows-create#mizraim, and came into the land of trade#canaan unto backstreet-boy#jacob their father, and told him, saying, add#joseph is yet alive, and he is governor over all the land of narrows-create#mizraim. and backstreet-boy-jacob's heart fainted, for he was coached by them not. and they told him all the dbrs of add#joseph, which he had said unto them: and when he saw the wagons which add#joseph had sent to carry him, the ruakh of backstreet-boy#jacob their father revived: and unto-immersed#israel said, it is enough; add#joseph my between#boy is yet alive: i will go and see him before#turnings i die. unto-immersed#israel took his journey with all that he had, and came to well-of-satiated-seven#beersheba, and qrbcd butchers unto the unto-these-theory of his father laughter#isaac. and unto-these-theory spake unto unto-immersed#israel in the visions of the night, and said, backstreet-boy#jacob, backstreet-boy#jacob. and he said, here am i. and he said, i am unto-these-theory, the unto-these-theory of thy father: fear not to go down into narrows-create#mizraim; for i will there make of thee a great nation: i will go down with thee into narrows-create#mizraim; and i will also surely bring thee up again: and add#joseph will put his hand upon thine eyes. and backstreet-boy#jacob rose up from well-of-satiated-seven#beersheba: and the between#boys of unto-immersed#israel carried backstreet-boy#jacob their father, and their little ones, and their women, in the wagons which big-house#pharaoh had sent to carry him. and they took their cattle, and their goods, which they had gotten in the land of trade#canaan, and came into narrows-create#mizraim, backstreet-boy#jacob, and all his seed with him: his between#boys, and his between-boys' between#boys with him, his between#daughters, and his between-boys' between#daughters, and all his seed brought he with him into narrows-create#mizraim. and these are the names of the children of israel, which came into narrows-create#mizraim, backstreet-boy#jacob and his between#boys: see-child#reuben, backstreet-boy-jacob's firstborn. and the between#boys of see-child#reuben; educated#hanoch, and his-fall#phallu, and courtyard#hezron, and my-wineyard#carmi. and the between#boys of hear-home#simeon; his-sea#theory, and righthand#jamin, and one#ohad, and prepare#jachin, and bleach#zohar, and lent#shaul the between#boy of a trade#canaanitish woman. and the between#boys of levi; stranger#gershon, obedient-hope#kohath, and bitter#merari. and the between#boys of know-hand#judah; er, and trouble-vigor#onan, and pulled-out#shelah, and break#pharez, and shine#zarah: and awake#er and trouble-vigor#onan died in the land of trade#canaan. and the between#boys of break#pharez were courtyard#hezron and compassion#hamul. and the between#boys of hire-wage#issachar; red-worm#tola, and mouth#puah, and bring#job, and

name-joy#shimron. and the between#boys of garbage-fertile#zebulun; survive#sered, and elon, and begin-theory#jahleel. these be the between#boys of tired#leah, which she bare unto backstreet-boy#jacob in redeemed-stack#padanaram, with his bayt#daughter discuss#dinah: all the beings of his between#boys and his between#daughters were thirty and three. and the between#boys of gad; north#ziphion, and my-holiday#haggi, my-difference#shuni, and finger#ezbon, cities#eri, and my-bronze#arodi, and my-light-up#theory. and the between#boys of bliss-confirm#asher; appoint#jimmah, and save#ishuah, and my-save#ishui, and grazing#beriah, and street#serah their sister: and the between#boys of grazing#beriah; friend#heber, and my-king-theory#malchiel. these are the between#boys of sprinkle#zilpah, whom white#laban gave to tired#leah his daughter, and these she bare unto backstreet-boy#jacob, even sixteen beings. the between#boys of ewe#rachel backstreet-boy-jacob's woman; add#joseph, and between-boy-righthand#benjamin. and unto add#joseph in the land of narrows-create#mizraim were born sleep-forget#manasseh and gray-fruitful#ephraim, which thorn-bush#asenath the bayt#daughter of given-by-ra#potipherah darkener#server of on bare unto him. and the between#boys of between-boy-righthand#benjamin were swallow#belah, and young-male-camel#becher, and fire-not#ashbel, stranger#gera, and with-them#naaman, my-brother#ehi, and head#rosh, from-mouths#mupim, and innocent-shores#khupim, and descend-ing-bronze#ard. these are the between#boys of ewe#rachel, which were born to backstreet-boy#jacob: all the beings were fourteen. and the between#boys of dan; feeling#hushim. and the between#boys of cunning-twist#naphtali; press-theory#jakhzel, and my-tint#guni, and my-creative-instinct#jezer, and whole-peace#shilem. these are the between#boys of good-times#bilhah, which white#laban gave unto ewe#rachel his daughter, and she bare these unto backstreet-boy#jacob: all the beings were seven. all the beings that came with backstreet-boy#jacob into narrows-create#mizraim, which came out of his loins, besides backstreet-boy-jacob's between-boys' women, all the beings were threescore and six; and the between#boys of add#joseph, which were born him in narrows-create#mizraim, were two beings: all the beings of the daughter#bayt of backstreet-boy#jacob, which came into narrows-create#mizraim, were threescore and ten. and he sent know-hand#judah before#turnings him unto add#joseph, to direct his face#turnings unto rain#goshen; and they came into the land of rain#goshen. and add#joseph made ready his chariot, and went up to meet unto-immersed#israel his father, to rain#goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. and unto-immersed#israel said unto add#joseph, now let me die, since i have seen thy face, because thou art yet alive. and add#joseph said unto his brethren, and unto his father's house, i will go up, and show pharaoh, and say unto him,

my brethren, and my father's house, which were in the land of trade#canaan, are come unto me; and the men are watchers#shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. and it will come to pass, when big-house#pharaoh will call you, and will say, what is your occupation? that ye will say, thy workers' trade hath been about in-them#animal from our youth even until now, both we, and also our fathers: that ye may dwell in the land of rain#goshen; for every watcher-shepherd is an abomination unto the narrows-create#mizraimians. then add#joseph came and told pharaoh, 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 trade#canaan; and, behold, they are in the land of rain#goshen. and he took some of his brethren, even five men, and presented them unto pharaoh. and big-house#pharaoh said unto his brethren, what is your occupation? and they said unto pharaoh, thy workers are watchers#shepherds, both we, and also our fathers. they said moreover unto pharaoh, for to sojourn in the land are we come; for thy workers have no look-after#pasture for their flocks; for the famine is sore in the land of trade#canaan: now therefore, we pray thee, let thy workers dwell in the land of rain#goshen. and big-house#pharaoh spake unto add#joseph, saying, thy father and thy brethren are come unto thee: the land of narrows-create#mizraim is before#turnings thee; in the best of the land make thy father and brethren to dwell; in the land of rain#goshen let them dwell: and if thou knowest any men of activity among them, then make them governors over my cattle. and add#joseph brought in backstreet-boy#jacob his father, and set him before#turnings pharaoh: and backstreet-boy#jacob knee-fluffy#blessed pharaoh. and big-house#pharaoh said unto backstreet-boy#jacob, how old art thou? and backstreet-boy#jacob said unto pharaoh, the days of the years of my pilgrimage are an hundred and thirty years: few and toilsome#bad 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 backstreet-boy#jacob knee-fluffy#blessed pharaoh, and went out from before#turnings pharaoh. and add#joseph placed his father and his brethren, and gave them a possession in the land of narrows-create#mizraim, in the best of the land, in the land of born-by-ra#ramses, as big-house#pharaoh had directed. and add#joseph nourished his father, and his brethren, and all his father's daughter#bayt, with bread, according to their families. and there was no bread in all the land; for the famine was very sore, so that the land of narrows-create#mizraim and all the land of trade#canaan fainted by reason of the famine. and add#joseph added up all the money that was found in the land of narrows-create#mizraim, and in the land of trade#canaan, for the swimming#corn which they bought: and add#joseph brought the money into pharaoh's house. and when money failed in the land of narrows-create#mizraim, and in the land of trade#canaan,

all the narrows-create#mizraimians came unto add#joseph, and said, give us bread: for why should we die in thy presence? for the money faileth. and add#joseph said, give your cattle; and i will give you for your cattle, if money fail. and they brought their in-them#animal unto add#joseph: and add#joseph gave them bread in exchange for horses, and for the flocks, and for the in-them#animal of the herds, and for the asses: and he fed them with bread for all their in-them#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 base#lord, how that our money is spent; my base#lord also hath our herds of cattle; there is not ought left in the sight of my base#lord, and our bodies, and our lands: wherefore will we die before#turnings thine eyes, both we and our land? buy us and our land for bread, and we and our land will be workers unto pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. and add#joseph bought all the land of narrows-create#mizraim for pharaoh; for the 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#people, he removed them to cities from one end of the borders of 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, and did eat their portion which big-house#pharaoh gave them: wherefore they sold not their lands. then add#joseph said unto the with-mum#people, behold, i have bought you this day and your land for pharaoh: lo, here is seed for you, and ye will sow the land. and it will come to pass in the increase, that ye will give the fifth part unto pharaoh, and four parts will be your own, for seed of the field, and for your food, and for them of your daughter#bayts, and for food for your little ones. and they said, thou hast saved our lives: let us find attractiveness-grace in the sight of my base#lord, and we will be pharaoh's workers. and add#joseph made it a torah over the land of narrows-create#mizraim unto this day, that big-house#pharaoh should have the fifth part, except the land of the darkener#server only, which became not pharaoh's. and unto-immersed#israel dwelt in the land of narrows-create#mizraim, in the country of rain#goshen; and they had possessions therein, and grew, and multiplied exceedingly. and backstreet-boy#jacob lived in the land of narrows-create#mizraim seventeen years: so the whole age of backstreet-boy#jacob was an hundred forty and seven years. and the time drew nigh that unto-immersed#israel must die: and he called his between#boy add#joseph, and said unto him, if now i have found attractiveness-grace in thy sight, put, i pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, i pray thee, in narrows-create#mizraim: and i will lie with my fathers, and thou will carry me out of 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 sware unto him.

and unto-immersed#israel bowed himself upon the bed's head. and it came to pass after these things, that one told add#joseph, behold, thy father is sick: and he took with him his two between#boys, sleep-forget#manasseh and gray-fruitful#ephrain. and one told backstreet-boy#jacob, and said, behold, thy between#boy add#joseph cometh unto thee: and unto-immersed#israel strengthened himself, and sat upon the bed. and backstreet-boy#jacob said unto add#joseph, unto-these-theory almighty appeared unto me at hazel#luz in the land of trade#canaan, and knee-fluffy#blessed 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#people; and will give this land to thy seed after thee for an everlasting possession. and now thy two between#boys, gray-fruitful#ephrain and sleep-forget#manasseh, which were born unto thee in the land of narrows-create#mizraim before#turnings i came unto thee into narrows-create#mizraim, are mine; as see-child#reuben and hear-home#simeon, they will be mine. and thy issue, which thou begetttest after them, will be thine, and will be called after the name of their brethren in their inheritance. and as for me, when i came from padan, ewe#rachel died by me in the land of trade#canaan in the way, when yet there was and a little way to come unto wishy-washy#ephraim: and i buried her there in the way of wishy-washy#ephraim; the same is bread-house#bethlehem. and unto-immersed#israel beheld add-joseph's between#boys, and said, who are these? and add#joseph said unto his father, they are my between#boys, whom unto-these-theory hath given me in this place. and he said, bring them, i pray thee, unto me, and i will knee-fluffy#bless them. now the eyes of unto-immersed#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 unto-immersed#israel said unto add#joseph, i had not thought to see thy face: and, lo, unto-these-theory hath showed me also thy seed. and add#joseph brought them out from between his knees, and he bowed himself with his face#turnings to the earth. and add#joseph took them both, gray-fruitful#ephrain in his right hand toward israel's left hand, and sleep-forget#manasseh in his left hand toward israel's right hand, and brought them near unto him. and unto-immersed#israel stretched out his right hand, and laid it upon gray-fruitful#ephrain's head, who was the younger, and his left hand upon sleep-forget#manasseh's head, guiding his hands wittingly; for sleep-forget#manasseh was the firstborn. and he knee-fluffy#blessed add#joseph, and said, unto-these-theory, before#turnings whom my fathers their-organ-dick#abraham and laughter#isaac did walk, the unto-these-theory which fed me all my life long unto this day, the messenger#angel which redeemed me from all evil, knee-fluffy#bless the lads; and let my name be named on them, and the name of my fathers their-organ-dick#abraham and laughter#isaac; and let them grow into a multitude in the midst of the earth. and when add#joseph saw

that his father laid his right hand upon the head of gray-fruitful#ephrain, it displeased him: and he held up his father's hand, to remove it from gray-fruitful#ephrain's head unto sleep-forget#manasseh's head. and add#joseph said unto his father, not so, my father: for this is the firstborn; put thy right hand upon his head. and his father refused, and said, i know it, my son, i know it: he also will become a with-mum#people, and he also will be great: and truly his younger brother will be greater than he, and his seed will become a multitude of nations. and he knee-fluffy#blessed them that day, saying, in thee will unto-immersed#israel knee-fluffy#bless, saying, unto-these-theory make thee as gray-fruitful#ephrain and as sleep-forget#manasseh: and he set gray-fruitful#ephrain before#turnings sleep-forget#manasseh. and unto-immersed#israel said unto add#joseph, behold, i die: and unto-these-theory will be with you, and bring you again unto the land of your fathers. moreover i have given to thee one portion above thy brethren, which i took out of the hand of the talker#amorite with my sword and with my bow. and backstreet-boy#jacob called unto his between#boys, 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 between#boys of backstreet-boy#jacob; and hearken unto unto-immersed#israel your father. see-child#reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou wilt not excel; because thou wentest up to thy father's bed; then ceasedst thou it: he went up to my couch. hear-home#simeon and join#levi are brethren; instruments of cruelty are in their habitations. o my being, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their nose#anger they slew a man, and in their self#will they digged down a wall. cursed be their nose#anger, for it was fierce; and their wrath, for it was cruel: i will divide them in backstreet-boy#jacob, and scatter them in israel. know-hand#judah, thou art he whom thy brethren will praise: thy hand will be in the neck of thine fathers#enemies; thy father's children will bow down before#turnings thee. know-hand#judah is a gather-lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a gather#lion, and as an old gather#lion; who will rouse him up? the sceptre will not depart from know-hand#judah, nor a torahgiver from between his feet, until calm#shiloh come; and unto him will the gathering of the with-mum#people 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 to-build#white with milk. garbage-fertile#zebulun will dwell at the haven of the sea; and he will be for an haven of ships; and his border will be unto side-by-side#zidon. hire-wage#issachar is a strong serious-strict#donkey couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to

bear, and became a worker unto tribute. discuss#dan will lip#decide his with-mum#people, as one of the branches of israel. discuss#dan will be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider will fall backward. i have waited for thy saving, o yeah-vowels. gad, a troop will overcome him: and he will overcome at the last. out of bliss-confirm#asher his bread will be fat, and he will yield royal dainties. cunning-twist#naphtali is a hind let loose: he giveth goodly dbrs. add#joseph 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: and his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty unto-these-theory of backstreet-boy#jacob; (from thence is the watcher-shepherd, the father-child#stone of israel:) even by the unto-these-theory of thy father, who will help thee; and by the almighty, who will knee-fluffy#bless thee with knee-fluffy#blessings of namespaces above, knee-fluffy#blessings of the deep that lieth under, knee-fluffy#blessings of the breasts, and of the womb: the knee-fluffy#blessings of thy father have prevailed above the knee-fluffy#blessings of my progenitors unto the utmost bound of the everlasting hills: they will be on the head of add#joseph, and on the crown of the head of him that was separate from his brethren. between-boy-righthand#benjamin will evening#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 israel: and this is it that their father spake unto them, and knee-fluffy#blessed them; every one according to his knee-fluffy#blessing he knee-fluffy#blessed them. and he charged them, and said unto them, i am to be added unto my with-mum#people: bury me with my fathers in the cave that is in the field of pencil#ephron the cut#hittite, in the cave that is in the field of copy-product#machpelah, which is before#turnings see-bitter#mamre, in the land of trade#canaan, which their-organ-dick#abraham bought with the field of pencil#ephron the cut#hittite for a possession of a buryingplace. there they buried their-organ-dick#abraham and her-immersedness#sarah his woman; there they buried laughter#isaac and stall#rebekah his woman; and there i buried tired#leah. the purchase of the field and of the cave that is therein was from the children of bold#heth. and when backstreet-boy#jacob had made an end of directing his between#boys, he added up his feet into the bed, and yielded up the ruakh, and was added unto his with-mum#people. and add#joseph fell upon his father's face, and wept upon him, and kissed him. and add#joseph directed his workers the physicians to embalm his father: and the physicians embalmed israel. and forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the narrows-create#mizraimians mourned for him threescore and ten days. and when the days of his mourning were past, add#joseph spake unto the daughter#bayt of pharaoh, saying, if now i have found attractiveness-grace in your eyes, speak,

i pray you, in the ears of pharaoh, saying, my father made me swear, saying, lo, i die: in my grave which i have digged for me in the land of trade#canaan, there will thou bury me. now therefore let me go up, i pray thee, and bury my father, and i will come again. and big-house#pharaoh said, go up, and bury thy father, according as he made thee swear. and add#joseph went up to bury his father: and with him went up all the workers of pharaoh, the elders of his house, and all the elders of the land of narrows-create#mizraim, and all the daughter#bayt of add#joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of rain#goshen. and there went up with him both chariots and horsemen: and it was a very great company. and they came to the threshingfloor of atad, which is beyond its-going-down#jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. and when the inhabitants of the land, the trader#canaanites, saw the mourning in the floor of atad, they said, this is a grievous mourning to the narrows-create#mizraimians: wherefore the name of it was called abelmizraim, which is beyond its-going-down#jordan. and his between#boys did unto him according as he directed them: for his between#boys carried him into the land of trade#canaan, and buried him in the cave of the field of copy-product#machpelah, which their-organ-dick#abraham bought with the field for a possession of a buryingplace of pencil#ephron the cut#hittite, before#turnings see-bitter#mamre. and add#joseph returned into 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 add-joseph's brethren saw that their father was dead, they said, add#joseph will peradventure hate us, and will certainly requite us all the toilsome#bad which we did unto him. and they sent a messenger unto add#joseph, saying, thy father did direct before#turnings he died, saying, so will ye say unto add#joseph, forgive, i pray thee now, the name#fire of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the name#fire of the workers of the unto-these-theory of thy father. and add#joseph wept when they spake unto him. and his brethren also went and fell down before#turnings his face; and they said, behold, we be thy workers. and add#joseph said unto them, fear not: for am i in the place of unto-these-theory? and as for you, ye thought toilsome#bad against me; and unto-these-theory meant it unto good, to bring to pass, as it is this day, to save much with-mum#people alive. now therefore fear ye not: i will nourish you, and your little ones. and he comforted them, and spake kindly unto them. and add#joseph dwelt in narrows-create#mizraim, he, and his father's house: and add#joseph lived an hundred and ten years. and add#joseph saw gray-fruitful-ephraim's children of the third generation: the children also of recognize#machir the between#boy of sleep-forget#manasseh were brought up upon add-joseph's knees. and add#joseph said unto his

brethren, i die: and unto-these-theory will surely visit you, and bring you out of this land unto the land which he sware to their-organ-dick#abraham, to laughter#isaac, and to backstreet-boy#jacob. and add#joseph took an unto#oath of the children of israel, saying, unto-these-theory will surely visit you, and ye will carry up my bones from hence. so add#joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in narrows-create#mizraim.

now these are the names of the children of israel, which came into narrows-create#mizraim; every man and his daughter#bayt came with backstreet-boy#jacob. see-child#reuben, hear-home#simeon, levi, and know-hand#judah, hire-wage#issachar, garbage-fertile#zebulun, and between-boy-right-hand#benjamin, dan, and cunning-twist#naphtali, gad, and bliss-confirm#asher. and all the beings that came out of the loins of backstreet-boy#jacob were seventy beings: for add#joseph was in narrows-create#mizraim already. and add#joseph died, and all his brethren, and all that generation. and the children of unto-immersed#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 moloch#king over narrows-create#mizraim, which knew not add#joseph. and he said unto his with-mum#people, behold, the with-mum#people of the children of unto-immersed#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 fathers#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 between#built for big-house#pharaoh treasure cities, pithom and raamses. and the more they afflicted them, the more they multiplied and grew. and they were grieved because of the children of israel. and the narrows-create#mizraimians made the children of unto-immersed#israel to work for with rigor: and they made their lives bitter with hard bondage, in mortar, and in l-medium#brick, and in all manner of work in the field: all their work, wherein they made them work, was with rigor. and the moloch#king of narrows-create#mizraim spake to the cross-over#hebrew midwives, of which the name of the one was book-cow#shiprah, and the name of the other cry#puah: and he said, when ye do the office of a midwife to the cross-over#hebrew women, and see them upon the stools; if it be a son, then ye will kill him: and if it be a daughter, then she will live. and the midwives feared unto-these-theory, and did not as the moloch#king of narrows-create#mizraim directed them, and saved the men children alive. and the moloch#king of narrows-create#mizraim called for the midwives, and said unto them, why have ye done this thing, and have saved the men children alive? and the midwives said unto pharaoh, because the cross-over#hebrew women are not as the narrows-create#mizraimian women; for they are lively, and are delivered ere the midwives come in unto

them. therefore unto-these-theory dealt well with the midwives: and the with-mum#people multiplied, and waxed ye very mighty. and it came to pass, because the midwives feared unto-these-theory, that he made them houses. and big-house#pharaoh charged all his with-mum#people, saying, every between#boy that is born ye will cast into the river, and every bayt#daughter ye will save alive. and there went a man of the daughter#bayt of levi, and took to woman a bayt#daughter of levi. and the woman conceived, and bare a son: 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 cabinet of bulrushes, and daubed it with slime and with pitch, and put the 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 bayt#daughter of big-house#pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the cabinet among the flags, she sent her maid to fetch it. and when she had opened it, she saw the child: and, behold, the babe wept. and she had compassion on him, and said, this is one of the cross-over#hebrews' children. then said his sister to pharaoh's daughter, will i go and call to thee a nurse of the cross-over#hebrew women, that she may nurse the child for thee? and pharaoh's bayt#daughter said to her, go. and the maid went and called the child's mother. and pharaoh's bayt#daughter said unto her, take this child away, and nurse it for me, and i will give thee thy wages. and the women took the child, and nursed it. and the child grew, and she brought him unto pharaoh's daughter, and he became her son. and she called his name extracted#mose: and she said, because i drew him out of the water. and it came to pass in those days, when extracted#mose was grown, that he went out unto his brethren, and looked on their burdens: and he spied an narrows-create#mizraimian smiting an cross-over#hebrew, one of his brethren. and he looked this way and that way, and when he saw that there was no man, he slew the narrows-create#mizraimian, and hid him in the sand. and when he went out the second day, behold, two men of the cross-over#hebrews strove together: and he said to him that did the wrong, wherefore hitst thou thy fellow? and he said, who made thee a prince and a lip#decide over us? intendest thou to kill me, as thou killedst the narrows-create#mizraimian? and extracted#mose feared, and said, surely this thing is known. now when big-house#pharaoh heard this thing, he sought to slay extracted#mose. and extracted#mose fled from the face#turnings of pharaoh, and dwelt in the land of discussed-law#midian: and he sat down by a well. now the darkener#server of discussed-law#midian had seven between#daughters: and they came and drew water, and filled the troughs to water their father's flock. and the watchers#shepherds came and drove them away: and extracted#mose stood up and helped them, and watered their flock. and when they came to herd-thought-unto#reuel their father, he said, how is it that ye are come

so soon to day? and they said, an narrows-create#mizraimian delivered us out of the hand of the watchers#shepherds, and also drew water enough for us, and watered the flock. and he said unto his between#daughters, and where is he? why is it that ye have left the man? call him, that he may eat bread. and extracted#mose was content to dwell with the man: and he gave extracted#mose bird#zipporah his daughter. and she bare him a son, and he called his name stranger#gershom: for he said, i have been a stranger in a strange-substantial#gentile land. and it came to pass in process of time, that the moloch#king of narrows-create#mizraim died: and the children of unto-immersed#israel sighed by reason of the bondage, and they cried, and their cry came up unto unto-these-theory by reason of the bondage. and unto-these-theory heard their groaning, and unto-these-theory remembered his alignment with their-organ-dick#abraham, with laughter#isaac, and with backstreet-boy#jacob. and unto-these-theory looked upon the children of israel, and unto-these-theory had respect unto them. now extracted#mose kept the flock of look#jethro his father in torah, the darkener#server of discussed-law#midian: and he led the flock to the backside of the mdbar, and came to the mountain of unto-these-theory, even to sword#horeb. and the messenger#angel of yeah-vowels 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 extracted#mose said, i will now turn aside, and see this great sight, why the bush is not burnt. and when yeah-vowels saw that he turned aside to see, unto-these-theory called unto him out of the midst of the bush, and said, extracted#mose, extracted#mose. and he said, here am i. and he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is dedicated ground. moreover he said, i am the unto-these-theory of thy father, the unto-these-theory of their-organ-dick#abraham, the unto-these-theory of laughter#isaac, and the unto-these-theory of backstreet-boy#jacob. and extracted#mose hid his face; for he was afraid to look upon unto-these-theory. and yeah-vowels said, i have surely seen the affliction of my with-mum#people which are in 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 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 trader#canaanites, and the tusk#hittites, and the talker#amorites, and the unvalled#perizzites, and the experience#hivites, and the trampler#jebusites. now therefore, behold, the cry of the children of unto-immersed#israel is come unto me: and i have also seen the oppression wherewith the narrows-create#mizraimians oppress them. come now therefore, and i will send thee unto pharaoh, that thou mayest bring forth my with-mum#people the children of unto-immersed#israel out of narrows-create#mizraim. and extracted#mose

said unto unto-these-theory, who am i, that i should go unto pharaoh, and that i should bring forth the children of unto-immersed#israel out of 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#people out of narrows-create#mizraim, ye will work for unto-these-theory upon this mountain. and extracted#mose said unto unto-these-theory, behold, when i come unto the children of israel, and will say unto them, the unto-these-theory of your fathers hath sent me unto you; and they will say to me, what is his name? what will i say unto them? and unto-these-theory said unto extracted#mose, i am that i am: and he said, thus will thou say unto the children of israel, i am hath sent me unto you. and unto-these-theory said moreover unto extracted#mose, thus will thou say unto the children of israel, yeah-vowels unto-these-theory of your fathers, the unto-these-theory of their-organ-dick#abraham, the unto-these-theory of laughter#isaac, and the unto-these-theory of backstreet-boy#jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. go, and gather the elders of unto-immersed#israel together, and say unto them, the yeah-vowels unto-these-theory of your fathers, the unto-these-theory of their-organ-dick#abraham, of laughter#isaac, and of backstreet-boy#jacob, appeared unto me, saying, i have surely visited you, and seen that which is done to you in narrows-create#mizraim: and i have said, i will bring you up out of the affliction of narrows-create#mizraim unto the land of the trader#canaanites, and the tusk#hittites, and the talker#amorites, and the unvalled#perizzites, and the experience#hivites, and the trampler#jebusites, unto a land flowing with milk and honey. and they will hearken to thy voice: and thou will come, thou and the elders of israel, unto the moloch#king of narrows-create#mizraim, and ye will say unto him, the yeah-vowels unto-these-theory of the cross-over#hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the mdbar, that we may butcher to yeah-vowels our unto-these-theory. and i am sure that the moloch#king of narrows-create#mizraim will not let you go, no, not by a mighty hand. and i will stretch out my hand, and hit narrows-create#mizraim with all my wonders which i will do in the midst thereof: and after that he will let you go. and i will give this with-mum#people favor in the sight of the narrows-create#mizraimians: and it will come to pass, that, when ye go, ye will not go empty. and every woman will borrow of her neighbor, and of her that sojourneth in her house, hand-know#jewels of silver, and hand-know#jewels of gold, and raiment: and ye will put them upon your between#boys, and upon your between#daughters; and ye will spoil the narrows-create#mizraimians. and extracted#mose answered and said, but, behold, they will not be coached by me, nor hearken unto my voice: for they will say, the yeah-vowels hath not appeared unto thee. and yeah-vowels 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 extracted#mose fled from before#turnings it. and yeah-vowels said unto extracted#mose, put forth thine hand, and take it by the tail. and he put forth his hand, and caught it, and it became a rod in his hand: that they may be coached by that yeah-vowels unto-these-theory of their fathers, the unto-these-theory of their-organ-dick#abraham, the unto-these-theory of laughter#isaac, and the unto-these-theory of backstreet-boy#jacob, hath appeared unto thee. and yeah-vowels 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 immersed#flesh. and it will come to pass, if they will not be coached by thee, neither hearken to the voice of the first sign, that they will be coached by the voice of the latter sign. and it will come to pass, if they will not be coached by also these two signs, neither hearken unto thy voice, that thou wilt 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 extracted#mose said unto yeah-vowels, o my yeah-vowels, i am not eloquent, neither heretofore, nor since thou hast spoken unto thy worker: and i am slow of speech, and of a slow tongue. and yeah-vowels 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 yeah-vowels? now therefore go, and i will be with thy mouth, and teach thee what thou wilt say. and he said, o my yeah-vowels, send, i pray thee, by the hand of him whom thou wilt send. and the nose#anger of yeah-vowels was kindled against extracted#mose, and he said, is not cabinet#aaron the join#levite thy brother? i know that he can speak well. and also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. and thou wilt speak unto him, and put dbars 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#people: and he will be, even he will be to thee instead of a mouth, and thou wilt be to him instead of unto-these-theory. and thou wilt take this rod in thine hand, wherewith thou wilt do signs. and extracted#mose went and returned to look#jethro his father in torah, and said unto him, let me go, i pray thee, and return unto my brethren which are in narrows-create#mizraim, and see whether they be yet alive. and look#jethro said to extracted#mose, go in peace. and yeah-vowels said unto extracted#mose in discussed-law#midian, go, return into narrows-create#mizraim: for all the men are dead which sought thy life. and extracted#mose took his woman and his between#boys, and set them upon an ass, and he returned to the land of narrows-create#mizraim: and extracted#mose took the rod of unto-these-

theory in his hand. and yeah-vowels said unto extracted#mose, when thou goest to return into narrows-create#mizraim, see that thou do all those wonders before#turnings pharaoh, which i have put in thine hand: and i will harden his heart, that he will not let the with-mum#people go. and thou wilt say unto pharaoh, thus saith yeah-vowels, unto-immersed#israel is my son, even my firstborn: and i say unto thee, let my between#boy go, that he may work for me: and if thou refuse to let him go, behold, i will slay thy son, even thy firstborn. and it came to pass by the way in the inn, that yeah-vowels met him, and sought to kill him. then bird#zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, 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 yeah-vowels said to cabinet#aaron, go into the mdbar to meet extracted#mose. and he went, and met him in the mount of unto-these-theory, and kissed him. and extracted#mose told cabinet#aaron all the dbars of yeah-vowels who had sent him, and all the signs which he had directed him. and extracted#mose and cabinet#aaron went and added together all the elders of the children of israel: and cabinet#aaron spake all the dbars which yeah-vowels had spoken unto extracted#mose, and did the signs in the sight of the with-mum#people. and the with-mum#people was coached by: and when they heard that yeah-vowels had visited the children of israel, and that he had looked upon their affliction, then they bowed their heads and partook. and afterward extracted#mose and cabinet#aaron went in, and told pharaoh, thus saith yeah-vowels unto-these-theory of israel, let my with-mum#people go, that they may hold a feast unto me in the mdbar. and big-house#pharaoh said, who is yeah-vowels, that i should obey his voice to let unto-immersed#israel go? i know not yeah-vowels, neither will i let unto-immersed#israel go. and they said, the unto-these-theory of the cross-over#hebrews hath met with us: let us go, we pray thee, three days' journey into the mdbar, and butcher unto yeah-vowels our unto-these-theory; lest he fall upon us with pestilence, or with the sword. and the moloch#king of narrows-create#mizraim said unto them, wherefore do ye, extracted#mose and cabinet#aaron, let the with-mum#people from their works? get you unto your burdens. and big-house#pharaoh said, behold, the with-mum#people of the land now are many, and ye make them rest from their burdens. and big-house#pharaoh directed the same day the taskmasters of the with-mum#people, and their officers, saying, ye will no more give the with-mum#people straw to make l-medium#brick, as heretofore: let them go and gather straw for themselves. and the tale of the l-medium#bricks, which they did make 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 unto-these-theory. let there more work be laid upon the men, that they may labor therein; and let them not regard vain dbars. and the taskmasters of the with-



mum#people went out, and their officers, and they spake to the with-mum#people, saying, thus saith pharaoh, 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#people were scattered abroad throughout all the land of narrows-create#mizraim to gather stubble instead of straw. and the taskmasters hastened them, saying, fulfil your works, your daily tasks, as when there was straw. and the officers of the children of israel, which pharaoh's taskmasters had set over them, were beaten, and demanded, wherefore have ye not fulfilled your task in making l-medium#brick both yesterday and to day, as heretofore? then the officers of the children of unto-immersed#israel came and cried unto pharaoh, saying, wherefore dealest thou thus with thy workers? there is no straw given unto thy workers, and they say to us, make l-medium#brick: and, behold, thy workers are beaten; and the fault is in thine own with-mum#people. and he said, ye are idle, ye are idle: therefore ye say, let us go and do butcher to yeah-vowels. go therefore now, and work; for there will no straw be given you, yet will ye deliver the tale of l-medium#bricks. and the officers of the children of unto-immersed#israel did see that they were in toilsome#bad case, after it was said, ye will not minish ought from your l-medium#bricks of your daily task. and they met extracted#mose and cabinet#aaron, who stood in the way, as they came forth from pharaoh: and they said unto them, the yeah-vowels look upon you, and lip#decide; because ye have made our savor to be abhorred in the eyes of pharaoh, and in the eyes of his workers, to put a sword in their hand to slay us. and extracted#mose returned unto yeah-vowels, and said, my base#lord, wherefore hast thou so toilsome#bad entreated this with-mum#people? why is it that thou hast sent me? for since i came to big-house#pharaoh to speak in thy name, he hath done toilsome#bad to this with-mum#people; neither hast thou delivered thy with-mum#people at all. then yeah-vowels said unto extracted#mose, now will thou see what i will do to pharaoh: for with a strong hand will he let them go, and with a strong hand will he drive them out of his land. and unto-these-theory spake unto extracted#mose, and said unto him, i am yeah-vowels: and i appeared unto their-organ-dick#abraham, unto laughter#isaac, and unto backstreet-boy#jacob, by the name of unto-these-theory almighty, and by my name yvhv was i not known to them. and i have also established my alignment with them, to give them the land of trades#canaan, the land of their pilgrimage, wherein they were strangers. and i have also heard the groaning of the children of israel, whom the narrows-create#mizraimians keep in bondage; and i have remembered my alignment. wherefore say unto the children of israel, i am yeah-vowels, and i will bring you out from under the burdens of the narrows-create#mizraimians, and i will rid you out of their bondage, and i will redeem you with a stretched out arm, and with great lip-decision#crissis: and i will take you to me for a with-mum#people, and

i will be to you a unto-these-theory: and ye will know that i am yeah-vowels your unto-these-theory, which bringeth you out from under the burdens of the narrows-create#mizraimians. and i will bring you in unto the land, concerning the which i did swear to give it to their-organ-dick#abraham, to laughter#isaac, and to backstreet-boy#jacob; and i will give it you for an heritage: i am yeah-vowels. and extracted#mose spake so unto the children of israel: and they hearkened not unto extracted#mose for anguish of ruakh, and for cruel bondage. and yeah-vowels spake unto extracted#mose, saying, go in, speak unto big-house#pharaoh moloch#king of narrows-create#mizraim, that he let the children of unto-immersed#israel go out of his land. and extracted#mose spake before#turnings yeah-vowels, saying, behold, the children of unto-immersed#israel have not hearkened unto me; how then will big-house#pharaoh hear me, who am of foreskinned lips? and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, and gave them a charge unto the children of israel, and unto big-house#pharaoh moloch#king of narrows-create#mizraim, to bring the children of unto-immersed#israel out of the land of narrows-create#mizraim. these be the heads of their fathers' houses: the between#boys of see-child#reuben the firstborn of israel; educated#hanoch, and wonder#pallu, courtyard#hezron, and my-wineyard#carmi: these be the families of see-child#reuben. and the between#boys of hear-home#simeon; his-sea#theory, and right-hand#jamin, and one#ohad, and prepare#jachin, and bleach#zohar, and lent#shaul the between#boy of a trade#canaanitish woman: these are the families of hear-home#simeon. and these are the names of the between#boys of join#levi according to their generations; stranger#gershon, and obedient-hope#kohath, and bitter#merari: and the years of the life of join#levi were an hundred thirty and seven years. the between#boys of stranger#gershon; to-build-my-white#libni, and my-hearing#shimi, according to their families. and the between#boys of obedient-hope#kohath; people-high#amram, and aperture#izhar, and friend-joy#hebron, and my-courage-theory#uzziel: and the years of the life of obedient-hope#kohath were an hundred thirty and three years. and the between#boys of bitter#merari; my-pardon#makhali and my-draw#mushi: these are the families of join#levi according to their generations. and people-high#amram took him made-heavy#jochabed his father's sister to woman; and she bare him cabinet#aaron and extracted#mose: and the years of the life of people-high#amram were an hundred and thirty and seven years. and the between#boys of aperture#izhar; bald-ice#korah, and expired#nepheg, and my-male#zichri. and the between#boys of my-courage-theory#uzziel; theory-poll#mishael, and theory-cipher#elzaphan, and my-secret#zithri. and cabinet#aaron took him my-theory-seven#elisheba, bayt#daughter of my-people-contribute#aminadab, sister of guess-snake#naashon, to woman; and she bare him volunteer#nadab, and he-my-pa#abihu, theory-

stop#eleazar, and with-palm#itarar. and the between#boys of bald-ice#korah; prisoner#assir, and theory-buy#elkanah, and my-father-collects#abiasaph: these are the families of the bald-ice#korhites. and theory-stop#eleazar cabinet-aaron's between#boy took him one of the between#daughters of my-open-theory#putiel to woman; and she bare him mouth-attempt#pinehas: these are the heads of the fathers of the join#levites according to their families. these are that cabinet#aaron and extracted#mose, to whom yeah-vowels said, bring out the children of unto-immersed#israel from the land of narrows-create#mizraim according to their zabas. these are they which spake to big-house#pharaoh moloch#king of narrows-create#mizraim, to bring out the children of unto-immersed#israel from narrows-create#mizraim: these are that extracted#mose and cabinet#aaron. and it came to pass on the day when yeah-vowels spake unto extracted#mose in the land of narrows-create#mizraim, that yeah-vowels spake unto extracted#mose, saying, i am yeah-vowels: speak thou unto big-house#pharaoh moloch#king of narrows-create#mizraim all that i say unto thee. and extracted#mose said before#turnings yeah-vowels, behold, i am of foreskinned lips, and how will big-house#pharaoh hearken unto me? and yeah-vowels said unto extracted#mose, see, i have made thee a unto-these-theory to pharaoh: and cabinet#aaron thy brother will be thy bringer. thou will speak all that i direct thee: and cabinet#aaron thy brother will speak unto pharaoh, that he send the children of unto-immersed#israel out of his land. and i will harden pharaoh's heart, and multiply my signs and my wonders in the land of narrows-create#mizraim. and big-house#pharaoh will not hearken unto you, that i may lay my hand upon narrows-create#mizraim, and bring forth mine zabas, and my with-mum#people the children of israel, out of the land of narrows-create#mizraim by great lip-decision#crisis. and the narrows-create#mizraimians will know that i am yeah-vowels, when i stretch forth mine hand upon narrows-create#mizraim, and bring out the children of unto-immersed#israel from among them. and extracted#mose and cabinet#aaron did as yeah-vowels directed them, so did they. and extracted#mose was fourscore years old, and cabinet#aaron fourscore and three years old, when they spake unto pharaoh. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, when big-house#pharaoh will speak unto you, saying, show a miracle for you: then thou will say unto cabinet#aaron, take thy rod, and cast it before#turnings pharaoh, and it will become a serpent. and extracted#mose and cabinet#aaron went in unto pharaoh, and they did so as yeah-vowels had directed: and cabinet#aaron cast down his rod before#turnings pharaoh, and before#turnings his workers, and it became a serpent. then big-house#pharaoh also called the wise men and the sorcerers: now the magicians of narrows-create#mizraim, they also did in like manner with their enchantments. for they cast down

every man his rod, and they became serpents: and cabinet-aaron's rod swallowed up their rods. and he hardened pharaoh's heart, that he hearkened not unto them; as yeah-vowels had said. and yeah-vowels said unto extracted#mose, pharaoh's heart is hardened, he refuseth to let the with-mum#people go. get thee unto big-house#pharaoh in the morning; lo, he goeth out unto the water; and thou wilt stand by the river's brink against he come; and the rod which was turned to a serpent will thou take in thine hand. and thou wilt say unto him, the yeah-vowels unto-these-theory of the cross-over#hebrews hath sent me unto thee, saying, let my with-mum#people go, that they may work for me in the mdbar; and, behold, hitherto thou wouldest not hear. thus saith yeah-vowels, in this thou wilt know that i am yeah-vowels: behold, i will hit with the rod that is in mine hand upon the waters which are in the river, and they will be turned to blood. and the fish that is in the river will die, and the river will stink; and the narrows-create#mizraimians will loathe to drink of the water of the river. and yeah-vowels spake unto extracted#mose, say unto cabinet#aaron, take thy rod, and stretch out thine hand upon the waters of 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 narrows-create#mizraim, both in tools of wood, and in tools of stone. and extracted#mose and cabinet#aaron did so, as yeah-vowels directed; and he lifted up the rod, and smote the waters that were in the river, in the sight of pharaoh, and in the sight of his workers; and all the waters that were in the river were turned to blood. and the fish that was in the river died; and the river stank, and the narrows-create#mizraimians could not drink of the water of the river; and there was blood throughout all the land of narrows-create#mizraim. and the magicians of narrows-create#mizraim did so with their enchantments: and pharaoh's heart was hardened, neither did he hearken unto them; as yeah-vowels had said. and big-house#pharaoh turned and went into his house, neither did he set his heart to this also. and all the 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 yeah-vowels had smitten the river. and yeah-vowels spake unto extracted#mose, go unto pharaoh, and say unto him, thus saith yeah-vowels, let my with-mum#people go, that they may work for me. and if thou refuse to let them go, 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 daughter#bayt of thy workers, and upon thy with-mum#people, and into thine ovens, and into thy kneadingtroughs: and the frogs will come up both on thee, and upon thy with-mum#people, and upon all thy workers. and yeah-vowels spake unto extracted#mose, say unto cabinet#aaron, stretch forth thine hand with thy rod over the streams, over

the rivers, and over the ponds, and cause frogs to come up upon the land of narrows-create#mizraim. and cabinet#aaron stretched out his hand over the waters of narrows-create#mizraim; and the frogs came up, and covered the land of narrows-create#mizraim. and the magicians did so with their enchantments, and brought up frogs upon the land of narrows-create#mizraim. then big-house#pharaoh called for extracted#mose and cabinet#aaron, and said, entreat yeah-vowels, that he may take away the frogs from me, and from my with-mum#people; and i will let the with-mum#people go, that they may do butchery unto yeah-vowels. and extracted#mose said unto pharaoh, weight over me: when will i entreat for thee, and for thy workers, and for thy with-mum#people, 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 dbr: that thou mayest know that there is none like unto yeah-vowels our unto-these-theory. and the frogs will depart from thee, and from thy houses, and from thy workers, and from thy with-mum#people; they will remain in the river only. and extracted#mose and cabinet#aaron went out from pharaoh: and extracted#mose cried unto yeah-vowels because of the frogs which he had brought against pharaoh. and yeah-vowels did according to the dbr of extracted#mose; and the frogs died out of the houses, out of the villages, and out of the fields. and they added them together upon heaps: and the land stank. and when big-house#pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as yeah-vowels had said. and yeah-vowels said unto extracted#mose, say unto cabinet#aaron, stretch out thy rod, and hit the dust of the land, that it may become lice throughout all the land of narrows-create#mizraim. and they did so; for cabinet#aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of narrows-create#mizraim. and the magicians did so with their enchantments to bring forth lice, and they could not: so there were lice upon man, and upon beast. then the magicians said unto pharaoh, this is the finger of unto-these-theory: and pharaoh's heart was hardened, and he hearkened not unto them; as yeah-vowels had said. and yeah-vowels said unto extracted#mose, rise up early in the morning, and stand before#turnings pharaoh; lo, he cometh forth to the water; and say unto him, thus saith yeah-vowels, let my with-mum#people go, that they may work for me. else, if thou wilt not let my with-mum#people go, behold, i will send swarms of flies upon thee, and upon thy workers, and upon thy with-mum#people, and into thy houses: and the houses of the narrows-create#mizraimians will be full of swarms of flies, and also the ground whereon they are. and i will sever in that day the land of rain#goshen, in which my with-mum#people dwell, that no swarms of flies will be there; to the end thou mayest know that i am yeah-vowels in the midst of the earth. and i will put a division between my with-mum#people and

thy with-mum#people: to morrow will this sign be. and yeah-vowels did so; and there came a grievous swarm of flies into the daughter#bayt of pharaoh, and into his workers' houses, and into all the land of narrows-create#mizraim: the land was corrupted by reason of the swarm of flies. and big-house#pharaoh called for extracted#mose and for cabinet#aaron, and said, go ye, butcher to your unto-these-theory in the land. and extracted#mose said, it is not meet so to do; for we will butcher the abomination of the narrows-create#mizraimians to yeah-vowels our unto-these-theory: lo, will we butcher the abomination of the narrows-create#mizraimians before#turnings their eyes, and will they not stone us? we will go three days' journey into the mdba, and butcher to yeah-vowels our unto-these-theory, as he will direct us. and big-house#pharaoh said, i will let you go, that ye may butcher to yeah-vowels your unto-these-theory in the mdba; only ye will not go very far away: entreat for me. and extracted#mose said, behold, i go out from thee, and i will entreat yeah-vowels that the swarms of flies may depart from pharaoh, from his workers, and from his with-mum#people, to morrow: and let not big-house#pharaoh deal deceitfully any more in not letting the with-mum#people go to butcher to yeah-vowels. and extracted#mose went out from pharaoh, and entreated yeah-vowels. and yeah-vowels did according to the dbr of extracted#mose; and he removed the swarms of flies from pharaoh, from his workers, and from his with-mum#people; there remained not one. and big-house#pharaoh hardened his heart at this time also, neither would he let the with-mum#people go. then yeah-vowels said unto extracted#mose, go in unto pharaoh, and tell him, thus saith yeah-vowels unto-these-theory of the cross-over#hebrews, let my with-mum#people go, that they may work for me. for if thou refuse to let them go, and wilt hold them still, behold, the hand of yeah-vowels is upon thy in-them#animal which is in the field, upon the horses, upon the asses, upon the ripen#camels, upon the wall#oxen, and upon the going-out#sheep: there will be a very grievous murrain. and yeah-vowels will sever between the in-them#animal of unto-immersed#israel and the in-them#animal of narrows-create#mizraim: and there will nothing die of all that is the children's of israel. and yeah-vowels appointed a set time, saying, to morrow yeah-vowels will do this thing in the land. and yeah-vowels did that thing on the morrow, and all the in-them#animal of narrows-create#mizraim died: and of the in-them#animal of the children of unto-immersed#israel died not one. and big-house#pharaoh sent, and behold, there was not one of the in-them#animal of the unto-immersed#israelites dead. and the heart of big-house#pharaoh was hardened, and he did not let the with-mum#people go. and yeah-vowels said unto extracted#mose and unto cabinet#aaron, take to you handfuls of ashes of the furnace, and let extracted#mose sprinkle it toward the namespaces in the sight of pharaoh. and it will become small dust in all the land of narrows-create#mizraim, and

will be a grace#boil breaking forth with blains upon man, and upon beast, throughout all the land of narrows-create#mizraim. and they took ashes of the furnace, and stood before#turnings pharaoh; and extracted#mose sprinkled it up toward heaven; and it became a grace#boil breaking forth with blains upon man, and upon beast. and the magicians could not stand before#turnings extracted#mose because of the grace#boils; for the grace#boil was upon the magicians, and upon all the narrows-create#mizraimians. and yeah-vowels hardened the heart of pharaoh, and he hearkened not unto them; as yeah-vowels had spoken unto extracted#mose. and yeah-vowels said unto extracted#mose, rise up early in the morning, and stand before#turnings pharaoh, and say unto him, thus saith yeah-vowels unto-these-theory of the cross-over#hebrews, let my with-mum#people go, 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#people; that thou mayest know that there is none like me in all the earth. for now i will stretch out my hand, that i may hit thee and thy with-mum#people with pestilence; and thou wilt be cut off from the earth. and in very deed for this cause have i raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. as yet exaltest thou thyself against my with-mum#people, that thou wilt not let them go? behold, to morrow about this time i will cause it to rain a very grievous hail, such as hath not been in narrows-create#mizraim since the foundation thereof even until now. send therefore now, and gather thy cattle, 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 the dbr of yeah-vowels among the workers of big-house#pharaoh made his workers and his in-them#animal flee into the houses; and he that regarded not the dbr of yeah-vowels left his workers and his in-them#animal in the field. and yeah-vowels said unto extracted#mose, stretch forth thine hand toward heaven, that there may be hail in all the land of narrows-create#mizraim, upon man, and upon beast, and upon every herb of the field, throughout the land of narrows-create#mizraim. and extracted#mose stretched forth his rod toward heaven: and yeah-vowels sent thunder and hail, and the fire ran along upon the ground; and yeah-vowels rained hail upon the land of narrows-create#mizraim. so there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of narrows-create#mizraim since it became a nation. and the hail smote throughout all the land of 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 rain#goshen, where the children of unto-immersed#israel were, was there no hail. and big-house#pharaoh sent, and called for extracted#mose and cabinet#aaron, and said unto them, i have missed this time: yeah-vowels is right, and i and my with-

mum#people are evil. entreat yeah-vowels (for it is enough) that there be no more mighty thunderings and hail; and i will let you go, and ye will stay no longer. and extracted#mose said unto him, as soon as i am gone out of the light#city, i will spread abroad my hands unto yeah-vowels; and the thunder will cease, neither will there be any more hail; that thou mayest know how that the earth is yeah-vowels's. and as for thee and thy workers, i know that ye will not yet fear yeah-vowels unto-these-theory. and the flax and the gates#barley was smitten: for the gates#barley was in the ear, and the flax was bolled. and the wheat and the rye were not smitten: for they were not grown up. and extracted#mose went out of the light#city from pharaoh, and spread abroad his hands unto yeah-vowels: and the thunders and hail ceased, and the rain was not poured upon the earth. and when big-house#pharaoh saw that the rain and the hail and the thunders were ceased, he missed yet more, and hardened his heart, he and his workers. and the heart of big-house#pharaoh was hardened, neither would he let the children of unto-immersed#israel go; as yeah-vowels had spoken by extracted#mose. and yeah-vowels said unto extracted#mose, go in unto pharaoh: for i have hardened his heart, and the heart of his workers, that i might show these my signs before#turnings him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things i have wrought in narrows-create#mizraim, and my signs which i have done among them; that ye may know how that i am yeah-vowels. and extracted#mose and cabinet#aaron came in unto pharaoh, and said unto him, thus saith yeah-vowels unto-these-theory of the cross-over#hebrews, how long wilt thou refuse to humble thyself before#turnings me? let my with-mum#people go, that they may work for me. else, if thou refuse to let my with-mum#people go, behold, to morrow will i bring the locusts into thy coast: and they will cover the face#turnings of the earth, that one cannot be able to see the earth: and they will eat the residue of that which is escaped, which remaineth unto you from the hail, and will eat every tree which groweth for you out of the field: and they will fill thy houses, and the houses of all thy workers, and the houses of all the narrows-create#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. and pharaoh's workers said unto him, how long will this man be a snare unto us? let the men go, that they may work for yeah-vowels their unto-these-theory: knowest thou not yet that narrows-create#mizraim is destroyed? and extracted#mose and cabinet#aaron were brought again unto pharaoh: and he said unto them, go, work for yeah-vowels your unto-these-theory: and who are they that will go? and extracted#mose said, we will go with our young and with our old, with our between#boys and with our between#daughters, with our flocks and with our herds will we go; for we must hold a feast unto yeah-vowels. and he said unto them, let yeah-vowels

be so with you, as i will let you go, and your little ones: look to it; for toilsome#bad is before#turnings you. not so: go now ye that are men, and work for yeah-vowels; for that ye did desire. and they were driven out from pharaoh's presence. and yeah-vowels said unto extracted#mose, stretch out thine hand over the land of narrows-create#mizraim for the locusts, that they may come up upon the land of narrows-create#mizraim, and eat every herb of the land, even all that the hail hath left. and extracted#mose stretched forth his rod over the land of narrows-create#mizraim, and yeah-vowels brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. and the locust went up over all the land of narrows-create#mizraim, and rested in all the coasts of narrows-create#mizraim: very grievous were they; before#turnings them there were no such locusts as they, neither after them will be such. for they covered the face#turnings of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of narrows-create#mizraim. then big-house#pharaoh called for extracted#mose and cabinet#aaron in haste; and he said, i have missed against yeah-vowels your unto-these-theory, and against you. now therefore forgive, i pray thee, my miss only this once, and entreat yeah-vowels your unto-these-theory, that he may take away from me this death only. and he went out from pharaoh, and entreated yeah-vowels. and yeah-vowels turned a mighty strong sea#west wind, which took away the locusts, and cast them into the red sea; there remained not one locust in all the coasts of narrows-create#mizraim. and yeah-vowels hardened pharaoh's heart, so that he would not let the children of unto-immersed#israel go. and yeah-vowels said unto extracted#mose, stretch out thine hand toward heaven, that there may be darkness over the land of narrows-create#mizraim, even darkness which may be felt. and extracted#mose stretched forth his hand toward heaven; and there was a thick darkness in all the land of narrows-create#mizraim three days: they saw not one another, neither rose any from his place for three days: and all the children of unto-immersed#israel had light in their dwellings. and big-house#pharaoh called unto extracted#mose, and said, go ye, work for yeah-vowels; only let your flocks and your herds be stayed: let your little ones also go with you. and extracted#mose said, thou must give us also butchers and burnt qrbs, that we may butcher unto yeah-vowels our unto-these-theory. our in-them#animal also will go with us; there will not an part#hoof be left behind; for thereof must we take to work for yeah-vowels our unto-these-theory; and we know not with what we must work for yeah-vowels, until we come thither. and yeah-vowels hardened pharaoh's heart, and he would not let them go. and big-house#pharaoh 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 will die. and extracted#mose said, thou hast spoken well, i will see thy face#turnings again no more. and yeah-vowels said unto extracted#mose, yet will i bring one plague more upon pharaoh, and upon narrows-create#mizraim; afterwards he will let you go hence: when he will let you go, he will surely thrust you out hence altogether. speak now in the ears of the with-mum#people, and let every man borrow of his neighbor, and every woman of her neighbor, hand-know#jewels of silver and hand-know#jewels of gold. and yeah-vowels gave the with-mum#people favor in the sight of the narrows-create#mizraimians. moreover the man extracted#mose was very great in the land of narrows-create#mizraim, in the sight of pharaoh's workers, and in the sight of the with-mum#people. and extracted#mose said, thus saith yeah-vowels, about midnight will i go out into the midst of narrows-create#mizraim: and all the firstborn in the land of narrows-create#mizraim will die, from the first born of big-house#pharaoh 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 narrows-create#mizraim, such as there was none like it, nor will be like it any more. and against any of the children of unto-immersed#israel will not a dog move his tongue, against man or beast: that ye may know how that yeah-vowels doth put a difference between the narrows-create#mizraimians and 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#people that follow thee: and after that i will go out. and he went out from big-house#pharaoh in a great nose#anger. and yeah-vowels said unto extracted#mose, big-house#pharaoh will not hearken unto you; that my wonders may be multiplied in the land of narrows-create#mizraim. and extracted#mose and cabinet#aaron did all these wonders before#turnings pharaoh: and yeah-vowels hardened pharaoh's heart, so that he would not let the children of unto-immersed#israel go out of his land. and yeah-vowels spake unto extracted#mose and cabinet#aaron in the land of narrows-create#mizraim saying, this month will be unto you the beginning of months: it will be the first month of the year to you. speak ye unto all the ever#witness of israel, saying, in the tenth day of this month they will take to them every man a lamb, according to the daughter#bayt of their fathers, a lamb for an house: and if the daughter#bayt be too little for the lamb, let him and his neighbor next unto his daughter#bayt take it according to the number of the beings; every man according to his eating will make your count for the lamb. your lamb will be without blemish, a rememberer of the first year: ye will take it out from the going-out#sheep, or from the intense#goats: and ye will keep it up until the fourteenth day of the same month: and the whole assembly of the ever#witness of unto-immersed#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 immersed#flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they will eat it. eat not of it raw, nor sodden at all with water, and 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, and your staff in your hand; and ye will eat it in haste: it is yeah-vowels's passover. for i will pass through the land of narrows-create#mizraim this night, and will hit all the firstborn in the land of narrows-create#mizraim, both man and beast; and against all the elohim of narrows-create#mizraim i will execute lip-decision#crisis: i am yeah-vowels. and the blood will be to you for a token upon the houses where ye are: and when i see the blood, i will pass over you, and the plague will not be upon you to destroy you, when i hit the land of narrows-create#mizraim. and this day will be unto you for a memorial; and ye will keep it a feast to yeah-vowels throughout your generations; ye will keep it a feast by an ordinance for ever. seven days will ye eat unleavened bread; even the first day ye will put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that being will be cut off from israel. and in the first day there will be an dedicated convocation, and in the seventh day there will be an dedicated convocation to you; no manner of work will be done in them, save that which every man must eat, that only may be done of you. and ye will observe#guard the feast of unleavened bread; for in this selfsame day have i brought your zabas out of the land of narrows-create#mizraim: therefore will ye observe#guard this day in your generations by an ordinance for ever. in the first month, on the fourteenth day of the month at even, ye will eat unleavened bread, 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 being will be cut off from the ever#witness of israel, whether he be a stranger, or born in the land. ye will eat nothing leavened; in all your habitations will ye eat unleavened bread. then extracted#mose called for all the elders of israel, and said unto them, draw out and take you a lamb according to your families, and kill the passover. and ye will take a bunch of discharging#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 daughter#bayt until the morning. for yeah-vowels will pass through to hit the narrows-create#mizraimians; and when he seeth the blood upon the lintel, and on the two side posts, yeah-vowels will pass over the opening, and will not suffer the destroyer to come in unto your houses to hit you. and ye will observe#guard this thing for an ordinance to thee and to thy between#boys for ever. and it will come to pass, when ye be come to

the land which yeah-vowels will give you, according as he hath promised, that ye will keep this work. and it will come to pass, when your children will say unto you, what mean ye by this work? that ye will say, it is the butcher of yeah-vowels's passover, who passed over the houses of the children of unto-immersed#israel in narrows-create#mizraim, when he smote the narrows-create#mizraimians, and delivered our houses. and the with-mum#people bowed the head and partook. and the children of unto-immersed#israel went away, and did as yeah-vowels had directed extracted#mose and cabinet#aaron, so did they. and it came to pass, that at midnight yeah-vowels smote all the firstborn in the land of narrows-create#mizraim, from the firstborn of big-house#pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. and big-house#pharaoh rose up in the night, he, and all his workers, and all the narrows-create#mizraimians; and there was a great cry in narrows-create#mizraim; for there was not a daughter#bayt where there was not one dead. and he called for extracted#mose and cabinet#aaron by night, and said, rise up, and get you forth from among my with-mum#people, both ye and the children of israel; and go, work for yeah-vowels, as ye have said. also take your flocks and your herds, as ye have said, and be gone; and knee-fluffy#bless me also. and the narrows-create#mizraimians were urgent upon the with-mum#people, that they might send them out of the land in haste; for they said, we be all dead men. and the with-mum#people took their dough before#turnings it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. and the children of unto-immersed#israel did according to the dbr of extracted#mose; and they borrowed of the narrows-create#mizraimians hand-know#jewels of silver, and hand-know#jewels of gold, and raiment: and yeah-vowels gave the with-mum#people favor in the sight of the narrows-create#mizraimians, so that they lent unto them such things as they required. and they spoiled the narrows-create#mizraimians. and the children of unto-immersed#israel journeyed from born-by-ra#ramses to succoth, about six hundred thousand on foot that were men, beside children. and a mixed multitude went up also with them; and flocks, and herds, even very much cattle. and they baked unleavened slang#cakes of the dough which they brought forth out of narrows-create#mizraim, for it was not leavened; because they were thrust out of narrows-create#mizraim, and could not tarry, neither had they prepared for themselves any victual. now the sojourning of the children of israel, who dwelt in 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 zabas of yeah-vowels went out from the land of narrows-create#mizraim. it is a night to be much observe#guardd unto yeah-vowels for bringing them out from the land of narrows-create#mizraim: this is that night of yeah-vowels to be observe#guardd of all the children of unto-im-

mersed#israel in their generations. and yeah-vowels said unto extracted#mose and cabinet#aaron, this is the ordinance of the passover: there will no stranger eat thereof: and every man's worker that is bought for money, when thou hast write#circumcised him, then will he eat thereof. a foreigner and a hired worker will not eat thereof. in one daughter#bayt will it be eaten; thou will not carry forth ought of the immersed#flesh abroad out of the house; neither will ye break a bone thereof. all the ever#witness of unto-immersed#israel will keep it. and when a stranger will sojourn with thee, and will keep the passover to yeah-vowels, let all his rememberers be write#circumcised, and then let him come near and keep it; and he will be as one that is born in the land: for no foreskinned person will eat thereof. one torah will be to him that is homeborn, and unto the stranger that sojourneth among you. thus did all the children of israel; as yeah-vowels directed extracted#mose and cabinet#aaron, so did they. and it came to pass the selfsame day, that yeah-vowels did bring the children of unto-immersed#israel out of the land of narrows-create#mizraim by their zabas. and yeah-vowels spake unto extracted#mose, saying, dedicate unto me all the firstborn, whatsoever openeth the womb among the children of israel, both of man and of beast: it is mine. and extracted#mose said unto the with-mum#people, remember this day, in which ye came out from narrows-create#mizraim, out of the daughter#bayt of bondage; for by strength of hand yeah-vowels brought you out from this place: there will no leavened bread be eaten. this day came ye out in the month spring#abib. and it will be when yeah-vowels will bring thee into the land of the trader#canaanites, and the tusk#hittites, and the talker#amorites, and the experience#hivites, and the trampler#jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou will keep this work in this month. seven days thou will eat unleavened bread, and in the seventh day will be a feast to yeah-vowels. unleavened bread will be eaten seven days; and there will no leavened bread be seen with thee, neither will there be leaven seen with thee in all thy quarters. and thou will show thy between#boy in that day, saying, this is done because of that which yeah-vowels did unto me when i came forth out of narrows-create#mizraim. and it will be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that yeah-vowels's torah may be in thy mouth: for with a strong hand hath yeah-vowels brought thee out of narrows-create#mizraim. thou will therefore keep this ordinance in his season from year to year. and it will be when yeah-vowels will bring thee into the land of the trader#canaanites, as he sware unto thee and to thy fathers, and will give it thee, that thou will set apart unto yeah-vowels all that openeth the matrix#womb, and every firstling that cometh of a beast which thou hast; the rememberers will be yeah-vowels's. and every firstling of an serious-strict#donkey 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

children will thou redeem. and it will be when thy between#boy asketh thee in time to come, saying, what is this? that thou will say unto him, by strength of hand yeah-vowels brought us out from narrows-create#mizraim, from the daughter#bayt of bondage: and it came to pass, when big-house#pharaoh would hardly let us go, that yeah-vowels slew all the firstborn in the land of narrows-create#mizraim, both the firstborn of man, and the firstborn of beast: therefore i butcher to yeah-vowels all that openeth the matrix#womb, being rememberers; and all the firstborn of my children i redeem. and it will be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand yeah-vowels brought us forth out of narrows-create#mizraim. and it came to pass, when big-house#pharaoh had let the with-mum#people go, that unto-these-theory led them not through the way of the land of the invade-grieve#philistines, although that was near; for unto-these-theory said, lest peradventure the with-mum#people repent when they see war, and they return to narrows-create#mizraim: and unto-these-theory led the with-mum#people about, through the way of the mbar of the red sea: and the children of unto-immersed#israel went up harnessed out of the land of narrows-create#mizraim. and extracted#mose took the bones of add#joseph with him: for he had straitly sworn the children of israel, saying, unto-these-theory will surely visit you; and ye will carry up my bones away hence with you. and they took their journey from succoth, and encamped in you#etam, in the edge of the mbar. and yeah-vowels went before#turnings them by day in a stand#column of a cloud, to lead them the way; and by night in a stand#column of fire, to give them light; to go by day and night: he took not away the stand#column of the cloud by day, nor the stand#column of fire by night, from before#turnings the with-mum#people. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, that they turn and encamp before#turnings mouth-of-the-choice#pihahiro, between tower#migdol and the sea, over against owner-of-cipher#baalzephon: before#turnings it will ye encamp by the sea. for big-house#pharaoh will say of the children of israel, they are entangled in the land, the mbar hath shut them in. and i will harden pharaoh's heart, that he will follow after them; and i will be honored upon pharaoh, and upon all his zaba; that the narrows-create#mizraimians may know that i am yeah-vowels. and they did so. and it was told the moloch#king of narrows-create#mizraim that the with-mum#people fled: and the heart of big-house#pharaoh and of his workers was turned against the with-mum#people, and they said, why have we done this, that we have let unto-immersed#israel go from serving us? and he made ready his chariot, and took his with-mum#people with him: and he took six hundred chosen chariots, and all the chariots of narrows-create#mizraim, and immersed#captains over every one of them. and yeah-vowels hardened the heart of big-house#pharaoh moloch#king of narrows-

create#mizraim, and he pursued after the children of israel: and the children of unto-immersed#israel went out with an high hand. and the narrows-create#mizraimians pursued after them, all the horses and chariots of pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside mouth-of-the-choice#pihahiro, before#turnings owner-of-cipher#baalzephon. and when big-house#pharaoh drew nigh, the children of unto-immersed#israel lifted up their eyes, and, behold, the narrows-create#mizraimians marched after them; and they were sore afraid: and the children of unto-immersed#israel cried unto yeah-vowels. and they said unto extracted#mose, because there were no graves in narrows-create#mizraim, hast thou taken us away to die in the mdbar? wherefore hast thou dealt thus with us, to carry us forth out of narrows-create#mizraim? is not this the dbr that we did tell thee in narrows-create#mizraim, saying, let us alone, that we may work for the narrows-create#mizraimians? for it had been better for us to work for the narrows-create#mizraimians, than that we should die in the mdbar. and extracted#mose said unto the with-mum#people, fear ye not, stand still, and see the saving of yeah-vowels, which he will show to you to day: for the narrows-create#mizraimians whom ye have seen to day, ye will see them again no more for ever. the yeah-vowels will fight for you, and ye will hold your peace. and yeah-vowels said unto extracted#mose, wherefore criest thou unto me? speak unto the children of israel, that they go forward: and lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of unto-immersed#israel will go on dry ground through the midst of the sea. and i, behold, i will harden the hearts of the narrows-create#mizraimians, and they will follow them: and i will get me honor upon pharaoh, and upon all his zaba, upon his chariots, and upon his horsemen. and the narrows-create#mizraimians will know that i am yeah-vowels, when i have gotten me honor upon pharaoh, upon his chariots, and upon his horsemen. and the messenger#angel of unto-these-theory, which went before#turnings the camp of israel, removed and went behind them; and the stand#column of the cloud went from before#turnings their face, and stood behind them: and it came between the camp of the narrows-create#mizraimians and the camp of israel; and it was a cloud and darkness to them, and it gave light by night to these: so that the one came not near the other all the night. and extracted#mose stretched out his hand over the sea; and yeah-vowels 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 the children of unto-immersed#israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. and the narrows-create#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 yeah-vowels looked unto the

zaba of the narrows-create#mizraimians through the stand#column of fire and of the cloud, and troubled the zaba of the narrows-create#mizraimians, and took off their chariot wheels, that they drave them heavily: so that the narrows-create#mizraimians said, let us flee from the face#turnings of israel; for yeah-vowels fighteth for them against the narrows-create#mizraimians. and yeah-vowels said unto extracted#mose, stretch out thine hand over the sea, that the waters may come again upon the narrows-create#mizraimians, upon their chariots, and upon their horsemen. and extracted#mose stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the narrows-create#mizraimians fled against it; and yeah-vowels overthrew the narrows-create#mizraimians in the midst of the sea. and the waters returned, and covered the chariots, and the horsemen, and all the zaba of big-house#pharaoh that came into the sea after them; there remained not so much as one of them. and the children of unto-immersed#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 yeah-vowels saved unto-immersed#israel that day out of the hand of the narrows-create#mizraimians; and unto-immersed#israel saw the narrows-create#mizraimians dead upon the sea shore. and unto-immersed#israel saw that great work which yeah-vowels did upon the narrows-create#mizraimians: and the with-mum#people feared yeah-vowels, and was coached by yeah-vowels, and his worker extracted#mose. then sang extracted#mose and the children of unto-immersed#israel this song unto yeah-vowels, and spake, saying, i will sing unto yeah-vowels, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. the yeah-vowels is my strength and song, and he is become my saving: he is my unto-these-theory, and i will prepare him an habitation; my father's unto-these-theory, and i will exalt him. the yeah-vowels is a man of war: yeah-vowels is his name. pharaoh's chariots and his zaba hath he cast into the sea: his chosen immersed#captains also are drowned in the red sea. the depths have covered them: they sank into the bottom as a stone. thy right hand, o yeah-vowels, is become glorious in power: thy right hand, o yeah-vowels, hath dashed in pieces the father#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 added together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. the father#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, o yeah-vowels, among the elohim? who is like thee, glorious in dedication, fearful in praises, doing wonders? thou stretchedst out thy right hand, the earth swallowed



them. thou in thy mercy hast led forth the with-mum#people which thou hast redeemed: thou hast guided them in thy strength unto thy dedicated habitation. the with-mum#people will hear, and be afraid: sorrow will take hold on the inhabitants of break-into-grief#pelasheet. then the dukes of man-red#edom will be amazed; the mighty men of from-father#moab, trembling will take hold upon them; all the inhabitants of trade#canaan will melt away. fear and dread will fall upon them; by the greatness of thine arm they will be as still as a stone; till thy with-mum#people pass over, o yeah-vowels, till the with-mum#people pass over, which thou hast purchased. thou will bring them in, and plant them in the mountain of thine inheritance, in the place, o yeah-vowels, which thou hast made for thee to dwell in, in the dedicated, o yeah-vowels, which thy hands have established. the yeah-vowels will king for ever and ever. for the horse of big-house#pharaoh went in with his chariots and with his horsemen into the sea, and yeah-vowels brought again the waters of the sea upon them; and the children of unto-immersed#israel went on dry land in the midst of the sea. and bitter-sweet#miriam the bringeress, the sister of cabinet#aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. and bitter-sweet#miriam answered them, sing ye to yeah-vowels, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. so extracted#mose brought unto-immersed#israel from the red sea, and they went out into the mdbar of wall#shur; and they went three days in the mdbar, and found no water. and when they came to marah, they could not drink of the waters of marah, for they were bitter: therefore the name of it was called marah. and the with-mum#people murmured against extracted#mose, saying, what will we drink? and he cried unto yeah-vowels; and yeah-vowels 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 yeah-vowels thy unto-these-theory, and wilt do that which is right in his sight, and wilt give ear to his directives, and keep all his statutes, i will put none of these diseases upon thee, which i have brought upon the narrows-create#mizraimians: for i am yeah-vowels that healeth thee. and they came to elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. and they took their journey from elim, and all the ever#witness of the children of unto-immersed#israel came unto the mdbar of sin, which is between bind#elim and bush#sinai, on the fifteenth day of the second month after their departing out of the land of narrows-create#mizraim. and the whole ever#witness of the children of unto-immersed#israel murmured against extracted#mose and cabinet#aaron in the mdbar: and the children of unto-immersed#israel said unto them, would to unto-these-theory we had died by the hand of yeah-vowels in the land of narrows-create#mizraim, when

we sat by the immersed#flesh pots, and when we did eat bread to the full; for ye have brought us forth into this mdbar, to kill this whole assembly with hunger. then said yeah-vowels unto extracted#mose, behold, i will rain bread from namespaces for you; and the with-mum#people will go out and gather a certain rate every day, that i may prove them, whether they will walk in my torah, 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 extracted#mose and cabinet#aaron said unto all the children of israel, at even, then ye will know that yeah-vowels hath brought you out from the land of narrows-create#mizraim: and in the morning, then ye will see the weight of yeah-vowels; for that he heareth your murmurings against yeah-vowels: and what are we, that ye murmur against us? and extracted#mose said, this will be, when yeah-vowels will give you in the evening immersed#flesh to eat, and in the morning bread to the full; for that yeah-vowels heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, and against yeah-vowels. and extracted#mose spake unto cabinet#aaron, say unto all the ever#witness of the children of israel, come near before#turnings yeah-vowels: for he hath heard your murmurings. and it came to pass, as cabinet#aaron spake unto the whole ever#witness of the children of israel, that they looked toward the mdbar, and, behold, the weight of yeah-vowels appeared in the cloud. and yeah-vowels spake unto extracted#mose, saying, i have heard the murmurings of the children of israel: speak unto them, saying, at even ye will eat immersed#flesh, and in the morning ye will be filled with bread; and ye will know that i am yeah-vowels your unto-these-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 zaba. and when the dew that lay was gone up, behold, upon the face#turnings of the mdbar there lay a small round thing, as small as the hoar frost on the ground. and when the children of unto-immersed#israel saw it, they said one to another, it is whats-that#manna: for they wist not what it was. and extracted#mose said unto them, this is the bread which yeah-vowels hath given you to eat. this is the thing which yeah-vowels hath directed, gather of it every man according to his eating, an say#omer for every man, according to the number of your persons; take ye every man for them which are in his tents. and the children of unto-immersed#israel did so, and added, some more, some less. and when they did mete it with an say#omer, he that added much had nothing over, and he that added little had no lack; they added every man according to his eating. and extracted#mose said, let no man leave of it till the morning. notwithstanding they hearkened not unto extracted#mose; and some of them left of it until the morning, and it bred worms, and stank: and extracted#mose was wroth with them. and they added 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 added twice as much bread, two say#omers for one man: and all the governors of the ever#witness came and told extracted#mose. and he said unto them, this is that which yeah-vowels hath said, to morrow is the rest of the dedicated seven#sabbath unto yeah-vowels: 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 extracted#mose bade: and it did not stink, neither was there any worm therein. and extracted#mose said, eat that to day; for to day is a seven#sabbath unto yeah-vowels: to day ye will not find it in the field. six days ye will gather it; and on the seventh day, which is the seven#sabbath, in it there will be none. and it came to pass, that there went out some of the with-mum#people on the seventh day for to gather, and they found none. and yeah-vowels said unto extracted#mose, how long refuse ye to keep my directives and my torahs? see, for that yeah-vowels hath given you the seven#sabbath, 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#people rested on the seventh day. and the daughter#bayt of unto-immersed#israel called the name thereof whats-that#manna: and it was like coriander seed, to-build#white; and the taste of it was like wafers made with honey. and extracted#mose said, this is the thing which yeah-vowels directeth, fill an say#omer of it to be kept for your generations; that they may see the bread where-with i have fed you in the mdbar, when i brought you forth from the land of narrows-create#mizraim. and extracted#mose said unto cabinet#aaron, take a pot, and put an say#omer full of whats-that#manna therein, and lay it up before#turnings yeah-vowels, to be kept for your generations. as yeah-vowels directed extracted#mose, so cabinet#aaron laid it up before#turnings the witness, to be kept. and the children of unto-immersed#israel did eat whats-that#manna forty years, until they came to a land inhabited; they did eat whats-that#manna, until they came unto the borders of the land of trade#canaan. now an say#omer is the tenth part of an tired#ephah. and all the ever#witness of the children of unto-immersed#israel journeyed from the mdbar of sin, after their journeys, according to the directive of yeah-vowels, and pitched in upholstery#rephidim: and there was no water for the with-mum#people to drink. wherefore the with-mum#people did chide with extracted#mose, and said, give us water that we may drink. and extracted#mose said unto them, why chide ye with me? wherefore do ye tempt yeah-vowels? and the with-mum#people thirsted there for water; and the with-mum#people murmured against extracted#mose, and said, wherefore is this that thou hast brought us up out of narrows-create#mizraim, to kill us and our children and our in-them#animal with thirst? and extracted#mose cried unto yeah-vowels, saying, what will i do unto this with-mum#people? they be almost ready to stone me. and yeah-vowels said unto extracted#mose,

go on before#turnings the with-mum#people, and take with thee of the elders of israel; and thy rod, wherewith thou hit the river, take in thine hand, and go. behold, i will stand before#turnings thee there upon the rock in sword#horeb; and thou wilt hit the rock, and there will come water out of it, that the with-mum#people may drink. and extracted#mose did so in the sight of the elders of israel. and he called the name of the place essay#massah, and jam#meribah, because of the chiding of the children of israel, and because they tempted yeah-vowels, saying, is yeah-vowels among us, or not? then came labour-king#amalek, and fought with unto-immersed#israel in upholstery#rephidim. and extracted#mose said unto secure#joshua, choose us out men, and go out, fight with labour-king#amalek: to morrow i will stand on the top of the hill with the rod of unto-these-theory in mine hand. so secure#joshua did as extracted#mose had said to him, and fought with labour-king#amalek: and extracted#mose, cabinet#aaron, and small-place-prince#hur went up to the top of the hill. and it came to pass, when extracted#mose held up his hand, that unto-immersed#israel prevailed: and when he let down his hand, labour-king#amalek prevailed. and extracted#mose hands were heavy; and they took a stone, and put it under him, and he sat thereon; and cabinet#aaron and small-place-prince#hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. and secure#joshua discomfited labour-king#amalek and his with-mum#people with the edge of the sword. and yeah-vowels said unto extracted#mose, write this for a memorial in a book, and rehearse it in the ears of secure#joshua: for i will utterly put out the remembrance of labour-king#amalek from under heaven. and extracted#mose between#built an kitchen#butcher, and called the name of it yhvhnissi: for he said, because yeah-vowels hath sworn that yeah-vowels will have war with labour-king#amalek from generation to generation. when look#jethro, the darkener#server of discussed-law#midian, extracted-mose' father in torah, heard of all that unto-these-theory had done for extracted#mose, and for unto-immersed#israel his with-mum#people, and that yeah-vowels had brought unto-immersed#israel out of narrows-create#mizraim; then look#jethro, extracted-mose' father in torah, took bird#zipporah, extracted-mose' woman, after he had sent her back, and her two between#boys; of which the name of the one was stranger#gershon; for he said, i have been an alien in a strange-substantial#gentile land: and the name of the other was my-theory-helps#eliezer; for the unto-these-theory of my father, said he, was mine help, and delivered me from the sword of pharaoh: and look#jethro, extracted-mose' father in torah, came with his between#boys and his woman unto extracted#mose into the mdbar, where he encamped at the mount of unto-these-theory: and he said unto extracted#mose, i thy father in torah look#jethro am come unto thee, and thy woman, and her two between#boys with her. and

extracted#mose went out to meet his father in torah, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. and extracted#mose told his father in torah all that yeah-vowels had done unto big-house#pharaoh and to the narrows-create#mizraimians for israel's sake, and all the travail that had come upon them by the way, and how yeah-vowels delivered them. and look#jethro rejoiced for all the goodness which yeah-vowels had done to israel, whom he had delivered out of the hand of the narrows-create#mizraimians. and look#jethro said, knee-fluffy#blessed be yeah-vowels, who hath delivered you out of the hand of the narrows-create#mizraimians, and out of the hand of pharaoh, who hath delivered the with-mum#people from under the hand of the narrows-create#mizraimians. now i know that yeah-vowels is greater than all elohim: for in the thing wherein they dealt proudly he was above them. and look#jethro, extracted-mose' father in torah, took a burnt qrb and butchers for unto-these-theory: and cabinet#aaron came, and all the elders of israel, to eat bread with extracted-mose' father in torah before#turnings unto-these-theory. and it came to pass on the morrow, that extracted#mose sat to lip#decide the with-mum#people: and the with-mum#people stood by extracted#mose from the morning unto the evening. and when extracted-mose' father in torah saw all that he did to the with-mum#people, he said, what is this thing that thou doest to the with-mum#people? why sittest thou thyself alone, and all the with-mum#people stand by thee from morning unto even? and extracted#mose said unto his father in torah, because the with-mum#people come unto me to inquire of unto-these-theory: when they have a matter, they come unto me; and i lip#decide between one and another, and i do make them know the statutes of unto-these-theory, and his torahs. and extracted-mose' father in torah said unto him, the thing that thou doest is not good. thou wilt surely wear away, both thou, and this with-mum#people 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 unto-these-theory will be with thee: be thou for the with-mum#people to unto-these-theory#ward, that thou mayest bring the causes unto unto-these-theory: and thou will teach them ordinances and torahs, and will show them the way wherein they must walk, and the work that they must do. moreover thou will provide out of all the with-mum#people able men, such as fear unto-these-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 lip#decide the with-mum#people at all seasons: and it will be, that every great matter they will bring unto thee, and every small matter they will lip#decide: so will it be easier for thyself, and they will bear the burden with thee. if thou will do this thing, and unto-these-theory direct thee so, then thou will be able to endure, and all this with-mum#people will also go to their

place in peace. so extracted#mose hearkened to the voice of his father in torah, and did all that he had said. and extracted#mose chose able men out of all israel, and made them heads over the with-mum#people, governors of thousands, governors of hundreds, governors of fifties, and governors of tens. and they lip#decided the with-mum#people at all seasons: the hard causes they brought unto extracted#mose, and every small matter they lip#decided themselves. and extracted#mose let his father in torah depart; and he went his way into his own land. in the third month, when the children of unto-immersed#israel were gone forth out of the land of narrows-create#mizraim, the same day came they into the mdbar of bush#sinai. for they were departed from upholstery#rephidim, and were come to the mdbar of bush#sinai, and had pitched in the mdbar; and there unto-immersed#israel camped before#turnings the mount. and extracted#mose went up unto unto-these-theory, and yeah-vowels called unto him out of the mountain, saying, thus will thou say to the daughter#bayt of backstreet-boy#jacob, and tell the children of israel; ye have seen what i did unto the narrows-create#mizraimians, and how i bare you on drop-eagles' wings, and brought you unto myself. now therefore, if ye will obey my voice indeed, and keep my alignment, then ye will be a peculiar treasure unto me above all with-mum#people: for all the earth is mine: and ye will be unto me a kingdom of darkener#server, and an dedicated nation. these are the dbrs which thou will speak unto the children of israel. and extracted#mose came and called for the elders of the with-mum#people, and laid before#turnings their turnings#faces all these dbrs which yeah-vowels directed him. and all the with-mum#people answered together, and said, all that yeah-vowels hath spoken we will do. and extracted#mose returned the dbrs of the with-mum#people unto yeah-vowels. and yeah-vowels said unto extracted#mose, lo, i come unto thee in a thick cloud, that the with-mum#people may hear when i speak with thee, and be coached by thee for ever. and extracted#mose told the dbrs of the with-mum#people unto yeah-vowels. and yeah-vowels said unto extracted#mose, go unto the with-mum#people, and dedicate them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day yeah-vowels will come down in the sight of all the with-mum#people upon mount bush#sinai. and thou will set bounds unto the with-mum#people 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 surely put to death: there will not an hand touch it, and 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 extracted#mose went down from the mount unto the with-mum#people, and dedicated the with-mum#people; and they washed their clothes. and he said unto the with-mum#people, 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#people that was in the camp trembled. and extracted#mose brought forth the with-mum#people out of the camp to meet with unto-these-theory; and they stood at the nether part of the mount. and mount bush#sinai was altogether on a smoke, because yeah-vowels 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, extracted#mose spake, and unto-these-theory answered him by a voice. and yeah-vowels came down upon mount bush#sinai, on the top of the mount: and yeah-vowels called extracted#mose up to the top of the mount; and extracted#mose went up. and yeah-vowels said unto extracted#mose, go down, charge the with-mum#people, lest they break through unto yeah-vowels to gaze, and many of them perish. and let the darkener#server also, which come near to yeah-vowels, dedicate themselves, lest yeah-vowels break forth upon them. and extracted#mose said unto yeah-vowels, the with-mum#people cannot come up to mount bush#sinai: for thou chargedst us, saying, set bounds about the mount, and dedicate it. and yeah-vowels said unto him, away, get thee down, and thou will come up, thou, and cabinet#aaron with thee: and let not the darkener#server and the with-mum#people break through to come up unto yeah-vowels, lest he break forth upon them. so extracted#mose went down unto the with-mum#people, and spake unto them. and unto-these-theory spake all these dbrs, saying, i am yeah-vowels thy unto-these-theory, which have brought thee out of the land of narrows#create#mizraim, out of the daughter#bayt of bondage. thou will have no other elohim before#turnings me. thou will not make unto thee any graven image, or any likeness of any thing that is in namespaces above, or that is in the earth beneath, or that is in the water under the earth. thou will not bow down thyself to them, nor work for them: for i yeah-vowels thy unto-these-theory am a jealous unto-these-theory, visiting the torment of the fathers upon the children 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. thou will not take the name of yeah-vowels thy unto-these-theory in vain; for yeah-vowels will not hold him guiltless that taketh his name in vain. remember the seven#sabbath day, to keep it dedicated. six days will thou labor, and do all thy work: and the seventh day is the seven#sabbath of yeah-vowels thy unto-these-theory: in it thou will not do any work, thou, nor thy son, nor thy daughter, thy worker, nor thy true-mum#maid, nor thy cattle, nor thy stranger that is within thy hair#gates: for in six days yeah-vowels made namespaces and earth, the sea, and all that in them is, and rested the seventh day: wherefore yeah-vowels knee-fluffy#blessed the seven#sabbath day,

and dedicateed it. honor thy father and thy mother: that thy days may be long upon the land which yeah-vowels thy unto-these-theory giveth thee. thou will not kill. thou will not commit adultery. thou will not steal. thou will not bear false witness against thy neighbor. thou will not covet thy neighbor's house, thou will not covet thy neighbor's woman, nor his worker, nor his true-mum#maid, nor his wall#ox, nor his ass, nor any thing that is thy neighbor's. and all the with-mum#people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the with-mum#people saw it, they removed, and stood afar off. and they said unto extracted#mose, speak thou with us, and we will hear: and let not unto-these-theory speak with us, lest we die. and extracted#mose said unto the with-mum#people, fear not: for unto-these-theory is come to prove you, and that his fear may be before#turnings your turnings#faces, that ye miss not. and the with-mum#people stood afar off, and extracted#mose drew near unto the thick darkness where unto-these-theory was. and yeah-vowels said unto extracted#mose, thus thou will say unto the children of israel, ye have seen that i have talked with you from heaven. ye will not make with me elohim of silver, neither will ye make unto you elohim of gold. an kitchen#butcher of earth thou will make unto me, and will butcher thereon thy burnt qrbs, and thy peace qrbs, thy going-out#sheep, and thine wall#oxen: in all places where i record my name i will come unto thee, and i will knee-fluffy#bless thee. and if thou wilt make me an kitchen#butcher of stone, thou will not between#build 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 kitchen#butcher, that thy nakedness be not discovered thereon. now these are the lip-decision#criss which thou will set before#turnings them. if thou buy an cross-over#hebrew worker, six years he will work: 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 between#boys or between#daughters; the woman and her children 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 children; i will not go out free: then his master will bring him unto the lip#decides; 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 for ever. and if a man sell his bayt#daughter to be a true-mum#maid, she will not go out as the workers do. if she please not her master, who hath betrothed her to himself, then will he let her be redeemed: to sell her unto a strange-substantial#gentile nation he will have no power, seeing he hath dealt deceitfully with her. and if he have betrothed her unto his son, he will deal with her after the manner of between#daughters. 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 surely put to death. and if a man lie not in wait, and unto-these-theory deliver him into his hand; then i will appoint thee a place whither he will flee. and if a man come presumptuously upon his neighbor, to slay him with guile; thou wilt take him from mine kitchen#butcher, that he may die. and he that hits his father, or his mother, will be surely put to death. and he that stealeth a man, and selleth 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, and 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 lip#decides determine. and if any mischief follow, then thou wilt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, 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 let him go free for his eye's sake. and if he hit out his worker's tooth, or his true-mum-maid's tooth; he will let him go free for his tooth's sake. if an wall#ox gore a man or a woman, that they die: then the wall#ox will be surely stoned, and his immersed#flesh will not be eaten; and the owner of the wall#ox will be quit. and if the wall#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, and that he hath killed a man or a woman; the wall#ox will be stoned, and his owner also will be put to death. if there be laid on him a sum of money, then he will give for the ransom of his life whatsoever is laid upon him. whether he have gored a son, or have gored a daughter, according to this lip-decision#crisis will it be done unto him. if the wall#ox will push a worker or a true-mum#maid; he will give unto their master thirty light#shekels of silver, and the wall#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 wall#ox or an serious-strict#donkey 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 wall#ox hurt another's, that he die; then they will sell the live wall#ox, and divide the money of it; and the dead wall#ox also they will divide. or if it be known that the wall#ox hath used to push in time past, and his owner hath not kept him in; he will surely pay wall#ox for wall#ox; and the dead will be his own. if a man will steal an wall#ox, or a going-out#sheep, and kill it, or sell it; he will restore five

wall#oxen for an wall#ox, and four going-out#sheep for a going-out#sheep. if a thief be found breaking up, and be smitten that he die, there will no blood be shed for him. if the sun be risen upon him, there will be blood shed for him; for he should make full wholeness; if he have nothing, then he will be sold for his theft. if the theft be certainly found in his hand alive, whether it be wall#ox, or ass, or going-out#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 stuff 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 daughter#bayt will be brought unto the lip#decides, to see whether he have put his hand unto his neighbor's goods. for all manner of name#fire, whether it be for wall#ox, for ass, for going-out#sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties will come before#turnings the lip#decides; and whom the lip#decides will condemn, he will pay double unto his neighbor. if a man deliver unto his neighbor an ass, or an wall#ox, or a going-out#sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: then will an unto#oath of yeah-vowels be between them both, that he hath not put 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. and 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. thou wilt not suffer a spell#caster to live. whosoever lieth with a beast will surely be put to death. he that butcherth unto any unto-these-theory, save unto yeah-vowels only, he will be utterly destroyed. thou wilt neither vex a stranger, nor oppress him: for ye were strangers in the land of narrow#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 children fatherless. if thou lend money to any of my with-mum#people that is poor by thee, thou wilt not 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 deliver it

unto him by that the sun goeth down: for that is his covering only, it is his raiment for his light#skin: wherein will he sleep? and it will come to pass, when he crieth unto me, that i will hear; for i am gracious. thou wilt not revile the elohim, nor curse the governor of thy with-mum#people. thou wilt not delay to qrb the first of thy ripe fruits, and of thy liquors: the firstborn of thy between#boys will thou give unto me. likewise will thou do with thine wall#oxen, and with thy going-out#sheep: seven days it will be with his dam; on the eighth day thou will give it me. and ye will be dedicated men unto me: neither will ye eat any immersed#flesh that is torn of beasts in the field; ye will cast it to the dogs. thou wilt not raise a false report: put not thine hand with the evil to be an unrighteous witness. thou wilt not follow a multitude to do evil; neither will thou speak in a cause to decline after many to wrest lip-decision#crisis: neither will thou countenance a poor man in his cause. if thou meet thine father-enemy's wall#ox or his serious-strict#donkey going astray, thou will surely bring it back to him again. if thou see the serious-strict#donkey of him that hateth thee lying under his burden, and wouldest forbear to help him, thou will surely help with him. thou wilt not wrest the lip-decision#crisis 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 justify the evil. and thou will take no gift: for the gift blindeth the wise, and perverteth the dbrs of the right. also thou will not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of narrows-create#mizraim. and six years thou will sow thy land, and will gather in the fruits thereof: and the seventh year thou will let it rest and lie still; that the poor of thy with-mum#people 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 work, and on the seventh day thou will rest: that thine wall#ox and thine serious-strict#donkey may rest, and the between#boy 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 of other elohim, 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 unleavened bread: (thou will eat unleavened bread seven days, as i directed thee, in the time appointed of the month spring#abib; for in it thou camest out from narrows-create#mizraim: and none will appear before#turnings 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 items in the year all thy rememberers will appear before#turnings yeah-vowels unto-these-theory. thou wilt not qrb the blood of my butcher with leavened bread; neither will the fat of my butcher remain until the morning. the first of the firstfruits of thy land thou will bring into the daughter#bayt of yeah-vowels thy unto-these-theory. thou wilt not

seethe a kid in his mother's milk. behold, i send an messenger#angel before#turnings 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 is in him. and if thou wilt indeed obey his voice, and do all that i speak; then i will be an father#enemy unto thine fathers#enemies, and an adversary unto thine adversaries. for mine messenger#angel will go before#turnings thee, and bring thee in unto the talker#amorites, and the tusk#hittites, and the unwall#perizzites, and the trader#canaanites, the experience#hivites, and the trampler#jebusites: and i will cut them off. thou wilt not bow down to their elohim, nor work for them, nor do after their works: and thou will utterly overthrow them, and quite break down their images. and ye will work for yeah-vowels your unto-these-theory, and he will knee-fluffy#bless thy bread, and thy water; and i will take sickness away from the midst of thee. there will nothing cast their young, nor be barren, in thy land: the number of thy days i will fulfil. i will send my fear before#turnings thee, and will destroy all the with-mum#people to whom thou will come, and i will make all thine fathers#enemies turn their backs unto thee. and i will send wasps before#turnings thee, which will drive out the experience#hivite, the trader#canaanite, and the cut#hittite, from before#turnings thee. i will not drive them out from before#turnings 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#turnings thee, until thou be increased, and inherit the land. and i will set thy bounds from the red sea even unto the sea of the invade-grieve#philistines, and from the mdbar unto the river: for i will deliver the inhabitants of the land into your hand; and thou will drive them out before#turnings thee. thou will make no alignment with them, nor with their elohim. they will not dwell in thy land, lest they make thee miss against me: for if thou work for their elohim, it will surely be a snare unto thee. and he said unto extracted#mose, come up unto yeah-vowels, thou, and cabinet#aaron, volunteer#nadab, and he-my-pa#abihi, and seventy of the elders of israel; and partake ye afar off. and extracted#mose alone will come near yeah-vowels: and they will not come nigh; neither will the with-mum#people go up with him. and extracted#mose came and told the with-mum#people all the dbrs of yeah-vowels, and all the lip-decision#crisis: and all the with-mum#people answered with one voice, and said, all the dbrs which yeah-vowels hath said will we do. and extracted#mose wrote all the dbrs of yeah-vowels, and rose up early in the morning, and between#build a kitchen#butcher under the hill, and twelve stand#columns, according to the twelve branches of israel. and he sent young men of the children of israel, which qrbcd burnt qrbs, and butcherd peace qrbs of wall#oxen unto yeah-vowels. and extracted#mose took half of the blood, and put it in basins; and half of the blood he sprinkled on the kitchen#butcher. and he took the

book of the alignment, and read in the audience of the with-mum#people: and they said, all that yeah-vowels hath said will we do, and be obedient. and extracted#mose took the blood, and sprinkled it on the with-mum#people, and said, behold the blood of the alignment, which yeah-vowels hath made with you concerning all these dbrs. then went up extracted#mose, and cabinet#aaron, volunteer#nadab, and he-my-pa#abihi, and seventy of the elders of israel: and they saw the unto-these-theory of israel: and there was under his feet as it were a paved work of a countable#saphire stone, and as it were the body of namespaces in his clearness. and upon the nobles of the children of unto-immersed#israel he laid not his hand: also they saw unto-these-theory, and did eat and drink. and yeah-vowels said unto extracted#mose, come up to me into the mount, and be there: and i will give thee tables of stone, and a torah, and directives which i have written; that thou mayest teach them. and extracted#mose rose up, and his immerse secure#joshua: and extracted#mose went up into the mount of unto-these-theory. and he said unto the elders, tarry ye here for us, until we come again unto you: and, behold, cabinet#aaron and small-place-prince#hur are with you: if any man have any matters to do, let him come unto them. and extracted#mose went up into the mount, and a cloud covered the mount. and the weight of yeah-vowels abode upon mount bush#sinai, and the cloud covered it six days: and the seventh day he called unto extracted#mose out of the midst of the cloud. and the sight of the weight of yeah-vowels was like devouring fire on the top of the mount in the eyes of the children of israel. and extracted#mose went into the midst of the cloud, and gat him up into the mount: and extracted#mose was in the mount forty days and forty nights. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, that they bring me an qrb: of every man that giveth it willingly with his heart ye will take my qrb. and this is the contribution#plateau which ye will take of them; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine linen, and intense-goats' gate#hair, and rams' light#skins dyed red, and feel#takhash light#skins, and sailing#shitim wood, name-sex#oil for the light, scents for impregnate#anointing name-sex#oil, and for sweet incense, that-they#onyx stones, and stones to be set in the cash-in#ephod, and in the bronze-tooth#khashan. and let them make me a dedicated; 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 instruments thereof, even so will ye make it. and they will make an cabinet of sailing#shitim wood: two cubits and a half will be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. and thou will overlay it with bright gold, within and without will thou overlay it, and will make upon it a crown 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

make canvas of sailing#shitim wood, and overlay them with gold. and thou will put the canvas into the rings by the sides of the cabinet, that the cabinet may be borne with them. the canvas will be in the rings of the cabinet: they will not be taken from it. and thou will put into the cabinet the witness which i will give thee. and thou will make a mercy seat of bright gold: two cubits and a half will be the length thereof, and a cubit and a half the breadth thereof. and thou will make two qrbcherubim of gold, of beaten work will thou make them, in the two ends of the mercy seat. and make one qrbcherub on the one end, and the other qrbcherub on the other end: even of the mercy seat will ye make the qrbcherubim on the two ends thereof. and the qrbcherubim will stretch forth their wings on high, covering the mercy seat with their wings, and their turnings#faces will look one to another; toward the mercy seat will the turnings#faces of the qrbcherubim be. and thou will put the mercy seat above upon the cabinet; and in the cabinet 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 mercy seat, from between the two qrbcherubim which are upon the cabinet of the witness, of all things which i will give thee in directive unto the children of israel. thou will also make a ovary-send#table of sailing#shitim wood: two cubits will be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. and thou will overlay it with bright gold, and make thereto a crown of gold round about. and thou will make unto it a border of an hand breadth round about, and thou will make a golden crown to the border thereof round about. and thou will make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. over against the border will the rings be for places of the canvas to bear the ovary-send#table. and thou will make the canvas of sailing#shitim wood, and overlay them with gold, that the ovary-send#table may be borne with them. and thou will make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of bright gold will thou make them. and thou will set upon the ovary-send#table turns-bread#within before#turnings me always. and thou will make a stream-candle#light of bright gold: of beaten work will the stream-candle#light be made: 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 youth#almonds, with a knop and a flower in one branch; and three bowls made like youth#almonds 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 youth#almonds, 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 knobs and their branches will be of the same: all it will be one beaten work of bright gold. and thou will make 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 bright gold. of a talent of bright gold will he make it, with all these tools. and look that thou make them after their pattern, which was showed thee in the mount. moreover thou will make the dwelling with ten curtains of fine twined linen, and blue, and purple, and two caterpillars: with qrbcherubim of cunning work will thou make 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 make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise will thou make in the uttermost edge of another curtain, in the coupling of the second. fifty loops will thou make in the one curtain, and fifty loops will thou make 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 make fifty taches of gold, and couple the curtains together with the taches: and it will be one dwelling. and thou will make curtains of intense-goats' gate#hair to be a covering upon the dwelling: eleven curtains will thou make. the length of one curtain will be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains will be all of one measure. and thou will couple five curtains by themselves, and six curtains by themselves, and will double the sixth curtain in the forefront of the tent#oheltabernacle. and thou will make 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 make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. and the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, will hang over the backside of the dwelling. and a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it will hang over the sides of the dwelling on this side and on that side, to cover it. and thou will make a covering for the tent of rams' light#skins dyed red, and a covering above of feel#takhash light#skins. and thou will make boards for the dwelling of sailing#shitim wood standing up. ten cubits will be the length of a board, and a cubit and a half will be the breadth of one board. two tenons will there be in one board, set in order one against another: thus will thou make for all the boards of the dwelling. and thou will make the boards for the dwelling, twenty boards on the dry#south side dry#southward. and thou will make 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 hide#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 sea#westward thou will make six boards. and two boards will thou make for the corners of the dwelling in the two sides. and they will be coupled together beneath, and they will be coupled together above the head of it unto one ring: thus will it be for them both; they will be for the two corners. and they will be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. and thou will make bars of sailing#shitim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the side of the dwelling, for the two sides sea#westward. and the middle bar in the midst of the boards will reach from end to end. and thou will overlay the boards with gold, and make their rings of gold for places for the bars: and thou will overlay the bars with gold. and thou will rear up the dwelling according to the fashion thereof which was showed thee in the mount. and thou will make a breaker of blue, and purple, and two caterpillars, and fine twined linen of cunning work: with qrbcherubim will it be made: and thou will hang it upon four stand#columns of sailing#shitim wood overlaid with gold: their hooks will be of gold, upon the four sockets of silver. and thou will hang up the breaker under the taches, that thou mayest bring in thither within the breaker the cabinet of the witness: and the breaker will divide unto you between the dedicated place and the most dedicated. and thou will put the mercy seat upon the cabinet of the witness in the most dedicated place. and thou will set the ovary-send#table without the breaker, and the stream-candle#light over against the ovary-send#table on the side of the dwelling toward the dry#south: and thou will put the ovary-send#table on the hide#north side. and thou will make an hanging for the opening of the tent, of blue, and purple, and two caterpillars, and fine twined linen, wrought with needlework. and thou will make for the hanging five stand#columns of sailing#shitim wood, and overlay them with gold, and their hooks will be of gold: and thou will cast five sockets of brass for them. and thou will make an kitchen#butcher of sailing#shitim wood, five cubits long, and five cubits broad; the kitchen#butcher will be foursquare: and the height thereof will be three cubits. and thou will make the ray#horns of it upon the four corners thereof: his ray#horns will be of the same: and thou will overlay it with brass. and thou will make his pans to receive his ashes, and his shovels, and his basins, and his immersed#fleshhooks, and his firepans: all the tools thereof thou will make of brass. and thou will make for it a grate of network of brass; and upon the net will thou make four brazen rings in the four corners thereof. and thou will put it under the compass of the kitchen#butcher beneath, that the net may be even to the midst of the kitchen#butcher. and thou will make canvas for the



kitchen#butcher, canvas of sailing#shitim wood, and overlay them with brass. and the canvas will be put into the rings, and the canvas will be upon the two sides of the kitchen#butcher, to bear it. hollow with boards will thou make it: as it was showed thee in the mount, so will they make it. and thou will make the court of the dwelling: for the dry#south side dry#southward there will be hangings for the court of fine twined linen of an hundred cubits long for one side: and the twenty stand#columns thereof and their twenty sockets will be of brass; the hooks of the stand#columns and their fillets will be of silver. and likewise for the hide#north side in length there will be hangings of an hundred cubits long, and his twenty stand#columns and their twenty sockets of brass; the hooks of the stand#columns and their fillets of silver. and for the breadth of the court on the sea#west side will be hangings of fifty cubits: their stand#columns 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 hair#gate will be fifteen cubits: their stand#columns three, and their sockets three. and on the other side will be hangings fifteen cubits: their stand#columns three, and their sockets three. and for the hair#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 stand#columns will be four, and their sockets four. all the stand#columns 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 of fine twined linen, and their sockets of brass. all the tools of the dwelling in all the work thereof, and all the pins thereof, and all the pins of the court, will be of brass. and thou will direct the children of israel, that they bring thee bright name-sex#oil olive beaten for the light, to cause the lamp to burn always. in the dwelling of the ever#witness without the breaker, which is before#turnings the witness, cabinet#aaron and his between#boys will order it from evening to morning before#turnings yeah-vowels: it will be a statute for ever unto their generations on the behalf of the children of israel. and take thou unto thee cabinet#aaron thy brother, and his between#boys with him, from among the children of israel, that he may immerse unto me in the priest's office, even cabinet#aaron, volunteer#nadab and he-my-pa#abihu, theory-stop#eleazar and with-palm#itamar, cabinet-aaron's between#boys. and thou will make dedicated garments for cabinet#aaron thy brother for weight and for beauty. and thou will speak unto all that are wise hearted, whom i have filled with the ruakh of wisdom, that they may make cabinet-aaron's garments to fill him, that he may immerse unto me in the priest's office. and these are the garments which they will make; a bronze-tooth#khashan, and an cash-in#ephod, and a robe, and a broidered coat, a branch#bonnet, and a girdle: and they will make dedicated garments for cabinet#aaron thy brother, and his between#boys, that he may immerse

unto me in the priest's office. and they will take gold, and blue, and purple, and two caterpillars, and fine linen. and they will make the cash-in#ephod of gold, of blue, and of purple, of two caterpillars, and fine twined linen, with cunning work. it will have the two shoulderpieces thereof joined at the two edges thereof; and so it will be joined together. and the curious girdle of the cash-in#ephod, which is upon it, will be of the same, according to the work thereof; even of gold, of blue, and purple, and two caterpillars, and fine twined linen. and thou will take two that-they#onyx stones, and grave on them the names of the children of 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 work of an engraver in stone, like the engravings of a signet, will thou engrave the two stones with the names of the children of israel: thou will make them to be set in ouches of gold. and thou will put the two stones upon the shoulders of the cash-in#ephod for stones of memorial unto the children of israel: and cabinet#aaron will bear their names before#turnings yeah-vowels upon his two shoulders for a memorial. and thou will make ouches of gold; and two chains of bright gold at the ends; of wreathed work will thou make them, and fasten the wreathed chains to the ouches. and thou will make the bronze-tooth#khashan of lip-decision#crisis with cunning work; after the work of the cash-in#ephod thou will make it; of gold, of blue, and of purple, and of two caterpillars, and of fine twined linen, will thou make it. foursquare it will be being doubled; a span will be the length thereof, and a span will be the breadth thereof. and thou will set in it settings of stones, even four rows of stones: the first row will be a red-column#sardius, a topaz, and a temple#carbuncle: this will be the first row. and the second row will be an emerald, a countable#saphire, and a shock#diamond. and the third row a put-there#opal, an sit#agate, and an dream#amethyst. and the fourth row a chrysolite-aquamarine#tarshish, and an that-they#onyx, and a smooth#jasper: they will be set in gold in their inclosings. and the stones will be with the names of the children of israel, twelve, according to their names, like the engravings of a signet; every one with his name will they be according to the twelve branches. and thou will make upon the bronze-tooth#khashan chains at the ends of wreathed work of bright gold. and thou will make 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 cash-in#ephod before#turnings it. and thou will make 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 cash-in#ephod inward. and two other rings of gold thou will make, and will put them on the two sides of

the cash-in#ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the cash-in#ephod. and they will bind the bronze-tooth#khashan by the rings thereof unto the rings of the cash-in#ephod with a lace of blue, that it may be above the curious girdle of the cash-in#ephod, and that the bronze-tooth#khashan be not loosed from the cash-in#ephod. and cabinet#aaron will bear the names of the children of unto-immersed#israel in the bronze-tooth#khashan of lip-decision#crisis upon his heart, when he goeth in unto the dedicated place, for a memorial before#turnings yeah-vowels continually. and thou will put in the bronze-tooth#khashan of lip-decision#crisis the fires#urim and the simple-finished#thumim; and they will be upon cabinet#aaron's heart, when he goeth in before#turnings yeah-vowels: and cabinet#aaron will bear the lip-decision#crisis of the children of unto-immersed#israel upon his heart before#turnings yeah-vowels continually. and thou will make the robe of the cash-in#ephod all of blue. and there will be an hole in the top of it, in the midst thereof: it will have a binding of woven work 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 make high#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 nurture#bell and a high#pomegranate, a golden nurture#bell and a high#pomegranate, upon the hem of the robe round about. and it will be upon cabinet#aaron to immerse: and his sound will be heard when he goeth in unto the dedicated place before#turnings yeah-vowels, and when he cometh out, that he die not. and thou will make a plate of bright gold, and grave upon it, like the engravings of a signet, dedication to the yeah-vowels. 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 cabinet#aaron's forehead, that cabinet#aaron may bear the torment of the dedicated things, which the children of unto-immersed#israel will dedicate in all their dedicated gifts; and it will be always upon his forehead, that they may be accepted before#turnings yeah-vowels. and thou will embroider the coat of fine linen, and thou will make the branch#bonnet of fine linen, and thou will make the girdle of needlework. and for cabinet#aaron's between#boys thou will make coats, and thou will make for them girdles, and bonnets will thou make for them, for weight and for beauty. and thou will put them upon cabinet#aaron thy brother, and his between#boys with him; and will impregnate#anoint them, and fill them, and dedicate them, that they may immerse unto me in the priest's office. and thou will make them linen trousers to cover their nakedness; from the loins even unto the thighs they will reach: and they will be upon cabinet#aaron, and upon his between#boys, when they come in unto the dwelling of the ever#witness, or when they come near unto the kitchen#butcher to immerse in the dedicated

place; that they bear not torment, and die: it will be a statute for ever unto him and his seed after him. and this is the thing that thou wilt do unto them to dedicate them, to immerse unto me in the priest's office: take one young bull, and two rams without blemish, and unleavened bread, and slang#cakes unleavened tempered with name-sex#oil, and wafers unleavened impregnated#anointed with name-sex#oil: of wheaten flour will thou make them. and thou wilt put them into one basket, and bring them in the basket, with the bull and the two rams. and cabinet#aaron and his between#boys thou wilt bring unto the opening of the dwelling of the ever#witness, and wilt wash them with water. and thou wilt take the garments, and put upon cabinet#aaron the coat, and the robe of the cash-in#ephod, and the cash-in#ephod, and the bronze-tooth#khashan, and gird him with the curious girdle of the cash-in#ephod: and thou wilt put the branch#bonnet upon his head, and put the dedicated crown upon the branch#bonnet. then wilt thou take the impregnate#anointing name-sex#oil, and pour it upon his head, and impregnate#anoint him. and thou wilt bring his between#boys, and put coats upon them. and thou wilt gird them with girdles, cabinet#aaron and his between#boys, and put the bonnets on them: and the priest's office will be theirs for a perpetual statute: and thou wilt fill cabinet#aaron and his between#boys. and thou wilt cause a bull to be brought before#turnings the dwelling of the ever#witness: and cabinet#aaron and his between#boys will put their hands upon the head of the bull. and thou wilt kill the bull before#turnings yeah-vowels, by the opening of the dwelling of the ever#witness. and thou wilt take of the blood of the bull, and put it upon the ray#horns of the kitchen#butcher with thy finger, and pour all the blood beside the bottom of the kitchen#butcher. and thou wilt take all the fat that covereth the inwards, and the remainder that is above the weight#liver, and the two eliminate#kidneys, and the fat that is upon them, and burn them upon the kitchen#butcher. and the immersed#flesh of the bull, and his light#skin, and his dung, wilt thou burn with fire without the camp: it is a miss qrb. thou wilt also take one ram; and cabinet#aaron and his between#boys will put their hands upon the head of the ram. and thou wilt slay the ram, and thou wilt take his blood, and sprinkle it round about upon the kitchen#butcher. and thou wilt cut the voiceless#ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. and thou wilt burn the whole voiceless#ram upon the kitchen#butcher: it is a burnt qrb unto yeah-vowels: it is a sweet savor, an qrb made by fire unto yeah-vowels. and thou wilt take the other ram; and cabinet#aaron and his between#boys will put their hands upon the head of the ram. then wilt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of cabinet#aaron, and upon the tip of the right ear of his between#boys, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the kitchen#butcher round

about. and thou will take of the blood that is upon the kitchen#butcher, and of the impregnate#anointing name-sex#oil, and sprinkle it upon cabinet#aaron, and upon his garments, and upon his between#boys, and upon the garments of his between#boys with him: and he will be dedicateed, and his garments, and his between#boys, and his between-boys' garments with him. also thou will take of the voiceless#ram the fat and the rump, and the fat that covereth the inwards, and the remainder above the weight#liver, and the two eliminate#kidneys, and the fat that is upon them, and the right shoulder; for it is a voiceless#ram of fullness: and one loaf of bread, and one slang#cake of name-sex#oiled bread, and one wafer out of the basket of the unleavened bread that is before#turnings yeah-vowels: and thou will put all in the hands of cabinet#aaron, and in the hands of his between#boys; and will sieve#pana them for a sieve#pana qrb before#turnings yeah-vowels. and thou will receive them of their hands, and burn them upon the kitchen#butcher for a burnt qrb, for a sweet savor before#turnings yeah-vowels: it is an qrb made by fire unto yeah-vowels. and thou will take the breast of the voiceless#ram of cabinet-aaron's fullness, and sieve#pana it for a sieve#pana qrb before#turnings yeah-vowels: and it will be thy part. and thou will dedicate the breast of the sieve#pana qrb, and the shoulder of the raise qrb, which is sieve#panad, and which is heaved up, of the voiceless#ram of the fullness, even of that which is for cabinet#aaron, and of that which is for his between#boys: and it will be cabinet-aaron's and his between-boys' by a statute for ever from the children of israel: for it is an raise qrb: and it will be an raise qrb from the children of unto-immersed#israel of the butcher of their peace qrb's, even their raise qrb unto yeah-vowels. and the dedicated garments of cabinet#aaron will be his between-boys' after him, to be impregnated#anointed therein, and to be filld in them. and that between#boy that is darkener#server in his stead will put them on seven days, when he cometh into the dwelling of the ever#witness to immerse in the dedicated place. and thou will take the voiceless#ram of the fullness, and seethe his immersed#flesh in the dedicated place. and cabinet#aaron and his between#boys will eat the immersed#flesh of the ram, and the bread that is in the basket by the opening of the dwelling of the ever#witness. and they will eat those things wherewith the out-of-town-ment was made, to fill and to dedicate them: and a stranger will not eat thereof, because they are dedicated. and if ought of the immersed#flesh 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 dedicated. and thus will thou do unto cabinet#aaron, and to his between#boys, according to all things which i have directed thee: seven days will thou fill them. and thou will qrb every day a bull for a miss qrb for out-of-town-ment: and thou will brighten the kitchen#butcher, when thou hast made an out-of-town-ment for it, and thou will impregnate#anoint it, to dedicate it. seven days thou will make an out-

of-town-ment for the kitchen#butcher, and dedicate it; and it will be an kitchen#butcher most dedicated: whatsoever toucheth the kitchen#butcher will be dedicated. now this is that which thou will qrb upon the kitchen#butcher; two lambs of the first year day by day continually. the one lamb thou will qrb in the morning; and the other lamb thou will qrb at even: and with the one lamb a tenth deal of flour mingled with the fourth part of an here#hin of beaten name-sex#oil; and the fourth part of an here#hin of wine for a drink qrb. and the other lamb thou will qrb at even, and will do thereto according to the meat qrb of the morning, and according to the drink qrb thereof, for a sweet savor, an qrb made by fire unto yeah-vowels. this will be a continual burnt qrb throughout your generations at the opening of the dwelling of the ever#witness before#turnings yeah-vowels: where i will meet you, to speak there unto thee. and there i will meet with the children of israel, and the dwelling will be dedicated by my weight. and i will dedicate the dwelling of the ever#witness, and the kitchen#butcher: i will dedicate also both cabinet#aaron and his between#boys, to immerse to me in the priest's office. and i will dwell among the children of israel, and will be their unto-these-theory. and they will know that i am yeah-vowels their unto-these-theory, that brought them forth out of the land of narrows-create#mizraim, that i may dwell among them: i am yeah-vowels their unto-these-theory. and thou will make an kitchen#butcher to burn incense upon: of sailing#shitim wood will thou make 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 bright gold, the top thereof, and the sides thereof round about, and the ray#horns thereof; and thou will make unto it a crown of gold round about. and two golden rings will thou make to it under the crown of it, by the two corners thereof, upon the two sides of it will thou make it; and they will be for places for the canvas to bear it withal. and thou will make the canvas of sailing#shitim wood, and overlay them with gold. and thou will put it before#turnings the breaker that is by the cabinet of the witness, before#turnings the mercy seat that is over the witness, where i will meet with thee. and cabinet#aaron will burn thereon sweet incense every morning: when he dresseth the lamps, he will burn incense upon it. and when cabinet#aaron lighteth the lamps at even, he will burn incense upon it, a perpetual incense before#turnings yeah-vowels throughout your generations. ye will qrb no strange-substantial#gentile incense thereon, nor burnt butcher, nor meat qrb; neither will ye pour drink qrb thereon. and cabinet#aaron will make an out-of-town-ment upon the ray#horns of it once in a year with the blood of the miss qrb of out-of-town-ments: once in the year will he make out-of-town-ment upon it throughout your generations: it is most dedicated unto yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, when thou takest the sum of the children of unto-

immersed#israel after their number, then will they give every man a ransom for his being unto yeah-vowels, when thou numberest them; that there be no plague among them, when thou numberest them. this they will give, every one that passeth among them that are numbered, half a light#shekel after the light#shekel of the dedicated: (a light#shekel is twenty stranger#gerahs:) an half light#shekel will be the contribution#plateau of yeah-vowels. every one that passeth among them that are numbered, from twenty years old and above, will give an qrb unto yeah-vowels. the rich will not give more, and the poor will not give less than half a light#shekel, when they give an qrb unto yeah-vowels, to make an out-of-town-ment for your beings. and thou will take the out-of-town-ment money of the children of israel, and will appoint it for the work of the dwelling of the ever#witness; that it may be a memorial unto the children of unto-immersed#israel before#turnings yeah-vowels, to make an out-of-town-ment for your beings. and yeah-vowels spake unto extracted#mose, saying, thou will also make a bulging of brass, and his foot also of brass, to wash withal: and thou will put it between the dwelling of the ever#witness and the kitchen#butcher, and thou will put water therein. for cabinet#aaron and his between#boys will wash their hands and their feet thereat: when they go into the dwelling of the ever#witness, they will wash with water, that they die not; or when they come near to the kitchen#butcher to immerse, to burn qrb made by fire unto yeah-vowels: so they will wash their hands and their feet, that they die not: and it will be a statute for ever to them, even to him and to his seed throughout their generations. moreover yeah-vowels spake unto extracted#mose, saying, take thou also unto thee principal scents, of bright myrrh five hundred light#shekels, and of sweet cinnamon half so much, even two hundred and fifty light#shekels, and of sweet calamus two hundred and fifty light#shekels, and of cassia five hundred light#shekels, after the light#shekel of the dedicated, and of name-sex#oil olive an hin: and thou will make it an name-sex#oil of dedicated ointment, an ointment compound after the art of the apothecary: it will be an dedicated impregnate#anointing name-sex#oil. and thou will impregnate#anoint the dwelling of the ever#witness therewith, and the cabinet of the witness, and the ovary-send#table and all his tools, and the stream-candle#light and his tools, and the kitchen#butcher of incense, and the kitchen#butcher of burnt qrb with all his tools, and the bulging and his foot. and thou will dedicate them, that they may be most dedicated: whatsoever toucheth them will be dedicated. and thou will impregnate#anoint cabinet#aaron and his between#boys, and fill them, that they may immerse unto me in the priest's office. and thou will speak unto the children of israel, saying, this will be an dedicated impregnate#anointing name-sex#oil unto me throughout your generations. upon man's immersed#flesh will it not be poured, neither will ye make any other like it, after the composition of it: it is dedicated, and it will be dedicated 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#people. and yeah-vowels said unto extracted#mose, take unto thee sweet scents, stacte, and onycha, and galbanum; these sweet scents with bright white#frankincense: of each will there be a like weight: and thou will make it a perfume, a confection after the art of the apothecary, tempered together, bright and dedicated: and thou will beat some of it very small, and put of it before#turnings the witness in the dwelling of the ever#witness, where i will meet with thee: it will be unto you most dedicated. and as for the perfume which thou will make, ye will not make to yourselves according to the composition thereof: it will be unto thee dedicated for yeah-vowels. whosoever will make like unto that, to smell thereto, will even be cut off from his with-mum#people. and yeah-vowels spake unto extracted#mose, saying, see, i have called by name onion-theory#bezaleel the between#boy of uri, the between#boy of hur, of the branch of know-hand#judah: and i have filled him with the ruakh of unto-these-theory, in wisdom, and in understanding, and in knowledge, and in all manner of craft#message, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of craft#message. and i, behold, i have given with him my-tent-dad#aholiab, the between#boy of my-brother-support#ahisamakh, of the branch of dan: and in the hearts of all that are wise hearted i have put wisdom, that they may make all that i have directed thee; the dwelling of the ever#witness, and the cabinet of the witness, and the mercy seat that is thereupon, and all the all#tool of the dwelling, and the ovary-send#table and his all#tool, and the bright stream-candle#light with all his all#tool, and the kitchen#butcher of incense, and the kitchen#butcher of burnt qrb with all his all#tool, and the bulging and his foot, and the cloths of work, and the dedicated garments for cabinet#aaron the priest, and the garments of his between#boys, to immerse in the priest's office, and the impregnate#anointing name-sex#oil, and sweet incense for the dedicated place: according to all that i have directed thee will they do. and yeah-vowels spake unto extracted#mose, saying, speak thou also unto the children of israel, saying, verily my seven#sabbaths ye will keep: for it is a sign between me and you throughout your generations; that ye may know that i am yeah-vowels that doth dedicate you. ye will keep the seven#sabbath therefore; for it is dedicated unto you: every one that ceaseth it will surely be put to death: for whosoever doeth any work therein, that being will be cut off from among his with-mum#people. six days may work be done; and in the seventh is the seven#sabbath of rest, dedicated to yeah-vowels: whosoever doeth any work in the seven#sabbath day, he will surely be put to death. wherefore the children of unto-immersed#israel will keep the seven#sabbath, to observe#guard the seven#sabbath throughout their generations, for a perpetual alignment. it is a sign between me and

the children of unto-immersed#israel for ever: for in six days yeah-vowels made namespaces and earth, and on the seventh day he rested, and was refreshed. and he gave unto extracted#mose, when he had made an end of communing with him upon mount bush#sinai, two tables of witness, tables of stone, written with the finger of unto-these-theory. and when the with-mum#people saw that extracted#mose delayed to come down out of the mount, the with-mum#people added themselves together unto cabinet#aaron, and said unto him, up, make us elohim, which will go before#turnings us; for as for this extracted#mose, the man that brought us up out of the land of narrows-create#mizraim, we wot not what is become of him. and cabinet#aaron said unto them, break off the golden earrings, which are in the ears of your women, of your between#boys, and of your between#daughters, and bring them unto me. and all the with-mum#people brake off the golden earrings which were in their ears, and brought them unto cabinet#aaron. and he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, these be thy elohim, o israel, which brought thee up out of the land of narrows-create#mizraim. and when cabinet#aaron saw it, he between#built an kitchen#butcher before#turnings it; and cabinet#aaron made proclamation, and said, to morrow is a feast to yeah-vowels. and they rose up early on the morrow, and qrbed burnt qrbs, and brought peace qrbs; and the with-mum#people sat down to eat and to drink, and rose up to play. and yeah-vowels said unto extracted#mose, go, get thee down; for thy with-mum#people, which thou broughtest out of the land of narrows-create#mizraim, have corrupted themselves: they have turned aside quickly out of the way which i directed them: they have made them a molten calf, and have partook it, and have butcherd thereunto, and said, these be thy elohim, o israel, which have brought thee up out of the land of narrows-create#mizraim. and yeah-vowels said unto extracted#mose, i have seen this with-mum#people, and, behold, it is a stiffnecked with-mum#people: now therefore let me alone, that my wrath may wax hot against them, and that i may consume them: and i will make of thee a great nation. and extracted#mose besought yeah-vowels his unto-these-theory, and said, yeah-vowels, why doth thy wrath wax hot against thy with-mum#people, which thou hast brought forth out of the land of narrows-create#mizraim with great power, and with a mighty hand? wherefore should the 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 toilsome#bad against thy with-mum#people. remember their-organ-dick#abraham, laughter#isaac, and israel, thy workers, to whom thou swarest by thine own self, and saidst unto them, i will multiply your seed as the stars of heaven, and all this land that i have spoken of will i give unto your seed, and they will

inherit it for ever. and yeah-vowels repented of the toilsome#bad which he thought to do unto his with-mum#people. and extracted#mose turned, and went down from the mount, and the two tables of the witness were in his hand: the tables were written on both their sides; on the one side and on the other were they written. and the tables were the work of unto-these-theory, and the writing was the writing of unto-these-theory, graven upon the tables. and when secure#joshua heard the noise of the with-mum#people as they shouted, he said unto extracted#mose, there is a noise of war in the camp. and he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: and the noise of them that sing do i hear. and it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and extracted#mose' nose#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 made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of unto-immersed#israel drink of it. and extracted#mose said unto cabinet#aaron, what did this with-mum#people unto thee, that thou hast brought so great a miss upon them? and cabinet#aaron said, let not the nose#anger of my base#lord wax hot: thou knowest the with-mum#people, that they are set on mischief. for they said unto me, make us elohim, which will go before#turnings us: for as for this extracted#mose, the man that brought us up out of the land of 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 extracted#mose saw that the with-mum#people were naked; (for cabinet#aaron had made them naked unto their shame among their fathers#enemies:) then extracted#mose stood in the hair#gate of the camp, and said, who is on yeah-vowels's side? let him come unto me. and all the between#boys of join#levi added themselves together unto him. and he said unto them, thus saith yeah-vowels unto-these-theory of israel, put every man his sword by his side, and go in and out from hair#gate to hair#gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. and the children of join#levi did according to the dbr of extracted#mose: and there fell of the with-mum#people that day about three thousand men. for extracted#mose had said, fill yourselves today to yeah-vowels, even every man upon his son, and upon his brother; that he may bestow upon you a knee-sluffy#blessing this day. and it came to pass on the morrow, that extracted#mose said unto the with-mum#people, ye have missed a great sin: and now i will go up unto yeah-vowels; peradventure i will make an out-of-town-ment for your sin. and extracted#mose returned unto yeah-vowels, and said, oh, this with-mum#people have missed a great sin, and have made them elohim of gold. yet now, if thou wilt forgive their sin--; and if not, blot me, i pray thee,

out of thy book which thou hast written. and yeah-vowels said unto extracted#mose, whosoever hath missed against me, him will i blot out of my book. therefore now go, lead the with-mum#people unto the place of which i have spoken unto thee: behold, mine messenger#angel will go before#turnings thee: nevertheless in the day when i visit i will visit their miss upon them. and yeah-vowels plagued the with-mum#people, because they made the calf, which cabinet#aaron made. and yeah-vowels said unto extracted#mose, depart, and go up hence, thou and the with-mum#people which thou hast brought up out of the land of narrows-create#mizraim, unto the land which i swear unto their-organ-dick#abraham, to laughter#isaac, and to backstreet-boy#jacob, saying, unto thy seed will i give it: and i will send an messenger#angel before#turnings thee; and i will drive out the trader#canaanite, the talker#amorite, and the cut#hittite, and the unvalled#perizzite, the experience#hivite, and the trampler#jebusite: unto a land flowing with milk and honey: for i will not go up in the midst of thee; for thou art a stiffnecked with-mum#people: lest i consume thee in the way. and when the with-mum#people heard these toilsome#bad tidings, they mourned: and no man did put on him his ornaments. for yeah-vowels had said unto extracted#mose, say unto the children of israel, ye are a stiffnecked with-mum#people: i will come up into the midst 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 the children of unto-immersed#israel stripped themselves of their ornaments by the mount sword#horeb. and extracted#mose took the dwelling, and pitched it without the camp, afar off from the camp, and called it the dwelling of the ever#witness. and it came to pass, that every one which sought yeah-vowels went out unto the dwelling of the ever#witness, which was without the camp. and it came to pass, when extracted#mose went out unto the dwelling, that all the with-mum#people rose up, and stood every man at his tent opening, and looked after extracted#mose, until he was gone into the dwelling. and it came to pass, as extracted#mose entered into the dwelling, the cloudy stand#column descended, and stood at the opening of the dwelling, and the base#lord talked with extracted#mose. and all the with-mum#people saw the cloudy stand#column stand at the dwelling opening: and all the with-mum#people rose up and partook, every man in his tent opening. and yeah-vowels spake unto extracted#mose face#turnings to face, as a man speaketh unto his friend. and he turned again into the camp: and his worker secure#joshua, the between#boy of fish#nun, a young man, departed not out of the dwelling. and extracted#mose said unto yeah-vowels, see, thou sayest unto me, bring up this with-mum#people: and thou hast not let me know whom thou wilt send with me. yet thou hast said, i know thee by name, and thou hast also found attractiveness-grace in my sight. now therefore, i pray thee, if i have found attractiveness-grace in thy sight, show me now thy way, that i may know thee, that i may find

attractiveness-grace in thy sight: and consider that this nation is thy with-mum#people. 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#people have found attractiveness-grace in thy sight? is it not in that thou goest with us? so will we be separated, i and thy with-mum#people, from all the with-mum#people that are upon the face#turnings of the earth. and yeah-vowels said unto extracted#mose, i will do this thing also that thou hast spoken: for thou hast found attractiveness-grace in my sight, and i know thee by name. and he said, i beseech thee, show me thy weight. and he said, i will make all my goodness pass before#turnings thee, and i will proclaim the name of yeah-vowels before#turnings thee; and will be gracious to whom i will be gracious, and will show mercy on whom i will show mercy. and he said, thou canst not see my face: for there will no man see me, and live. and yeah-vowels 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: and my face#turnings will not be seen. and yeah-vowels said unto extracted#mose, hew thee two tables of father-child#stone like unto the first: and i will write upon these tables the dbrs that were in the first tables, which thou brakest. and be ready in the morning, and come up in the morning unto mount bush#sinai, and present thyself there to me in the top 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#turnings that mount. and he hewed two tables of father-child#stone like unto the first; and extracted#mose rose up early in the morning, and went up unto mount bush#sinai, as yeah-vowels had directed him, and took in his hand the two tables of stone. and yeah-vowels descended in the cloud, and stood with him there, and proclaimed the name of yeah-vowels. and yeah-vowels passed by before#turnings him, and proclaimed, the yeah-vowels, the yeah-vowels unto-these-theory, merciful and gracious, long#suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving torment and crime and sin, and that will by no means clear the name#fire; visiting the torment of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. and extracted#mose made haste, and bowed his head toward the earth, and partook. and he said, if now i have found attractiveness-grace in thy sight, o yeah-vowels, let my yeah-vowels, i pray thee, go among us; for it is a stiffnecked with-mum#people; and pardon our torment and our sin, and take us for thine inheritance. and he said, behold, i make an alignment: before#turnings all thy with-mum#people i will do marvels, such as have not been done in all the earth, nor in any nation: and all the with-mum#people among which thou art

will see the work of yeah-vowels: for it is a terrible thing that i will do with thee. observe#guard thou that which i direct thee this day: behold, i drive out before#turnings thee the talker#amorite, and the trader#canaanite, and the cut#hittite, and the unvalled#perizzite, and the experience#hivite, and the trampler#jebusite. take heed to thyself, lest thou make a alignment with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: and ye will destroy their kitchen#butchers, break their images, and cut down their prosperity-fortuna#asherahs: for thou will partake no other unto-these-theory: for yeah-vowels, whose name is jealous, is a jealous unto-these-theory: lest thou make a alignment with the inhabitants of the land, and they go a feeding#whoring after their elohim, and do butcher unto their elohim, and one call thee, and thou eat of his butcher; and thou take of their between#daughters unto thy between#boys, and their between#daughters go a feeding#whoring after their elohim, and make thy between#boys go a feeding#whoring after their elohim. thou will make thee no molten elohim. the feast of unleavened bread will thou keep. seven days thou will eat unleavened bread, as i directed thee, in the time of the month spring#abib: for in the month spring#abib thou camest out from narrows-create#mizraim. all that openeth the matrix#womb is mine; and every firstling among thy cattle, whether wall#ox or going-out#sheep, that is rememberer. and the firstling of an serious-strict#donkey thou will redeem with a lamb: and if thou redeem him not, then will thou break his neck. all the firstborn of thy between#boys thou will redeem. and none will appear before#turnings me empty. six days thou will work, and on the seventh day thou will rest: in earing time and in harvest thou will rest. and thou will observe#guard 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 men children appear before#turnings yeah-vowels unto-these-theory, the unto-these-theory of israel. for i will cast out the nations before#turnings thee, and enlarge thy borders: neither will any man desire thy land, when thou will go up to appear before#turnings yeah-vowels thy unto-these-theory thrice in the year. thou will not qrb the blood of my butcher with leaven; neither will the butcher of the feast of the passover be left unto the morning. the first of the firstfruits of thy land thou will bring unto the daughter#bayt of yeah-vowels thy unto-these-theory. thou will not seethe a kid in his mother's milk. and yeah-vowels said unto extracted#mose, write thou these dbrs: for after the tenor of these dbrs i have made a alignment with thee and with israel. and he was there with yeah-vowels forty days and forty nights; he did neither eat bread, nor drink water. and he wrote upon the tables the dbrs of the alignment, the ten directives. and it came to pass, when extracted#mose came down from mount bush#sinai with the two tables of witness in extracted-mose' hand, when he came down from the mount, that extracted#mose wist not that the light#skin of his

face#turnings shone while he talked with him. and when cabinet#aaron and all the children of unto-immersed#israel saw extracted#mose, behold, the light#skin of his face#turnings shone; and they were afraid to come nigh him. and extracted#mose called unto them; and cabinet#aaron and all the governors of the ever#witness returned unto him: and extracted#mose talked with them. and afterward all the children of unto-immersed#israel came nigh: and he gave them in directive all that yeah-vowels had spoken with him in mount bush#sinai. and till extracted#mose had done speaking with them, he put a breaker on his face. and when extracted#mose went in before#turnings yeah-vowels to speak with him, he took the breaker off, until he came out. and he came out, and spake unto the children of unto-immersed#israel that which he was directed. and the children of unto-immersed#israel saw the face#turnings of extracted#mose, that the light#skin of extracted-mose' face#turnings shone: and extracted#mose put the breaker upon his face#turnings again, until he went in to speak with him. and extracted#mose added all the ever#witness of the children of unto-immersed#israel together, and said unto them, these are the dbrs which yeah-vowels hath directed, that ye should do them. six days will work be done, and on the seventh day there will be to you an dedicated day, a seven#sabbath of rest to yeah-vowels: whosoever doeth work therein will be put to death. ye will kindle no fire throughout your habitations upon the seven#sabbath day. and extracted#mose spake unto all the ever#witness of the children of israel, saying, this is the thing which yeah-vowels directed, saying, take ye from among you an qrb unto yeah-vowels: whosoever is of a willing heart, let him bring it, an qrb of yeah-vowels; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine linen, and intense-goats' gate#hair, and rams' light#skins dyed red, and feel#takhsh light#skins, and sailing#shitim wood, and name-sex#oil for the light, and scents for impregnate#anointing name-sex#oil, and for the sweet incense, and that-they#onyx stones, and stones to be set for the cash-in#ephod, and for the bronze-tooth#khashan. and every wise hearted among you will come, and make all that yeah-vowels hath directed; the dwelling, his tent, and his covering, his taches, and his boards, his bars, his stand#columns, and his sockets, the cabinet, and the canvas thereof, with the mercy seat, and the breaker of the covering, the ovary-send#table, and his canvas, and all his tools, and the turns-bread#within, the stream-candle#light also for the light, and his all#tool, and his lamps, with the name-sex#oil for the light, and the incense kitchen#butcher, and his canvas, and the impregnate#anointing name-sex#oil, and the sweet incense, and the hanging for the opening at the entering in of the dwelling, the kitchen#butcher of burnt qrb, with his brazen grate, his canvas, and all his tools, the bulging and his foot, the hangings of the court, his stand#columns, 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 dedicated place, the dedicated garments for cabinet#aaron the priest, and the garments of his between#boys, to immerse in the priest's office. and all the ever#witness of the children of unto-immersed#israel departed from the presence of extracted#mose. and they came, every one whose heart stirred him up, and every one whom his ruakh made willing, and they brought yeah-vowels's contribution#plateau to the work of the dwelling of the ever#witness, and for all his work, and for the dedicated garments. and they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all hand-know#jewels of gold: and every man that qrbed, qrbed an qrb of gold unto yeah-vowels. and every man, with whom was found blue, and purple, and two caterpillars, and fine linen, and intense-goats' gate#hair, and red light#skins of rams, and feel#takhash light#skins, brought them. every one that did contribute#plateau an contribution#plateau of silver and brass brought yeah-vowels's contribution#plateau: and every man, with whom was found sailing#shitim wood for any work of the work, brought it. and all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of two caterpillars, and of fine linen. and all the women whose heart stirred them up in wisdom spun intense-goats' gate#hair. and the governors brought that-they#onyx stones, and stones to be set, for the cash-in#ephod, and for the bronze-tooth#khashan; and spice, and name-sex#oil for the light, and for the impregnate#anointing name-sex#oil, and for the sweet incense. the children of unto-immersed#israel brought a willing qrb unto yeah-vowels, every man and woman, whose heart made them willing to bring for all manner of work, which yeah-vowels had directed to be made by the hand of extracted#mose. and extracted#mose said unto the children of israel, see, yeah-vowels hath called by name onion-theory#bezaleel the between#boy of uri, the between#boy of hur, of the branch of know-hand#judah; and he hath filled him with the ruakh of unto-these-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 make any manner of cunning work. and he hath put in his heart that he may teach, both he, and my-tent-dad#aholiab, the between#boy of my-brother-support#ahisamakh, of the branch of dan. them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in two caterpillars, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. then wrought onion-theory#bezaleel and my-tent-dad#aholiab, and every wise hearted man, in whom yeah-vowels put wisdom and understanding to know how to work all manner of work for the work of the dedicated, according to all that yeah-vowels

had directed. and extracted#mose called onion-theory#bezaleel and my-tent-dad#aholiab, and every wise hearted man, in whose heart yeah-vowels had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of extracted#mose all the qrb, which the children of unto-immersed#israel had brought for the work of the work of the dedicated, to make it withal. and they brought yet unto him free qrb's every morning, and all the wise men, that wrought all the work of the dedicated, came every man from his work which they made; and they spake unto extracted#mose, saying, the with-mum#people bring much more than enough for the work of the work, which yeah-vowels directed to make. and extracted#mose gave directive, and they caused it to be proclaimed throughout the camp, saying, let neither man nor woman make any more work for the qrb of the dedicated. so the with-mum#people were restrained from bringing. for the stuff they had was sufficient for all the work to make it, and too much. and every wise hearted man among them that wrought the work of the dwelling made ten curtains of fine twined linen, and blue, and purple, and two caterpillars: with qrbcherubim of cunning work made 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 made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. and he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one dwelling. and he made curtains of intense-goats' gate#hair for the tent over the dwelling: eleven curtains he made 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 made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. and he made fifty taches of brass to couple the tent together, that it might be one. and he made a covering for the tent of rams' light#skins dyed red, and a covering of feel#takhash light#skins above that. and he made boards for the dwelling of sailing#shitim wood, standing up. the length of a board was ten cubits, and the breadth of a board one cubit and a half. one board had two tenons, equally distant one from another: thus did he make for all the boards of the dwelling. and he made boards for the dwelling; twenty boards for the dry#south side dry#southward: and forty sockets of silver he made 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 hide#north corner, he made 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 sea#westward he made six boards. and two boards made 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 made bars of sailing#shitim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the dwelling for the sides sea#westward. and he made the middle bar to shoot through the boards from the one end to the other. and he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. and he made a breaker of blue, and purple, and two caterpillars, and fine twined linen: with qrbcherubim made he it of cunning work. and he made thereunto four stand#columns of sailing#shitim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. and he made an hanging for the dwelling opening of blue, and purple, and two caterpillars, and fine twined linen, of needlework; and the five stand#columns of it with their hooks: and he overlaid their chapters and their fillets with gold: and their five sockets were of brass. and onion-theory#bezaleel made the cabinet of sailing#shitim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with bright gold within and without, and made 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 made canvas of sailing#shitim wood, and overlaid them with gold. and he put the canvas into the rings by the sides of the cabinet, to bear the cabinet. and he made the mercy seat of bright gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. and he made two qrbcherubim of gold, beaten out of one piece made he them, on the two ends of the mercy seat; one qrbcherub on the end on this side, and another qrbcherub on the other end on that side: out of the mercy seat made he the qrbcherubim on the two ends thereof. and the qrbcherubim spread out their wings on high, and covered with their wings over the mercy seat, with their turnings#faces one to another; even to the mercy seatward were the turnings#faces of the qrbcherubim. and he made the ovary-send#table of sailing#shitim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with bright gold, and made thereunto a crown of gold round about. also he made thereunto a border of an handbreadth round about; and made 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 thereof. over against the border were the rings, the places for the canvas to bear the table. and he made the canvas of sailing#shitim wood, and overlaid them with gold, to bear the table. and he made the tools which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of bright gold. and he made the stream-candle#light of bright gold: of beaten work made he the stream-candle#light; his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the stream-candle#light out of the one side thereof, and three branches of the stream-candle#light out of the other side thereof: three bowls made after the fashion of youth#almonds in one branch, a knop and a flower; and three bowls made like youth#almonds in another branch, a knop and a flower: so throughout the six branches going out of the stream-candle#light. and in the stream-candle#light were four bowls made like youth#almonds, his knobs, 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 were of the same: all of it was one beaten work of bright gold. and he made his seven lamps, and his scissors, and his shutters, of bright gold. of a talent of bright gold made he it, and all the tools thereof. and he made the incense kitchen#butcher of sailing#shitim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the ray#horns thereof were of the same. and he overlaid it with bright gold, both the top of it, and the sides thereof round about, and the ray#horns of it: also he made unto it a crown of gold round about. and he made 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 made the canvas of sailing#shitim wood, and overlaid them with gold. and he made the dedicated impregnate#anointing name-sex#oil, and the bright incense of sweet scents, according to the work of the apothecary. and he made the kitchen#butcher of burnt qrb of sailing#shitim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. and he made 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 made all the tools of the kitchen#butcher, the pots, and the shovels, and the basins, and the immersed#fleshhooks, and the firepans: all the tools thereof made he of brass. and he made for the kitchen#butcher a brazen grate 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 made the canvas of sailing#shitim wood, and overlaid them with brass. and he put the canvas into the rings on the sides of the kitchen#butcher, to bear it withal; he made the kitchen#butcher hollow with boards. and he made the bulging of brass, and

the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the opening of the dwelling of the ever#witness. and he made the court: on the dry#south side dry#southward the hangings of the court were of fine twined linen, an hundred cubits: their stand#columns were twenty, and their brazen sockets twenty; the hooks of the stand#columns and their fillets were of silver. and for the hide#north side the hangings were an hundred cubits, their stand#columns were twenty, and their sockets of brass twenty; the hooks of the stand#columns and their fillets of silver. and for the sea#west side were hangings of fifty cubits, their stand#columns ten, and their sockets ten; the hooks of the stand#columns and their fillets of silver. and for the east side eastward fifty cubits. the hangings of the one side of the hair#gate were fifteen cubits; their stand#columns three, and their sockets three. and for the other side of the court hair#gate, on this hand and that hand, were hangings of fifteen cubits; their stand#columns three, and their sockets three. all the hangings of the court round about were of fine twined linen. and the sockets for the stand#columns were of brass; the hooks of the stand#columns and their fillets of silver; and the overlaying of their chapters of silver; and all the stand#columns of the court were filleted with silver. and the hanging for the hair#gate of the court was needlework, of blue, and purple, and two caterpillars, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. and their stand#columns 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 directive of extracted#mose, for the work of the join#levites, by the hand of with-palm#itamar, between#boy to cabinet#aaron the priest. and onion-theory#bezaleel the between#boy uri, the between#boy of hur, of the branch of know-hand#judah, made all that yeah-vowels directed extracted#mose. and with him was my-tent-dad#aholiab, between#boy of my-brother-support#ahisamakh, of the branch of dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in two caterpillars, and fine linen. all the gold that was occupied for the work in all the work of the dedicated place, even the gold of the qrb, was twenty and nine talents, and seven hundred and thirty light#shekels, after the light#shekel of the dedicated. and the silver of them that were numbered of the ever#witness was an hundred talents, and a thousand seven hundred and threescore and fifteen light#shekels, after the light#shekel of the dedicated: a split#bekah for every man, that is, half a light#shekel, after the light#shekel of the dedicated, for every 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 dedicated,

and the sockets of the breaker; an hundred sockets of the hundred talents, a talent for a socket. and of the thousand seven hundred seventy and five light#shekels he made hooks for the stand#columns, and overlaid their chapters, and filleted them.] and the brass of the qrb was seventy talents, and two thousand and four hundred light#shekels. and therewith he made the sockets to the opening of the dwelling of the ever#witness, and the brazen kitchen#butcher, and the brazen grate for it, and all the tools of the kitchen#butcher, and the sockets of the court round about, and the sockets of the court hair#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 made cloths of work, to do work in the dedicated place, and made the dedicated garments for cabinet#aaron; as yeah-vowels directed extracted#mose. and he made the cash-in#ephod of gold, blue, and purple, and two caterpillars, and fine twined linen. and they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the two caterpillars, and in the fine linen, with cunning work. they made shoulderpieces for it, to couple it together: by the two edges was it coupled together. and the curious girdle of his cash-in#ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and two caterpillars, and fine twined linen; as yeah-vowels directed extracted#mose. and they wrought that-they#onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of israel. and he put them on the shoulders of the cash-in#ephod, that they should be stones for a memorial to the children of israel; as yeah-vowels directed extracted#mose. and he made the bronze-tooth#khashan of cunning work, like the work of the cash-in#ephod; of gold, blue, and purple, and two caterpillars, and fine twined linen. it was foursquare; they made 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 red-column#sardius, a topaz, and a temple#carbuncle: this was the first row. and the second row, an emerald, a countable#saphire, and a shock#diamond. and the third row, a put-there#opal, an sit#agate, and an dream#amethyst. and the fourth row, a chrysolite-aquamarine#tarshish, an that-they#onyx, and a smooth#jasper: they were inclosed in ouches of gold in their inclosings. and the stones were according to the names of the children of israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve shfttribes. and they made upon the bronze-tooth#khashan chains at the ends, of wreathed work of bright gold. and they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the bronze-tooth#khashan. and they put the two wreathed chains of gold in the two rings on the ends of the bronze-tooth#khashan. and the two ends of the two wreathed chains they fastened in the two ouches, and put them on the shoulderpieces

of the cash-in#ephod, before#turnings it. and they made two rings of gold, and put them on the two ends of the bronze-tooth#khashan, upon the border of it, which was on the side of the cash-in#ephod inward. and they made two other golden rings, and put them on the two sides of the cash-in#ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the cash-in#ephod. and they did bind the bronze-tooth#khashan by his rings unto the rings of the cash-in#ephod with a lace of blue, that it might be above the curious girdle of the cash-in#ephod, and that the bronze-tooth#khashan might not be loosed from the cash-in#ephod; as yeah-vowels directed extracted#mose. and he made the robe of the cash-in#ephod of woven work, 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 made upon the hems of the robe high#pomegranates of blue, and purple, and two caterpillars, and twined linen. and they made bells of bright gold, and put the bells between the high#pomegranates upon the hem of the robe, round about between the high#pomegranates; a nurture#bell and a high#pomegranate, a nurture#bell and a high#pomegranate, round about the hem of the robe to immerse in; as yeah-vowels directed extracted#mose. and they made coats of fine linen of woven work for cabinet#aaron, and for his between#boys, and a branch#bonnet of fine linen, and goodly bonnets of fine linen, and linen trousers of fine twined linen, and a girdle of fine twined linen, and blue, and purple, and two caterpillars, of needlework; as yeah-vowels directed extracted#mose. and they made the plate of the dedicated crown of bright gold, and wrote upon it a writing, like to the engravings of a signet, dedication to the yeah-vowels. and they tied unto it a lace of blue, to fasten it on high upon the branch#bonnet; as yeah-vowels directed extracted#mose. thus was all the work of the dwelling of the tent of the ever#witness finished: and the children of unto-immersed#israel did according to all that yeah-vowels directed extracted#mose, so did they. and they brought the dwelling unto extracted#mose, the tent, and all his all#tool, his taches, his boards, his bars, and his stand#columns, and his sockets, and the covering of rams' light#skins dyed red, and the covering of feel#takhash light#skins, and the breaker of the covering, the cabinet of the witness, and the canvas thereof, and the mercy seat, the table, and all the tools thereof, and the turns-bread#within, the bright stream-candle#light, with the lamps thereof, even with the lamps to be set in order, and all the tools thereof, and the name-sex#oil for light, and the golden kitchen#butcher, and the impregnate#anointing name-sex#oil, and the sweet incense, and the hanging for the dwelling opening, the brazen kitchen#butcher, and his grate of brass, his canvas, and all his tools, the bulging and his foot, the hangings of the court, his stand#columns, and his sockets, and the hanging for the court hair#gate, his cords, and his pins, and all the tools of the work

of the dwelling, for the tent of the ever#witness, the cloths of work to do work in the dedicated place, and the dedicated garments for cabinet#aaron the priest, and his between-boys' garments, to immerse in the priest's office. according to all that yeah-vowels directed extracted#mose, so the children of unto-immersed#israel made all the work. and extracted#mose did look upon all the work, and, behold, they had done it as yeah-vowels had directed, even so had they done it: and extracted#mose knee-fluffy#blessed them. and yeah-vowels spake unto extracted#mose, saying, on the first day of the first month will thou set up the dwelling of the tent of the ever#witness. and thou will put therein the cabinet of the witness, and cover the cabinet with the breaker. and thou will bring in the 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 kitchen#butcher of gold for the incense before#turnings the cabinet of the witness, and put the hanging of the opening to the dwelling. and thou will set the kitchen#butcher of the burnt qrb before#turnings the opening of the dwelling of the tent of the ever#witness. and thou will set the bulging between the tent of the ever#witness and the kitchen#butcher, and will put water therein. and thou will set up the court round about, and hang up the hanging at the court hair#gate. and thou will take the impregnate#anointing name-sex#oil, and impregnate#anoint the dwelling, and all that is therein, and will dedicate it, and all the tools thereof: and it will be dedicated. and thou will impregnate#anoint the kitchen#butcher of the burnt qrb, and all his tools, and dedicate the kitchen#butcher: and it will be an kitchen#butcher most dedicated. and thou will impregnate#anoint the bulging and his foot, and dedicate it. and thou will bring cabinet#aaron and his between#boys unto the opening of the dwelling of the ever#witness, and wash them with water. and thou will put upon cabinet#aaron the dedicated garments, and impregnate#anoint him, and dedicate him; that he may immerse unto me in the priest's office. and thou will bring his between#boys, and clothe them with coats: and thou will impregnate#anoint them, as thou didst impregnate#anoint their father, that they may immerse unto me in the priest's office: for their impregnate#anointing will surely be an everlasting priesthood throughout their generations. thus did extracted#mose: according to all that yeah-vowels 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 extracted#mose reared up the dwelling, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his stand#columns. and he spread abroad the tent over the dwelling, and put the covering of the tent above upon it; as yeah-vowels directed extracted#mose. and he took and put the witness into the cabinet, and set the canvas on the cabinet, and put the mercy seat above upon the cabinet: and he brought the cabinet into the

dwelling, and set up the breaker of the covering, and covered the cabinet of the witness; as yeah-vowels directed extracted#mose. and he put the ovary-send#table in the tent of the ever#witness, upon the side of the dwelling hide#northward, without the breaker. and he set the bread in order upon it before#turnings yeah-vowels; as yeah-vowels had directed extracted#mose. and he put the stream-candle#light in the tent of the ever#witness, over against the table, on the side of the dwelling dry#southward. and he lighted the lamps before#turnings yeah-vowels; as yeah-vowels directed extracted#mose. and he put the golden kitchen#butcher in the tent of the ever#witness before#turnings the breaker: and he burnt sweet incense thereon; as yeah-vowels directed extracted#mose. and he set up the hanging at the opening of the dwelling. and he put the kitchen#butcher of burnt qrb by the opening of the dwelling of the tent of the ever#witness, and qrbed upon it the burnt qrb and the meat qrb; as yeah-vowels directed extracted#mose. and he set the bulging between the tent of the ever#witness and the kitchen#butcher, and put water there, to wash withal. and extracted#mose and cabinet#aaron and his between#boys washed their hands and their feet thereat: when they went into the tent of the ever#witness, and when they came near unto the kitchen#butcher, they washed; as yeah-vowels directed extracted#mose. and he reared up the court round about the dwelling and the kitchen#butcher, and set up the hanging of the court hair#gate. so extracted#mose finished the work. then a cloud covered the tent of the ever#witness, and the weight of yeah-vowels filled the dwelling. and extracted#mose was not able to enter into the tent of the ever#witness, because the cloud abode thereon, and the weight of yeah-vowels filled the dwelling. and when the cloud was taken up from over the dwelling, the children of unto-immersed#israel went onward in all their journeys: and if the cloud were not taken up, then they journeyed not till the day that it was taken up. for the cloud of yeah-vowels was upon the dwelling by day, and fire was on it by night, in the sight of all the daughter#bayt of israel, throughout all their journeys.

and yeah-vowels called unto extracted#mose, and spake unto him out of the dwelling of the ever#witness, saying, speak unto the children of israel, and say unto them, if any man of you bring an qrb unto yeah-vowels, ye will bring your qrb of the cattle, even of the herd, and of the flock. if his qrb be a burnt butcher of the herd, let him qrb a rememberer without blemish: he will qrb it of his own voluntary will at the opening of the dwelling of the ever#witness before#turnings yeah-vowels. and he will put his hand upon the head of the burnt qrb; and it will be accepted for him to make out-of-town-ment for him. and he will kill the bull before#turnings yeah-vowels: and the darkener#server, cabinet-aaron's between#boys, will bring the blood, and sprinkle the blood round about upon the kitchen#butcher that is by the opening of the dwelling of the ever#witness. and he will

skin#simplify the burnt qrb, and cut it into his pieces. and the between#boys of cabinet#aaron the darkener#server will put fire upon the kitchen#butcher, and lay the wood in order upon the fire: and the darkener#server, cabinet-aaron's between#boys, will lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the kitchen#butcher: and his inwards and his legs will he wash in water: and the darkener#server will burn all on the kitchen#butcher, to be a burnt butcher, an qrb made by fire, of a sweet savor unto yeah-vowels. and if his qrb be of the flocks, namely, of the going-out#sheep, or of the intense#goats, for a burnt butcher; he will bring it a rememberer without blemish. and he will kill it on the side of the kitchen#butcher hide#northward before#turnings yeah-vowels: and the darkener#server, cabinet-aaron's between#boys, will sprinkle his blood round about upon the kitchen#butcher. and he will cut it into his pieces, 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 kitchen#butcher: and he will wash the inwards and the legs with water: and the darkener#server will bring it all, and burn it upon the kitchen#butcher: it is a burnt butcher, an qrb made by fire, of a sweet savor unto yeah-vowels. and if the burnt butcher for his qrb to yeah-vowels be of fowls, then he will bring his qrb of rises, or of young pigeons. and the darkener#server will bring it unto the kitchen#butcher, and wring off his head, and burn it on the kitchen#butcher; and the blood thereof will be wrung out at the side of the kitchen#butcher: and he will pluck away his crop with his feathers, and cast it beside the kitchen#butcher on the east part, by the place of the ashes: and he will cleave it with the wings thereof, and will not divide it asunder: and the darkener#server will burn it upon the kitchen#butcher, upon the wood that is upon the fire: it is a burnt butcher, an qrb made by fire, of a sweet savor unto yeah-vowels. and when any will qrb a meat qrb unto yeah-vowels, his qrb will be of fine flour; and he will pour name-sex#oil upon it, and put white#frankincense thereon: and he will bring it to cabinet-aaron's between#boys the darkener#server: and he will take thereof his handful of the flour thereof, and of the name-sex#oil thereof, with all the white#frankincense thereof; and the darkener#server will burn the memorial of it upon the kitchen#butcher, to be an qrb made by fire, of a sweet savor unto yeah-vowels: and the remnant of the meat qrb will be cabinet-aaron's and his between#boys': it is a thing most dedicated of the qrb of yeah-vowels made by fire. and if thou bring an qrb of a meat qrb baked in the oven, it will be unleavened slang#cakes of fine flour mingled with name-sex#oil, or unleavened wafers impregnated#anoined with name-sex#oil. and if thy qrb be a meat qrb baked in a pan, it will be of fine flour unleavened, mingled with name-sex#oil. thou will part it in pieces, and pour name-sex#oil thereon: it is a meat qrb. and if thy qrb be a meat qrb baked in the frying pan, it will be made of fine flour with name-sex#oil. and thou

will bring the meat qrb that is made of these things unto yeah-vowels: and when it is presented unto the priest, he will bring it unto the kitchen#butcher. and the darkener#server will take from the meat qrb a memorial thereof, and will burn it upon the kitchen#butcher: it is an qrb made by fire, of a sweet savor unto yeah-vowels. and that which is left of the meat qrb will be cabinet-aaron's and his between-boys': it is a thing most dedicated of the qrb's of yeah-vowels made by fire. no meat qrb, which ye will bring unto yeah-vowels, will be made with leaven: for ye will burn no leaven, nor any honey, in any qrb of yeah-vowels made by fire. as for the qrb of the firstfruits, ye will qrb them unto yeah-vowels: and they will not be burnt on the kitchen#butcher for a sweet savor. and every qrb of thy meat qrb will thou season with salt; neither will thou suffer the salt of the alignment of thy unto-these-theory to be lacking from thy meat qrb: with all thine qrb's thou will qrb salt. and if thou qrb a meat qrb of thy firstfruits unto yeah-vowels, thou will qrb for the meat qrb of thy firstfruits green ears of swimming#corn dried by the fire, even swimming#corn beaten out of full ears. and thou will put name-sex#oil upon it, and lay white#frankincense thereon: it is a meat qrb. and the darkener#server will burn the memorial of it, part of the beaten swimming#corn thereof, and part of the name-sex#oil thereof, with all the white#frankincense thereof: it is an qrb made by fire unto yeah-vowels. and if his qrb be a butcher of peace qrb, if he qrb it of the herd; whether it be a rememberer or pierced, he will qrb it without blemish before#turnings yeah-vowels. and he will lay his hand upon the head of his qrb, and kill it at the opening of the dwelling of the ever#witness: and cabinet-aaron's between#boys the darkener#server will sprinkle the blood upon the kitchen#butcher round about. and he will qrb of the butcher of the peace qrb an qrb made by fire unto yeah-vowels; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two eliminate#kidneys, and the fat that is on them, which is by the flanks, and the remainder above the weight#liver, with the eliminate#kidneys, it will he take away. and cabinet-aaron's between#boys will burn it on the kitchen#butcher upon the burnt butcher, which is upon the wood that is on the fire: it is an qrb made by fire, of a sweet savor unto yeah-vowels. and if his qrb for a butcher of peace qrb unto yeah-vowels be of the flock; rememberer or pierced, he will qrb it without blemish. if he qrb a lamb for his qrb, then will he qrb it before#turnings yeah-vowels. and he will lay his hand upon the head of his qrb, and kill it before#turnings the dwelling of the ever#witness: and cabinet-aaron's between#boys will sprinkle the blood thereof round about upon the kitchen#butcher. and he will qrb of the butcher of the peace qrb an qrb made by fire unto yeah-vowels; the fat thereof, and the whole rump, it will he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two eliminate#kidneys, and the fat that is upon them, which is by the flanks, and the remainder above the weight#liver, with the elimi-

nate#kidneys, it will he take away. and the darkener#server will burn it upon the kitchen#butcher: it is the food of the qrb made by fire unto yeah-vowels. and if his qrb be an intense#goat, then he will qrb it before#turnings yeah-vowels. and he will lay his hand upon the head of it, and kill it before#turnings the dwelling of the ever#witness: and the between#boys of cabinet#aaron will sprinkle the blood thereof upon the kitchen#butcher round about. and he will qrb thereof his qrb, even an qrb made by fire unto yeah-vowels; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two eliminate#kidneys, and the fat that is upon them, which is by the flanks, and the remainder above the weight#liver, with the eliminate#kidneys, it will he take away. and the darkener#server will burn them upon the kitchen#butcher: it is the food of the qrb made by fire for a sweet savor: all the fat is yeah-vowels's. it will be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, saying, if a being will miss through ignorance against any of the directives of yeah-vowels concerning things which ought not to be done, and will do against any of them: if the darkener#server that is impregnated#anointed do miss according to the miss of the with-mum#people; then let him bring for his sin, which he hath missed, a young bull without blemish unto yeah-vowels for a miss qrb. and he will bring the bull unto the opening of the dwelling of the ever#witness before#turnings yeah-vowels; and will lay his hand upon the bull's head, and kill the bull before#turnings yeah-vowels. and the darkener#server that is impregnated#anointed will take of the bull's blood, and bring it to the dwelling of the ever#witness: and the darkener#server will dip his finger in the blood, and sprinkle of the blood seven times before#turnings yeah-vowels, before#turnings the breaker of the dedicated. and the darkener#server will put some of the blood upon the ray#horns of the kitchen#butcher of sweet incense before#turnings yeah-vowels, which is in the dwelling of the ever#witness; and will pour all the blood of the bull at the bottom of the kitchen#butcher of the burnt qrb, which is at the opening of the dwelling of the ever#witness. and he will take off from it all the fat of the bull for the miss qrb; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two eliminate#kidneys, and the fat that is upon them, which is by the flanks, and the remainder above the weight#liver, with the eliminate#kidneys, it will he take away, as it was taken off from the bull of the butcher of peace qrb's: and the darkener#server will burn them upon the kitchen#butcher of the burnt qrb. and the light#skin of the bull, and all his immersed#flesh, 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 bright 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 ever#witness of unto-immersed#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 yeah-vowels concerning things which should not be done, and are name#fire; when the sin, which they have missed against it, is known, then the ever#witness will qrb a young bull for the sin, and bring him before#turnings the dwelling of the ever#witness. and the elders of the ever#witness will lay their hands upon the head of the bull before#turnings yeah-vowels: and the bull will be killed before#turnings yeah-vowels. and the darkener#server that is impregnated#anoined will bring of the bull's blood to the dwelling of the ever#witness: and the darkener#server will dip his finger in some of the blood, and sprinkle it seven times before#turnings yeah-vowels, even before#turnings the breaker. and he will put some of the blood upon the ray#horns of the kitchen#butcher which is before#turnings yeah-vowels, that is in the dwelling of the ever#witness, and will pour out all the blood at the bottom of the kitchen#butcher of the burnt qrb, which is at the opening of the dwelling of the ever#witness, and he will take all his fat from him, and burn it upon the kitchen#butcher. and he will do with the bull as he did with the bull for a miss qrb, so will he do with this: and the darkener#server will make an out-of-town-ment for them, and it will be released them. and he will carry forth the bull without the camp, and burn him as he burned the first bull: it is a miss qrb for the ever#witness. when a governor hath missed, and done somewhat through ignorance against any of the directives of yeah-vowels his unto-these-theory concerning things which should not be done, and is name#fire; or if his sin, wherein he hath missed, come to his knowledge; he will bring his qrb, a kid of the intense#goats, a rememember without blemish: and he will lay his hand upon the head of the intense#goat, and kill it in the place where they kill the burnt qrb before#turnings yeah-vowels: it is a miss qrb. and the darkener#server will take of the blood of the miss qrb with his finger, and put it upon the ray#horns of the kitchen#butcher of burnt qrb, and will pour out his blood at the bottom of the kitchen#butcher of burnt qrb. and he will burn all his fat upon the kitchen#butcher, as the fat of the butcher of peace qrb; and the darkener#server will make an out-of-town-ment for him as concerning his sin, and it will be released him. and if any one of the upstarting with-mum#people miss through ignorance, while he doeth somewhat against any of the directives of yeah-vowels concerning things which ought not to be done, and be name#fire; or if his sin, which he hath missed, come to his knowledge: then he will bring his qrb, a kid of the intense#goats, a pierced without blemish, for his miss which he hath missed. and he will lay his hand upon the head of the miss qrb, and slay the miss qrb in the place of the burnt qrb. and the darkener#server will take of the blood thereof with his finger, and put it upon the ray#horns of the kitchen#butcher of burnt qrb, and will pour out all the blood thereof at the bottom of the kitchen#butcher. and he will take away all the fat thereof, as the fat is taken away from off

the butcher of peace qrb; and the darkener#server will burn it upon the kitchen#butcher for a sweet savor unto yeah-vowels; and the darkener#server will make an out-of-town-ment for him, and it will be released him. and if he bring a lamb for a miss qrb, he will bring it a pierced without blemish. and he will lay his hand upon the head of the miss qrb, and slay it for a miss qrb in the place where they kill the burnt qrb. and the darkener#server will take of the blood of the miss qrb with his finger, and put it upon the ray#horns of the kitchen#butcher of burnt qrb, and will pour out all the blood thereof at the bottom of the kitchen#butcher: and he will take away all the fat thereof, as the fat of the lamb is taken away from the butcher of the peace qrb; and the darkener#server will burn them upon the kitchen#butcher, according to the qrb; made by fire unto yeah-vowels: and the darkener#server will make an out-of-town-ment for his miss that he hath committed, and it will be released him. and if a being sin, 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 being touch any stained thing, whether it be a carcass of an stained beast, or a carcass of stained cattle, 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 being swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man will pronounce with an unto#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 qrb unto yeah-vowels for his miss which he hath missed, a pierced from the flock, a lamb or a kid of the intense#goats, for a miss qrb; and the darkener#server will make an out-of-town-ment for him concerning his sin. and if he be not able to bring a lamb, then he will bring for his name#fire, which he hath committed, two rises, or two young pigeons, unto yeah-vowels; one for a miss qrb, and the other for a burnt qrb. and he will bring them unto the priest, who will qrb that which is for the miss qrb first, and wring off his head from his neck, and will not divide it asunder: and he will sprinkle of the blood of the miss qrb upon the side of the kitchen#butcher; and the rest of the blood will be wrung out at the bottom of the kitchen#butcher: it is a miss qrb. and he will qrb the second for a burnt qrb, according to the manner: and the darkener#server will make an out-of-town-ment for him for his miss which he hath missed, and it will be released him. and if he be not able to bring two rises, or two young pigeons, then he that missed will bring for his qrb the tenth part of an tired#ephah of fine flour for a miss qrb; he will put no name-sex#oil upon it, neither will he put any white#frankincense thereon: for it is a miss qrb. then will he bring it to the priest, and the darkener#server will take his

handful of it, even a memorial thereof, and burn it on the kitchen#butcher, according to the qrb's made by fire unto yeah-vowels: it is a miss qrb. and the darkener#server will make an out-of-town-ment for him as touching his miss that he hath missed in one of these, and it will be released him: and the remnant will be the priest's, as a meat qrb. and yeah-vowels spake unto extracted#mose, saying, if a being commit a name#fire, and miss through ignorance, in the dedicated things of yeah-vowels; then he will bring for his name#fire unto yeah-vowels a voiceless#ram without blemish out of the flocks, with thy estimation by light#shekels of silver, after the light#shekel of the dedicated, for a name#fire qrb. and he will make amends for the harm that he hath done in the dedicated thing, and will add the fifth part thereto, and give it unto the priest: and the darkener#server will make an out-of-town-ment for him with the voiceless#ram of the name#fire qrb, and it will be released him. and if a being sin, and commit any of these things which are forbidden to be done by the directives of yeah-vowels; though he wist it not, yet is he name#fire, and will bear his torment. and he will bring a voiceless#ram without blemish out of the flock, with thy estimation, for a name#fire qrb, unto the priest: and the darkener#server will make an out-of-town-ment for him concerning his ignorance wherein he erred and wist it not, and it will be released him. it is a name#fire qrb: he hath certainly name#fired against yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, if a being sin, and commit a name#fire against yeah-vowels, 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 qrb. and he will bring his name#fire qrb unto yeah-vowels, a voiceless#ram without blemish out of the flock, with thy estimation, for a name#fire qrb, unto the priest: and the darkener#server will make an out-of-town-ment for him before#turnings yeah-vowels: and it will be released him for any thing of all that he hath done in name#firing therein. and yeah-vowels spake unto extracted#mose, saying, direct cabinet#aaron and his between#boys, saying, this is the torah of the burnt qrb: it is the burnt qrb, because of the burning upon the kitchen#butcher all night unto the morning, and the fire of the kitchen#butcher will be burning in it. and the darkener#server will put on his linen garment, and his linen trousers will he put upon his immersed#flesh, and take up the ashes which the fire hath consumed with the burnt qrb on the kitchen#butcher, and he will put them beside the

kitchen#butcher. and he will put off his garments, and put on other garments, and carry forth the ashes without the camp unto a bright place. and the fire upon the kitchen#butcher 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 burnt qrb in order upon it; and he will burn thereon the fat of the peace qrb's. the fire will ever be burning upon the kitchen#butcher; it will never go out. and this is the torah of the meat qrb: the between#boys of cabinet#aaron will qrb it before#turnings yeah-vowels, before#turnings the kitchen#butcher. and he will take of it his handful, of the flour of the meat qrb, and of the name-sex#oil thereof, and all the white#frankincense which is upon the meat qrb, and will burn it upon the kitchen#butcher for a sweet savor, even the memorial of it, unto yeah-vowels. and the remainder thereof will cabinet#aaron and his between#boys eat: with unleavened bread will it be eaten in the dedicated place; in the court of the dwelling of the ever#witness they will eat it. it will not be baked with leaven. i have given it unto them for their portion of my qrb's made by fire; it is most dedicated, as is the miss qrb, and as the name#fire qrb. all the rememberers among the children of cabinet#aaron will eat of it. it will be a statute for ever in your generations concerning the qrb's of yeah-vowels made by fire: every one that toucheth them will be dedicated. and yeah-vowels spake unto extracted#mose, saying, this is the qrb of cabinet#aaron and of his between#boys, which they will qrb unto yeah-vowels in the day when he is impregnated#anoined; the tenth part of an tired#ephah of fine flour for a meat qrb perpetual, half of it in the morning, and half thereof at night. in a pan it will be made with name-sex#oil; and when it is baked, thou will bring it in: and the baked pieces of the meat qrb will thou qrb for a sweet savor unto yeah-vowels. and the darkener#server of his between#boys that is impregnated#anoined in his stead will qrb it: it is a statute for ever unto yeah-vowels; it will be wholly burnt. for every meat qrb for the darkener#server will be wholly burnt: it will not be eaten. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron and to his between#boys, saying, this is the torah of the miss qrb: in the place where the burnt qrb is killed will the miss qrb be killed before#turnings yeah-vowels: it is most dedicated. the darkener#server that qrbeth it for miss will eat it: in the dedicated place will it be eaten, in the court of the dwelling of the ever#witness. whatsoever will touch the immersed#flesh thereof will be dedicated: and when there is sprinkled of the blood thereof upon any garment, thou will wash that whereon it was sprinkled in the dedicated place. and the earthen tool wherein it is sodden will be broken: and if it be sodden in a brazen pot, it will be both scoured, and rinsed in water. all the rememberers among the darkener#server will eat thereof: it is most dedicated. and no miss qrb, whereof any of the blood is brought into the dwelling of the ever#witness to reconcile withal in the dedicated place, will be eaten: it will be burnt in the fire. likewise this is the torah

of the name#fire qrb: it is most dedicated. in the place where they kill the burnt qrb will they kill the name#fire qrb: and the blood thereof will he sprinkle round about upon the kitchen#butcher. and he will qrb of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two eliminate#kidneys, and the fat that is on them, which is by the flanks, and the remainder that is above the weight#liver, with the eliminate#kidneys, it will he take away: and the darkener#server will burn them upon the kitchen#butcher for an qrb made by fire unto yeah-vowels: it is a name#fire qrb. every rememberer among the darkener#server will eat thereof: it will be eaten in the dedicated place: it is most dedicated. as the miss qrb is, so is the name#fire qrb: there is one torah for them: the darkener#server that maketh out-of-town-ment therewith will have it. and the darkener#server that qrbeth any man's burnt qrb, even the darkener#server will have to himself the light#skin of the burnt qrb which he hath qrbed. and all the meat qrb 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 qrbeth it. and every meat qrb, mingled with name-sex#oil, and dry, will all the between#boys of cabinet#aaron have, one as much as another. and this is the torah of the butcher of peace qrb, which he will qrb unto yeah-vowels. if he qrb it for a thanksgiving, then he will qrb with the butcher of thanksgiving unleavened slang#cakes mingled with name-sex#oil, and unleavened wafers impregnated#anoined with name-sex#oil, and slang#cakes mingled with name-sex#oil, of fine flour, fried. besides the slang#cakes, he will qrb for his qrb leavened bread with the butcher of thanksgiving of his peace qrb. and of it he will qrb one out of the whole qrb for an raise qrb unto yeah-vowels, and it will be the priest's that sprinkleth the blood of the peace qrb. and the immersed#flesh of the butcher of his peace qrb for thanksgiving will be eaten the same day that it is qrbed; he will not leave any of it until the morning. and if the butcher of his qrb be a vow, or a voluntary qrb, it will be eaten the same day that he qrbeth his butcher: and on the morrow also the remainder of it will be eaten: and the remainder of the immersed#flesh of the butcher on the third day will be burnt with fire. and if any of the immersed#flesh of the butcher of his peace qrb be eaten at all on the third day, it will not be accepted, neither will it be imputed unto him that qrbeth it: it will be an abomination, and the being that eateth of it will bear his torment. and the immersed#flesh that toucheth any stained thing will not be eaten; it will be burnt with fire: and as for the immersed#flesh, all that be bright will eat thereof. and the being that eateth of the immersed#flesh of the butcher of peace qrb, that pertain unto yeah-vowels, having his stainedness upon him, even that being will be cut off from his with-mum#people. moreover the being that will touch any stained thing, as the stainedness of man, or any stained beast, or any abominable stained thing, and eat of the immersed#flesh of the butcher of peace qrb, which pertain unto yeah-vowels, even that being will be cut off from his with-mum#people. and yeah-vowels spake unto extracted#mose, saying,

speak unto the children of israel, saying, ye will eat no manner of fat, of wall#ox, or of going-out#sheep, or of intense#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: and ye will in no wise eat of it. for whosoever eateth the fat of the beast, of which men qrb an qrb made by fire unto yeah-vowels, even the being that eateth it will be cut off from his with-mum#people. moreover ye will eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. whatsoever being it be that eateth any manner of blood, even that being will be cut off from his with-mum#people. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, saying, he that qrbeth the butcher of his peace qrb unto yeah-vowels will bring his qrb unto yeah-vowels of the butcher of his peace qrb. his own hands will bring the qrb of yeah-vowels made by fire, the fat with the breast, it will he bring, that the breast may be sieve#panad for a sieve#pana qrb before#turnings yeah-vowels. and the darkener#server will burn the fat upon the kitchen#butcher: and the breast will be cabinet#aaron's and his between-boys'. and the right shoulder will ye give unto the darkener#server for an raise qrb of the butchers of your peace qrb. he among the between#boys of cabinet#aaron, that qrbeth the blood of the peace qrb, and the fat, will have the right shoulder for his part. for the sieve#pana breast and the raise shoulder have i taken of the children of unto-immersed#israel from off the butchers of their peace qrb, and have given them unto cabinet#aaron the darkener#server and unto his between#boys by a statute for ever from among the children of israel. this is the portion of the impregnate#anointing of cabinet#aaron, and of the impregnate#anointing of his between#boys, out of the qrb of yeah-vowels made by fire, in the day when he presented them to immerse unto yeah-vowels in the priest's office; which yeah-vowels directed to be given them of the children of israel, in the day that he impregnated#anoined them, by a statute for ever throughout their generations. this is the torah of the burnt qrb, of the meat qrb, and of the miss qrb, and of the name#fire qrb, and of the fullness, and of the butcher of the peace qrb; which yeah-vowels directed extracted#mose in mount bush#sinai, in the day that he directed the children of unto-immersed#israel to qrb their qrb unto yeah-vowels, in the mdar of bush#sinai. and yeah-vowels spake unto extracted#mose, saying, take cabinet#aaron and his between#boys with him, and the garments, and the impregnate#anointing name-sex#oil, and a bull for the miss qrb, and two rams, and a basket of unleavened bread; and gather thou all the ever#witness together unto the opening of the dwelling of the ever#witness. and extracted#mose did as yeah-vowels directed him; and the assembly was added together unto the opening of the dwelling of the ever#witness. and extracted#mose said unto the ever#witness, this is the thing which yeah-vowels directed to be done. and extracted#mose brought cabinet#aaron and his between#boys, and washed them with water. and he put upon him the coat,



and girded him with the girdle, and clothed him with the robe, and put the cash-in-ephod upon him, and he girded him with the curious girdle of the cash-in-ephod, and bound it unto him therewith. and he put the bronze-tooth#khashan upon him: also he put in the bronze-tooth#khashan the fires#urim and the simple-finished#thumim. and he put the branch#bonnet upon his head; also upon the branch#bonnet, even upon his forefront, did he put the golden plate, the dedicated crown; as yeah-vowels directed extracted#mose. and extracted#mose took the impregnate#anointing name-sex#oil, and impregnated#anointed the dwelling and all that was therein, and dedicated them. and he sprinkled thereof upon the kitchen#butcher seven times, and impregnated#anointed the kitchen#butcher and all his tools, both the bulging and his foot, to dedicate them. and he poured of the impregnate#anointing name-sex#oil upon cabinet-aaron's head, and impregnated#anointed him, to dedicate him. and extracted#mose brought cabinet-aaron's between#boys, and put coats upon them, and girded them with girdles, and put bonnets upon them; as yeah-vowels directed extracted#mose. and he brought the bull for the miss qrb: and cabinet#aaron and his between#boys laid their hands upon the head of the bull for the miss qrb. and he slew it; and extracted#mose took the blood, and put it upon the ray#horns of the kitchen#butcher round about with his finger, and purified the kitchen#butcher, and poured the blood at the bottom of the kitchen#butcher, and dedicated it, to make reconciliation upon it. and he took all the fat that was upon the inwards, and the remainder above the weight#liver, and the two eliminate#kidneys, and their fat, and extracted#mose burned it upon the kitchen#butcher. and the bull, and his hide, his immersed#flesh, and his dung, he burnt with fire without the camp; as yeah-vowels directed extracted#mose. and he brought the voiceless#ram for the burnt qrb: and cabinet#aaron and his between#boys laid their hands upon the head of the ram. and he killed it; and extracted#mose sprinkled the blood upon the kitchen#butcher round about. and he cut the voiceless#ram into pieces; and extracted#mose burnt the head, and the pieces, and the fat. and he washed the inwards and the legs in water; and extracted#mose burnt the whole voiceless#ram upon the kitchen#butcher: it was a burnt butcher for a sweet savor, and an qrb made by fire unto yeah-vowels; as yeah-vowels directed extracted#mose. and he brought the other ram, the voiceless#ram of fullness: and cabinet#aaron and his between#boys laid their hands upon the head of the ram. and he slew it; and extracted#mose took of the blood of it, and put it upon the tip of cabinet-aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. and he brought cabinet-aaron's between#boys, and extracted#mose put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and extracted#mose sprinkled the blood upon the kitchen#butcher round about.

and he took the fat, and the rump, and all the fat that was upon the inwards, and the remainder above the weight#liver, and the two eliminate#kidneys, and their fat, and the right shoulder: and out of the basket of unleavened bread, that was before#turnings yeah-vowels, he took one unleavened slang#cake, and a slang#cake of name-sex#oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: and he put all upon cabinet-aaron's hands, and upon his between#boys' hands, and sieve#panad them for a sieve#pana qrb before#turnings yeah-vowels. and extracted#mose took them from off their hands, and burnt them on the kitchen#butcher upon the burnt qrb: they were fullness for a sweet savor: it is an qrb made by fire unto yeah-vowels. and extracted#mose took the breast, and sieve#panad it for a sieve#pana qrb before#turnings yeah-vowels: for of the voiceless#ram of fullness it was extracted#mose' part; as yeah-vowels directed extracted#mose. and extracted#mose took of the impregnate#anointing name-sex#oil, and of the blood which was upon the kitchen#butcher, and sprinkled it upon cabinet#aaron, and upon his garments, and upon his between#boys, and upon his between#boys' garments with him; and dedicated cabinet#aaron, and his garments, and his between#boys, and his between#boys' garments with him. and extracted#mose said unto cabinet#aaron and to his between#boys, grace#boil the immersed#flesh at the opening of the dwelling of the ever#witness: and there eat it with the bread that is in the basket of fullnesss, as i directed, saying, cabinet#aaron and his between#boys will eat it. and that which remaineth of the immersed#flesh and of the bread will ye burn with fire. and ye will not go out of the opening of the dwelling of the ever#witness 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 yeah-vowels hath directed to do, to make an out-of-town-ment for you. therefore will ye abide at the opening of the dwelling of the ever#witness day and night seven days, and keep the charge of yeah-vowels, that ye die not: for so i am directed. so cabinet#aaron and his between#boys did all things which yeah-vowels directed by the hand of extracted#mose. and it came to pass on the eighth day, that extracted#mose called cabinet#aaron and his between#boys, and the elders of israel; and he said unto cabinet#aaron, take thee a young calf for a miss qrb, and a voiceless#ram for a burnt qrb, without blemish, and qrb them before#turnings yeah-vowels. and unto the children of unto-immersed#israel thou wilt speak, saying, take ye a kid of the intense#goats for a miss qrb; and a calf and a lamb, both of the first year, without blemish, for a burnt qrb; also a bull and a voiceless#ram for peace qrb's, to butcher before#turnings yeah-vowels; and a meat qrb mingled with name-sex#oil: for to day yeah-vowels will appear unto you. and they brought that which extracted#mose directed before#turnings the dwelling of the ever#witness: and all the ever#witness drew near and stood before#turnings yeah-vowels. and extracted#mose said, this is the thing which yeah-vowels directed that ye should do: and the weight

of yeah-vowels will appear unto you. and extracted#mose said unto cabinet#aaron, go unto the kitchen#butcher, and qrb thy miss qrb, and thy burnt qrb, and make an out-of-town-ment for thyself, and for the with-mum#people: and qrb the qrb of the with-mum#people, and make an out-of-town-ment for them; as yeah-vowels directed. cabinet#aaron therefore went unto the kitchen#butcher, and slew the calf of the miss qrb, which was for himself. and the between#boys of cabinet#aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the ray#horns of the kitchen#butcher, and poured out the blood at the bottom of the kitchen#butcher: and the fat, and the eliminate#kidneys, and the remainder above the weight#liver of the miss qrb, he burnt upon the kitchen#butcher; as yeah-vowels directed extracted#mose. and the immersed#flesh and the hide he burnt with fire without the camp. and he slew the burnt qrb; and cabinet#aaron's between#boys presented unto him the blood, which he sprinkled round about upon the kitchen#butcher. and they presented the burnt qrb unto him, with the pieces thereof, and the head: and he burnt them upon the kitchen#butcher. and he did wash the inwards and the legs, and burnt them upon the burnt qrb on the kitchen#butcher. and he brought the with-mum#people's qrb, and took the intense#goat, which was the miss qrb for the with-mum#people, and slew it, and qrbed it for sin, as the first. and he brought the burnt qrb, and qrbed it according to the manner. and he brought the meat qrb, and took an handful thereof, and burnt it upon the kitchen#butcher, beside the burnt butcher of the morning. he slew also the bull and the voiceless#ram for a butcher of peace qrb, which was for the with-mum#people: and cabinet#aaron's between#boys presented unto him the blood, which he sprinkled upon the kitchen#butcher round about, and the fat of the bull and of the ram, the rump, and that which covereth the inwards, and the eliminate#kidneys, and the remainder above the weight#liver: and they put the fat upon the breasts, and he burnt the fat upon the kitchen#butcher: and the breasts and the right shoulder cabinet#aaron sieve#panad for a sieve#pana qrb before#turnings yeah-vowels; as extracted#mose directed. and cabinet#aaron lifted up his hand toward the with-mum#people, and knee-fluffy#blessed them, and came down from qrb of the miss qrb, and the burnt qrb, and peace qrb. and extracted#mose and cabinet#aaron went into the dwelling of the ever#witness, and came out, and knee-fluffy#blessed the with-mum#people: and the weight of yeah-vowels appeared unto all the with-mum#people. and there came a fire out from before#turnings yeah-vowels, and consumed upon the kitchen#butcher the burnt qrb and the fat: which when all the with-mum#people saw, they shouted, and fell on their turnings#faces. and volunteer#nadab and he-my-pa#abihu, the between#boys of cabinet#aaron, took either of them his censor, and put fire therein, and put incense thereon, and qrbed strange-substantial#gentile fire

before#turnings yeah-vowels, which he directed them not. and there went out fire from yeah-vowels, and devoured them, and they died before#turnings yeah-vowels. then extracted#mose said unto cabinet#aaron, this is it that yeah-vowels spake, saying, i will be dedicated in them that come nigh me, and before#turnings all the with-mum#people i will be given weight. and cabinet#aaron held his peace. and extracted#mose called theory-poll#mishael and theory-cipher#elzaphan, the between#boys of my-courage-theory#uzziel the uncle of cabinet#aaron, and said unto them, come near, carry your brethren from before#turnings the dedicated out of the camp. so they went near, and carried them in their coats out of the camp; as extracted#mose had said. and extracted#mose said unto cabinet#aaron, and unto theory-stop#eleazar and unto with-palm#itamar, his between#boys, uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the with-mum#people: and let your brethren, the whole daughter#bayt of israel, bewail the burning which yeah-vowels hath kindled. and ye will not go out from the opening of the dwelling of the ever#witness, lest ye die: for the impregnate#anointing name-sex#oil of yeah-vowels is upon you. and they did according to the dbr of extracted#mose. and yeah-vowels spake unto cabinet#aaron, saying, do not drink wine nor strong drink, thou, nor thy between#boys with thee, when ye go into the dwelling of the ever#witness, lest ye die: it will be a statute for ever throughout your generations: and that ye may put difference between dedicated and starting, and between stained and bright; and that ye may teach the children of unto-immersed#israel all the statutes which yeah-vowels hath spoken unto them by the hand of extracted#mose. and extracted#mose spake unto cabinet#aaron, and unto theory-stop#eleazar and unto with-palm#itamar, his between#boys that were left, take the meat qrb that remaineth of the qrb of yeah-vowels made by fire, and eat it without leaven beside the kitchen#butcher: for it is most dedicated: and ye will eat it in the dedicated place, because it is thy due, and thy between-boys' due, of the butchers of yeah-vowels made by fire: for so i am directed. and the sieve#pana breast and raise shoulder will ye eat in a bright place; thou, and thy between#boys, and thy between#daughters with thee: for they be thy due, and thy between-boys' due, which are given out of the butchers of peace qrb of the children of israel. the raise shoulder and the sieve#pana breast will they bring with the qrb made by fire of the fat, to sieve#pana it for a sieve#pana qrb before#turnings yeah-vowels; and it will be thine, and thy between-boys' with thee, by a statute for ever; as yeah-vowels hath directed. and extracted#mose diligently sought the intense#goat of the miss qrb, and, behold, it was burnt: and he was angry with theory-stop#eleazar and with-palm#itamar, the between#boys of cabinet#aaron which were left alive, saying, wherefore have ye not eaten the miss qrb in the dedicated place, seeing it is most dedicated, and unto-these-theory hath given it you to bear the tor-

ment of the ever#witness, to make out-of-town-ment for them before#turnings yeah-vowels? behold, the blood of it was not brought in within the dedicated place: ye should indeed have eaten it in the dedicated place, as i directed. and cabinet#aaron said unto extracted#mose, behold, this day have they qrbed their miss qrb and their burnt qrb before#turnings yeah-vowels; and such things have befallen me: and if i had eaten the miss qrb to day, should it have been accepted in the sight of yeah-vowels? and when extracted#mose heard that, he was content. and yeah-vowels spake unto extracted#mose and to cabinet#aaron, saying unto them, speak unto the children of israel, saying, these are the beasts which ye will eat among all the beasts that are on the earth. whatsoever parteth the part#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 part#hoof: as the ripen#camel, because he cheweth the cud, and divideth not the part#hoof; he is stained unto you. and the turn#coney, because he cheweth the cud, and divideth not the part#hoof; he is stained unto you. and the hare-pine#house, because he cheweth the cud, and divideth not the part#hoof; he is stained unto you. and the return#swine, though he divide the part#hoof, and be cloven#footed, yet he cheweth not the cud; he is stained to you. of their immersed#flesh 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 immersed#flesh, and 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 drop#eagle, and the slize-spread#ossifrage, and the daring#ospray, and the enough#kite, and the where#buzzard after his kind; every evening#raven after his kind; and the daughter-of#dove, and the night go-out#hawk, and the sprocket#seagull, and the go-out#hawk after his kind, and the little daughter-of#dove, and the send#cormorant, and the great daughter-of#dove, and the swan, and the now#pelican, and the gier drop#eagle, and the charity#stork, the sift#heron after her kind, and the pushing#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, to leap withal upon the earth; 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. and all other flying creeping things, which have four feet, 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 part#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 earth; 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 tool of wood, or raiment, or light#skin, or sack, whatsoever tool 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 brightend. and every earthen tool, 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 tool 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 bright: and 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 bright. and 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 earth 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 among all creeping things that creep upon the earth, 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 yeah-vowels your unto-these-theory: ye will therefore dedicate yourselves, and ye will be dedicated; for i am dedicated: neither will ye cease yourselves with any manner of creeping thing that creepeth upon the earth. for i am yeah-vowels that bringeth you up out of the land of narrows-create#mizraim, to be your unto-these-theory: ye will therefore be dedicated, for i am dedicated. this is the torah 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 earth: to make a difference between the stained and the bright, and between the beast that may be eaten and the beast that may not be eaten. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, saying, if a woman have 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 immersed#flesh 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 dedicated thing, nor come into the dedicated, until the days of her purifying be fulfilled. and 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 three-score and six days. and when the days of her purifying are fulfilled, for a son, or for a daughter, she will bring a lamb of the first year for a burnt qrb, and a young pigeon, or a turtledove, for a miss qrb, unto the opening of the dwelling of the ever#witness, unto the priest: who will qrb it before#turnings yeah-vowels, and make an out-of-town-ment for her; and she will be brightened from the issue of her blood. this is the torah for her that hath born a rememberer or a pierced. and if she be not able to bring a lamb, then she will bring two turtles, or two young pigeons; the one for the burnt qrb, and the other for a miss qrb: and the darkener#server will make an out-of-town-ment for her, and she will be bright. and yeah-vowels spake unto extracted#mose and cabinet#aaron, saying, when a man will have in the light#skin of his immersed#flesh a rising, a scab, or bright spot, and it be in the light#skin of his immersed#flesh like the neganepagaplaue of narrow#waspishness; then he will be brought unto cabinet#aaron the priest, or unto one of his between#boys the darkener#server: and the darkener#server will look on the touch in the light#skin of the immersed#flesh: and when the gate#hair in the touch is turned to-build#white, and the touch in sight be deeper than the light#skin of his immersed#flesh, it is a touch of narrow#waspishness: and the darkener#server will look on him, and pronounce him stained. if the bright spot be to-build#white in the light#skin of his immersed#flesh, and in sight be not deeper than the light#skin, and the gate#hair thereof be not turned to-build#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 light#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 light#skin, the darkener#server will pronounce him bright: it is and a scab: and he will wash his clothes, and be bright. and if the scab spread much abroad in the light#skin, after that he hath been seen of the darkener#server for his brightings, he will be seen of the darkener#server again. and if the darkener#server see that, be-

hold, the scab spreadeth in the light#skin, then the darkener#server will pronounce him stained: it is a narrow#waspishness. when the touch of narrow#waspishness is in a man, then he will be brought unto the priest; and the darkener#server will see him: and, behold, if the rising be to-build#white in the light#skin, and it have turned the gate#hair to-build#white, and there be quick raw immersed#flesh in the rising; it is an old narrow#waspishness in the light#skin of his immersed#flesh, and the darkener#server will pronounce him stained, and will not shut him up: for he is stained. and if a narrow#waspishness break out abroad in the light#skin, and the narrow#waspishness cover all the light#skin of him that hath the touch from his head even to his foot, wheresoever the darkener#server looketh; then the darkener#server will consider: and, behold, if the narrow#waspishness have covered all his immersed#flesh, he will pronounce him bright that hath the touch: it is all turned to-build#white: he is bright. and when raw immersed#flesh appeareth in him, he will be stained. and the darkener#server will see the raw immersed#flesh, and pronounce him to be stained: for the raw immersed#flesh is stained: it is a narrow#waspishness. or if the raw immersed#flesh turn again, and be changed unto to-build#white, he will come unto the priest; and the darkener#server will see him: and, behold, if the touch be turned into to-build#white; then the darkener#server will pronounce him bright that hath the touch: he is bright. the immersed#flesh also, in which, even in the light#skin thereof, was a grace#boil, and is healed, and in the place of the grace#boil there be a to-build#white rising, or a bright spot, to-build#white, and somewhat earthy-man#reddish, and it be showed to the priest; and if, when the darkener#server seeth it, behold, it be in sight lower than the light#skin, and the gate#hair thereof be turned to-build#white; the darkener#server will pronounce him stained: it is a touch of narrow#waspishness broken out of the grace#boil. and if the darkener#server look on it, and, behold, there be no to-build#white gate#hairs therein, and if it be not lower than the light#skin, and be somewhat dark; then the darkener#server will shut him up seven days: and if it spread much abroad in the light#skin, then the darkener#server will pronounce him stained: it is a touch. and if the bright spot stay in his place, and spread not, it is a burning grace#boil; and the darkener#server will pronounce him bright. or if there be any immersed#flesh, in the light#skin whereof there is a hot burning, and the quick immersed#flesh that burneth have a to-build#white bright spot, somewhat earthy-man#reddish, or to-build#white; then the darkener#server will look upon it: and, behold, if the gate#hair in the bright spot be turned to-build#white, and it be in sight deeper than the light#skin; it is a narrow#waspishness broken out of the burning: wherefore the darkener#server will pronounce him stained: it is the touch of narrow#waspishness. and if the darkener#server look on it, and, behold, there be no to-build#white gate#hair in the bright spot, and it be no lower than the other light#skin, and 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 light#skin, then the darkener#server will pronounce him stained: it is the touch of narrow#waspishness. and if the bright spot stay in his place, and spread not in the light#skin, and it be somewhat dark; it is a rising of the burning, and the darkener#server will pronounce him bright: 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 light#skin; and there be in it a yellow thin gate#hair; then the darkener#server will pronounce him stained: 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 light#skin, and that there is no black gate#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 gate#hair, and the scall be not in sight deeper than the light#skin; he will be shaven, and 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 light#skin, nor be in sight deeper than the light#skin; then the darkener#server will pronounce him bright: and he will wash his clothes, and be bright. and if the scall spread much in the light#skin after his brightsing; then the darkener#server will look on him: and, behold, if the scall be spread in the light#skin, the darkener#server will not seek for yellow gate#hair; he is stained. and if the scall be in his sight at a stay, and that there is black gate#hair grown up therein; the scall is healed, he is bright: and the darkener#server will pronounce him bright. if a man also or a woman have in the light#skin of their immersed#flesh bright spots, even to-build#white bright spots; then the darkener#server will look: and, behold, if the bright spots in the light#skin of their immersed#flesh be darkish to-build#white; it is a freckled spot that growth in the light#skin; he is bright. and the man whose gate#hair is fallen off his head, he is bald; yet is he bright. and he that hath his gate#hair fallen off from the part of his head toward his face, he is forehead bald: yet is he bright. and if there be in the bald head, or bald forehead, a to-build#white earthy-man#reddish touch; it is a narrow#waspishness sprung up in his bald head, or his bald forehead. then the darkener#server will look upon it: and, behold, if the rising of the touch be to-build#white earthy-man#reddish in his bald head, or in his bald forehead, as the narrow#waspishness appeareth in the light#skin of the immersed#flesh; 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 up-

per 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 woolen garment, or a linen garment; whether it be in the warp, or woof; of linen, or of woolen; whether in a light#skin, or in any thing made of light#skin; and if the touch be greenish or earthy-man#reddish in the garment, or in the light#skin, either in the warp, or in the woof, or in any thing of light#skin; it is a touch of narrow#waspishness, and will be showed unto the priest: 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 light#skin, or in any work that is made of light#skin; the touch is a fretting narrow#waspishness; it is stained. he will therefore burn that garment, whether warp or woof, in woolen or in linen, or any thing of light#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 thing of light#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 light#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 thing of light#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 thing of light#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 bright. this is the torah of the touch of narrow#waspishness in a garment of woolen or linen, either in the warp, or woof, or any thing of light#skins, to pronounce it bright, or to pronounce it stained. and yeah-vowels spake unto extracted#mose, saying, this will be the torah of the narrow#waspish in the day of his brightsing: he will be brought unto the priest: 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 brightend two birds alive and bright, and cedar wood, and two caterpillars, and discharging#hyssop: and the darkener#server will direct that one of the birds be killed in an earthen tool over running water: as for the living bird, he will take it, and the cedar wood, and the two caterpillars, and the discharging#hyssop, and will dip them and the living bird in the blood of the bird that was

killed over the running water: and he will sprinkle upon him that is to be brightend from the narrow#waspishness seven times, and will pronounce him bright, and will let the living bird loose into the open field. and he that is to be brightend will wash his clothes, and shave off all his gate#hair, and wash himself in water, that he may be bright: and after that he will come into the camp, and will tarry abroad out of his tent seven days. and it will be on the seventh day, that he will shave all his gate#hair off his head and his beard and his eyebrows, even all his gate#hair he will shave off: and he will wash his clothes, also he will wash his immersed#flesh in water, and he will be bright. and on the eighth day he will take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat qrb, mingled with name-sex#oil, and one log of name-sex#oil. and the darkener#server that maketh him bright will present the man that is to be made bright, and those things, before#turnings yeah-vowels, at the opening of the dwelling of the ever#witness: and the darkener#server will take one he lamb, and qrb him for a name#fire qrb, and the log of name-sex#oil, and sieve#pana them for a sieve#pana qrb before#turnings yeah-vowels: and he will slay the lamb in the place where he will kill the miss qrb and the burnt qrb, in the dedicated place: for as the miss qrb is the priest's, so is the name#fire qrb: it is most dedicated: and the darkener#server will take some of the blood of the name#fire qrb, and the darkener#server will put it upon the tip of the right ear of him that is to be brightend, and upon the thumb of his right hand, and upon the great toe of his right foot: and the darkener#server will take some of the log of name-sex#oil, and pour it into the palm of his own left hand: and the darkener#server will dip his right finger in the name-sex#oil that is in his left hand, and will sprinkle of the name-sex#oil with his finger seven times before#turnings yeah-vowels: and of the rest of the name-sex#oil that is in his hand will the darkener#server put upon the tip of the right ear of him that is to be brightend, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the name#fire qrb: and the remnant of the name-sex#oil that is in the priest's hand he will pour upon the head of him that is to be brightend: and the darkener#server will make an out-of-town-ment for him before#turnings yeah-vowels. and the darkener#server will qrb the miss qrb, and make an out-of-town-ment for him that is to be brightend from his stainedness; and afterward he will kill the burnt qrb: and the darkener#server will qrb the burnt qrb and the meat qrb upon the kitchen#butcher: and the darkener#server will make an out-of-town-ment for him, and he will be bright. and if he be poor, and cannot get so much; then he will take one lamb for a name#fire qrb to be sieve#panad, to make an out-of-town-ment for him, and one tenth deal of fine flour mingled with name-sex#oil for a meat qrb, and a log of name-sex#oil; and two rises, or two young pigeons, such as he is able to get; and the one will be a miss qrb, and the other a burnt qrb. and he will bring them on the eighth day for his

brightsing unto the priest, unto the opening of the dwelling of the ever#witness, before#turnings yeah-vowels. and the darkener#server will take the lamb of the name#fire qrb, and the log of name-sex#oil, and the darkener#server will sieve#pana them for a sieve#pana qrb before#turnings yeah-vowels: and he will kill the lamb of the name#fire qrb, and the darkener#server will take some of the blood of the name#fire qrb, and put it upon the tip of the right ear of him that is to be brightend, and upon the thumb of his right hand, and upon the great toe of his right foot: and the darkener#server will pour of the name-sex#oil into the palm of his own left hand: and the darkener#server will sprinkle with his right finger some of the name-sex#oil that is in his left hand seven times before#turnings yeah-vowels: and the darkener#server will put of the name-sex#oil that is in his hand upon the tip of the right ear of him that is to be brightend, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the name#fire qrb: and the rest of the name-sex#oil that is in the priest's hand he will put upon the head of him that is to be brightend, to make an out-of-town-ment for him before#turnings yeah-vowels. and he will qrb the one of the rises, or of the young pigeons, such as he can get; even such as he is able to get, the one for a miss qrb, and the other for a burnt qrb, with the meat qrb: and the darkener#server will make an out-of-town-ment for him that is to be brightend before#turnings yeah-vowels. this is the torah of him in whom is the touch of narrow#waspishness, whose hand is not able to get that which pertaineth to his brightsing. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, when ye be come into the land of trade#canaan, which i give to you for a possession, and i put the touch of narrow#waspishness in a daughter#bayt of the land of your possession; and he that owneth the daughter#bayt will come and tell the priest, 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#turnings the darkener#server go into it to see the touch, that all that is in the daughter#bayt 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 daughter#bayt with hollow streaks, greenish or earthy-man#reddish, which in sight are lower than the wall; then the darkener#server will go out of the daughter#bayt to the opening of the house, and shut up the daughter#bayt 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 light#city: and he will cause the daughter#bayt to be scraped within round about, and they will pour out the dust that they scrape off without the light#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 light#city into an stained place. moreover he that goeth into the daughter#bayt all the while that it is shut up will be stained until the even. and he that lieth in the daughter#bayt will wash his clothes; and he that eateth in the daughter#bayt 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 daughter#bayt was plastered: then the darkener#server will pronounce the daughter#bayt bright, because the touch is healed. and he will take to brighten the daughter#bayt two birds, and cedar wood, and two caterpillars, and discharging#hyssop: and he will kill the one of the birds in an earthen tool over running water: and he will take the cedar wood, and the discharging#hyssop, and the two caterpillars, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the daughter#bayt seven times: and he will brighten the daughter#bayt with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the discharging#hyssop, and with the two caterpillars: and he will let go the living bird out of the light#city into the open fields, and make an out-of-town-ment for the house: and it will be bright. this is the torah for all manner of touch of narrow#waspishness, and scall, and for the narrow#waspishness of a garment, and of a house, and for a rising, and for a scab, and for a bright spot: to teach when it is stained, and when it is bright: this is the torah of narrow#waspishness. and yeah-vowels spake unto extracted#mose and to cabinet#aaron, saying, speak unto the children of israel, and say unto them, when any man hath a running issue out of his immersed#flesh, because of his issue he is stained. and this will be his stainedness in his issue: whether his immersed#flesh run with his issue, or his immersed#flesh be stopped from his issue, it is his stainedness. every bed, whereon he lieth that hath the issue, is stained: and every thing, whereon he sitteth, will be stained. and whosoever toucheth his bed will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and he that sitteth on any thing whereon he sat that hath the issue will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and he that toucheth the immersed#flesh of him that hath the issue will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and if he that hath the issue spit upon him that is bright; then he will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and what saddle soever he rideth upon that hath the issue will be stained. and whosoever toucheth any thing that was under him

will be stained until the even: and he that beareth any of those things will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and the tool of earth, that he toucheth which hath the issue, will be broken: and every tool of wood will be rinsed in water. and when he that hath an issue is brightend of his issue; then he will number to himself seven days for his brightsing, and wash his clothes, and aged-daughter#bathe his immersed#flesh in running water, and will be bright. and on the eighth day he will take to him two rises, or two young pigeons, and come before#turnings yeah-vowels unto the opening of the dwelling of the ever#witness, and give them unto the priest: and the darkener#server will qrb them, the one for a miss qrb, and the other for a burnt qrb; and the darkener#server will make an out-of-town-ment for him before#turnings yeah-vowels for his issue. and if any man's seed of copulation go out from him, then he will wash all his immersed#flesh in water, and be stained until the even. and every garment, and every light#skin, whereon is the seed of copulation, will be washed with water, and be stained until the even. the woman also with whom man will lie with seed of copulation, they will both aged-daughter#bathe themselves in water, and be stained until the even. and if a woman have an issue, and her issue in her immersed#flesh be blood, she will be put apart seven days: and whosoever toucheth her will be stained until the even. and every thing that she lieth upon in her separation will be stained: every thing also that she sitteth upon will be stained. and whosoever toucheth her bed will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and whosoever toucheth any thing that she sat upon will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and if it be on her bed, or on any thing 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 she sitteth upon will be stained, as the stainedness of her separation. and whosoever toucheth those things will be stained, and will wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even. and if she be brightend of her issue, then she will number to herself seven days, and after that she will be bright. and on the eighth day she will take unto her two turtles, or two young pigeons, and bring them unto the priest, to the opening of the dwelling of the ever#witness. and the darkener#server will qrb the one for a miss qrb, and the

other for a burnt qrb; and the darkener#server will make an out-of-town-ment for her before#turnings yeah-vowels for the issue of her stainedness. thus will ye separate the children of unto-immersed#israel from their stainedness; that they die not in their stainedness, when they cease my dwelling that is among them. this is the torah 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 yeah-vowels spake unto extracted#mose after the death of the two between#boys of cabinet#aaron, when they qrbd before#turnings yeah-vowels, and died; and yeah-vowels said unto extracted#mose, speak unto cabinet#aaron thy brother, that he come not at all times into the dedicated place within the breaker before#turnings the mercy seat, which is upon the cabinet; that he die not: for i will appear in the cloud upon the mercy seat. thus will cabinet#aaron come into the dedicated place: with a young bull for a miss qrb, and a voiceless#ram for a burnt qrb. he will put on the dedicated linen coat, and he will have the linen trousers upon his immersed#flesh, and will be girded with a linen girdle, and with the linen branch#bonnet will he be attired: these are dedicated garments; therefore will he wash his immersed#flesh in water, and so put them on. and he will take of the ever#witness of the children of unto-immersed#israel two kids of the intense#goats for a miss qrb, and one voiceless#ram for a burnt qrb. and cabinet#aaron will qrb his bull of the miss qrb, which is for himself, and make an out-of-town-ment for himself, and for his house, and he will take the two intense#goats, and present them before#turnings yeah-vowels at the opening of the dwelling of the ever#witness. and cabinet#aaron will cast lots upon the two intense#goats; one lot for yeah-vowels, and the other cover#lot for the scapegoat#azazel. and cabinet#aaron will bring the intense#goat upon which yeah-vowels's cover#lot fell, and qrb him for a miss qrb. and the intense#goat, on which the lot fell to be the scapegoat#azazel, will be presented alive before#turnings yeah-vowels, to make an out-of-town-ment with him, and to let him go for a scapegoat#azazel into the mdbar. and cabinet#aaron will bring the bull of the miss qrb, which is for himself, and will make an out-of-town-ment for himself, and for his house, and will kill the bull of the miss qrb which is for himself: and he will take a censer full of burning coals of fire from off the kitchen#butcher before#turnings yeah-vowels, 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#turnings yeah-vowels, that the cloud of the incense may cover the mercy seat 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 mercy seat eastward; and before#turnings the mercy seat will he sprinkle of the blood with his finger seven times. then will he kill the intense#goat of the miss qrb, that is for the with-mum#people, 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 mercy seat, and before#turnings the mercy seat: and he will make an out-of-town-ment for the dedicated place, because of the stainedness of the children of israel, and because of their crimes in all their misses: and so will he do for the dwelling of the ever#witness, that remaineth among them in the midst of their stainedness. and there will be no man in the dwelling of the ever#witness when he goeth in to make an out-of-town-ment in the dedicated place, until he come out, and have made an out-of-town-ment for himself, and for his daughter#bayt, and for all the ever#witness of israel. and he will go out unto the kitchen#butcher that is before#turnings yeah-vowels, and make an out-of-town-ment for it; and will take of the blood of the bull, and of the blood of the intense#goat, and put it upon the ray#horns of the kitchen#butcher round about. and he will sprinkle of the blood upon it with his finger seven times, and brighten it, and dedicate it from the stainedness of the children of israel. and when he hath made an end of out-of#towing the dedicated place, and the dwelling of the ever#witness, and the kitchen#butcher, he will bring the live intense#goat: and cabinet#aaron will lay both his hands upon the head of the live intense#goat, and confess over him all the seasons of the children of israel, and all their crimes in all their misses, putting them upon the head of the intense#goat, and will send him away by the hand of a fit man into the mdbar: and the intense#goat will bear upon him all their seasons unto a land not inhabited: and he will let go the intense#goat in the mdbar. and cabinet#aaron will come into the dwelling of the ever#witness, and will put off the linen garments, which he put on when he went into the dedicated place, and will leave them there: and he will wash his immersed#flesh with water in the dedicated place, and put on his garments, and come forth, and qrb his burnt qrb, and the burnt qrb of the with-mum#people, and make an out-of-town-ment for himself, and for the with-mum#people. and the fat of the miss qrb will he burn upon the kitchen#butcher. and he that let go the intense#goat for the scapegoat#azazel will wash his clothes, and aged-daughter#bathe his immersed#flesh in water, and afterward come into the camp. and the bull for the miss qrb, and the intense#goat for the miss qrb, whose blood was brought in to make out-of-town-ment in the dedicated place, will one carry forth without the camp; and they will burn in the fire their light#skins, and their immersed#flesh, and their dung. and he that burneth them will wash his clothes, and aged-daughter#bathe his immersed#flesh in water, and afterward he will come into the camp. and this will be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye will afflict your beings, 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 make an out-of-town-ment for you, to brighten you, that ye may be bright from all your misses before#turnings yeah-vowels. it will be a seven#sabbath of rest unto you, and ye will afflict



your beings, by a statute for ever. and the priest, whom he will impregnate#anoint, and whom he will fill to immerse in the priest's office in his father's stead, will make the out-of-town-ment, and will put on the linen clothes, even the dedicated garments: and he will make an out-of-town-ment for the dedicated dedicated, and he will make an out-of-town-ment for the dwelling of the ever#witness, and for the kitchen#butcher, and he will make an out-of-town-ment for the darkener#server, and for all the with-mum#people of the ever#witness. and this will be an everlasting statute unto you, to make an out-of-town-ment for the children of unto-immersed#israel for all their misses once a year. and he did as yeah-vowels directed extracted#mose. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron, and unto his between#boys, and unto all the children of israel, and say unto them; this is the thing which yeah-vowels hath directed, saying, what man soever there be of the daughter#bayt of israel, that killeth an wall#ox, or lamb, or intense#goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the opening of the dwelling of the ever#witness, to qrb an qrb unto yeah-vowels before#turnings the dwelling of yeah-vowels; blood will be imputed unto that man; he hath shed blood; and that man will be cut off from among his with-mum#people: to the end that the children of unto-immersed#israel may bring their butchers, which they qrb in the open field, even that they may bring them unto yeah-vowels, unto the opening of the dwelling of the ever#witness, unto the priest, and qrb them for peace qrbs unto yeah-vowels. and the darkener#server will sprinkle the blood upon the kitchen#butcher of yeah-vowels at the opening of the dwelling of the ever#witness, and burn the fat for a sweet savor unto yeah-vowels. and they will no more qrb their butchers unto devils, after whom they have gone a feeding#whoring. this will be a statute for ever unto them throughout their generations. and thou will say unto them, whatsoever man there be of the daughter#bayt of israel, or of the strangers which sojourn among you, that qrbeth a burnt qrb or butcher, and bringeth it not unto the opening of the dwelling of the ever#witness, to qrb it unto yeah-vowels; even that man will be cut off from among his with-mum#people. and whatsoever man there be of the daughter#bayt of israel, or of the strangers that sojourn among you, that eateth any manner of blood; i will even set my face#turnings against that being that eateth blood, and will cut him off from among his with-mum#people. for the life of the immersed#flesh is in the blood: and i have given it to you upon the kitchen#butcher to make an out-of-town-ment for your beings: for it is the blood that maketh an out-of-town-ment for the being. therefore i said unto the children of israel, no being of you will eat blood, neither will any stranger that sojourneth among you eat blood. and whatsoever man there be of the children of 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 immersed#flesh; the blood of it is for the life thereof: therefore i said unto the children of israel, ye will eat the blood of no manner of immersed#flesh: for the life of all immersed#flesh is the blood thereof: whosoever eateth it will be cut off. and every being that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he will both wash his clothes, and aged-daughter#bathe himself in water, and be stained until the even: then will he be bright. and if he wash them not, nor aged-daughter#bathe his immersed#flesh; then he will bear his torment. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and say unto them, i am yeah-vowels your unto-these-theory. after the doings of the land of narrows-create#mizraim, wherein ye dwelt, will ye not do: and after the doings of the land of trade#canaan, whither i bring you, will ye not do: neither will ye walk in their ordinances. ye will do my lip-decision#crissis, and keep mine ordinances, to walk therein: i am yeah-vowels your unto-these-theory. ye will therefore keep my statutes, and my lip-decision#crissis: which if a man do, he will live in them: i am yeah-vowels. none of you will approach to any that is near of kin to him, to uncover their nakedness: i am yeah-vowels. the nakedness of thy father, or the nakedness of thy mother, will thou not uncover: she is thy mother; thou will not 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 bayt#daughter of thy father, or bayt#daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou will not uncover. the nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou will not uncover: for theirs is thine own nakedness. the nakedness of thy father's woman's daughter, begotten of thy father, she is thy sister, thou will not uncover her nakedness. thou will not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. thou will not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. thou will not uncover the nakedness of thy father's brother, thou will not approach to his woman: she is thine aunt. thou will not uncover the nakedness of thy bayt#daughter in torah: she is thy son's woman; thou will not uncover her nakedness. thou will not uncover the nakedness of thy brother's woman: it is thy brother's nakedness. thou will not uncover the nakedness of a woman and her daughter, neither will thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is badness#rah. neither will thou take a woman to her sister, to vex her, to uncover her nakedness, beside the other in her life time. also thou will not approach unto a woman to uncover her nakedness, as long as she is put apart for her stainedness. moreover thou will not lie carnally with thy neighbor's woman, to cease thyself with her. and thou will not let any of thy seed pass through the fire to king#molech, neither will thou profane the name of thy unto-these-theory:

i am yeah-vowels. thou will not 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#turnings 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#turnings 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 lip-decision#crissis, 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#turnings 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#turnings you. for whosoever will commit any of these abominations, even the beings that commit them will be cut off from among their with-mum#people. therefore will ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before#turnings you, and that ye cease not yourselves therein: i am yeah-vowels your unto-these-theory. and yeah-vowels spake unto extracted#mose, saying, speak unto all the ever#witness of the children of israel, and say unto them, ye will be dedicated: for i yeah-vowels your unto-these-theory am dedicated. ye will fear every man his mother, and his father, and keep my seven#sabbaths: i am yeah-vowels your unto-these-theory. turn ye not unto ideal-bullshit#idols, nor make to yourselves molten elohim: i am yeah-vowels your unto-these-theory. and if ye qrb a butcher of peace qrb unto yeah-vowels, will ye qrb it at your own will. it will be eaten the same day ye qrb 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 dedicatee thing of yeah-vowels: and that being will be cut off from among his with-mum#people. and when ye reap the harvest of your land, thou will not wholly reap the corners of thy field, neither will thou gather the gleanings of thy harvest. and thou will not glean thy vineyard, neither will thou gather every grape of thy vineyard; thou will leave them for the poor and stranger: i am yeah-vowels your unto-these-theory. ye will not steal, neither deal falsely, neither lie one to another. and ye will not swear by my name falsely, neither will thou profane the name of thy unto-these-theory: i am yeah-vowels. thou will not defraud thy neighbor, neither rob him: the wages of him that is hired will not abide with thee all night until the morning. thou will not curse the deaf, nor put a stumbling#block before#turnings the blind, and will fear thy unto-these-theory: i am yeah-vowels. ye will do no unrighteousness in lip-decision#crisis: thou will not respect the person of the poor, nor honor the person of the mighty: and in being right will thou lip#decide thy neighbor. thou will not go up and down as a talebearer among thy with-mum#people: neither will thou stand against

the blood of thy neighbor; i am yeah-vowels. thou will not hate thy brother in thine heart: thou will in any wise rebuke thy neighbor, and not suffer miss upon him. thou will not avenge, nor bear any grudge against the children of thy with-mum#people, and thou will love thy neighbor as thyself: i am yeah-vowels. ye will keep my statutes. thou will not let thy in-them#animal gender with a diverse kind: thou will not sow thy field with mingled seed: neither will a garment mingled 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 bring his name#fire qrb unto yeah-vowels, unto the opening of the dwelling of the ever#witness, even a voiceless#ram for a name#fire qrb. and the darkener#server will make an out-of-town-ment for him with the voiceless#ram of the name#fire qrb before#turnings yeah-vowels for his miss which he hath done: and the miss which he hath done will be released 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. and in the fourth year all the fruit thereof will be dedicated to praise yeah-vowels withal. and in the fifth year will ye eat of the fruit thereof, that it may yield unto you the increase thereof: i am yeah-vowels your unto-these-theory. ye will not eat any thing with the blood: neither will ye use enchantment, nor observe#guard 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 immersed#flesh for the dead, nor print any marks upon you: i am yeah-vowels. do not prostitute thy daughter, to cause her to be a whore; lest the land fall to feed#whoredom, and the land become full of badness#rah. ye will keep my seven#sabbaths, and reverence my dedicated: i am yeah-vowels. regard not them that have familiar ruakhs, neither seek after wizards, to be ceased by them: i am yeah-vowels your unto-these-theory. thou will rise up before#turnings the hoary head, and honor the face#turnings of the old man, and fear thy unto-these-theory: i am yeah-vowels. and if a stranger sojourn with thee in your land, ye will not vex him. and the stranger that dwelleth with you will be unto you as one born among you, and thou will love him as thyself; for ye were strangers in the land of narrows-create#mizraim: i am yeah-vowels your unto-these-theory. ye will do no unrighteousness in lip-decision#crisis, in meteyard, in weight, or in measure. just balances, just weights, a just tired#ephah, and a just hin, will ye have: i am yeah-vowels your unto-these-theory, which brought you out of the land of narrows-create#mizraim. therefore will ye observe#guard all my statutes, and all my lip-decision#crissis, and do them: i am yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, again, thou will say to the children of israel, whosoever he be of the children of israel, or of the strangers that sojourn in israel, that giveth any of his seed unto

king#molech; he will surely be put to death: the with-mum#people of the land will father-child#stone him with stones. and i will set my face#turnings against that man, and will cut him off from among his with-mum#people; because he hath given of his seed unto king#molech, to cease my dedicated, and to profane my dedicated name. and if the with-mum#people of the land do any ways hide their eyes from the man, when he giveth of his seed unto king#molech, and kill him not: then i will set my face#turnings against that man, and against his family, and will cut him off, and all that go a feeding#whoring after him, to commit feed#whoredom with king#molech, from among their with-mum#people. and the being that turneth after such as have familiar ruakhs, and after wizards, to go a feeding#whoring after them, i will even set my face#turnings against that being, and will cut him off from among his with-mum#people. dedicate yourselves therefore, and be ye dedicated: for i am yeah-vowels your unto-these-theory. and ye will keep my statutes, and do them: i am yeah-vowels which dedicate you. for every one that curseth his father or his mother will be surely 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 bayt#daughter in torah, 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 badness#rah: they will be burnt with fire, both he and they; that there be no badness#rah 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, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a evil thing; and they will be cut off in the sight of their with-mum#people: 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 among their with-mum#people. and thou wilt not 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 sin; 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 lip-decision#crisiss, 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#turnings you: for they committed all these things, and therefore i abhorred them. and 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 yeah-vowels your unto-these-theory, which have separated you from other with-mum#people. ye will therefore put difference between bright beasts and stained, and between stained fowls and bright: and ye will not make your beings abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which i have separated from you as stained. and ye will be dedicated unto me: for i yeah-vowels am dedicated, and have severed you from other with-mum#people, that ye should be mine. a man also or woman that hath a familiar ruakh, or that is a wizard, will surely be put to death: they will father-child#stone them with stones: their blood will be upon them. and yeah-vowels said unto extracted#mose, speak unto the dark-ener#server the between#boys of cabinet#aaron, and say unto them, there will none be ceased for the dead among his with-mum#people: and for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, 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. and he will not cease himself, being a chief man among his with-mum#people, 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 immersed#flesh. they will be dedicated unto their unto-these-theory, and not profane the name of their unto-these-theory: for the qrb of yeah-vowels made by fire, and the bread of their unto-these-theory, they do qrb: therefore they will be dedicated. 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 dedicated unto his unto-these-theory. thou wilt dedicate him therefore; for he qrbeth the bread of thy unto-these-theory: he will be dedicated unto thee: for i yeah-vowels, which dedicate you, am dedicated. and the bayt#daughter of any priest, 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 impregnate#anointing name-sex#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 dedicated, nor profane the dedicated of his unto-these-theory; for the crown of the impregnate#anointing name-sex#oil of his unto-these-theory is upon him: i am yeah-vowels. 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: and he will take a virgin of his own with-mum#people to woman. neither will he profane his seed among

his with-mum#people: for i yeah-vowels do dedicate him. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron, saying, whosoever he be of thy seed in their generations that hath any blemish, let him not approach to qrb the bread of his unto-these-theory. for whatsoever man he be that hath a blemish, he will not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken#footed, or broken#handed, or crookedbacked, 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 cabinet#aaron the darkener#server will come nigh to qrb the qrbs of yeah-vowels made by fire: he hath a blemish; he will not come nigh to qrb the bread of his unto-these-theory. he will eat the bread of his unto-these-theory, both of the most dedicated, and of the dedicated. only he will not go in unto the breaker, nor come nigh unto the kitchen#butcher, because he hath a blemish; that he profane not my finishes: for i yeah-vowels do dedicate them. and extracted#mose told it unto cabinet#aaron, and to his between#boys, and unto all the children of israel. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron and to his between#boys, that they separate themselves from the dedicated things of the children of israel, and that they profane not my dedicated name in those things which they dedicate unto me: i am yeah-vowels. say unto them, whosoever he be of all your seed among your generations, that goeth unto the dedicated things, which the children of unto-immersed#israel dedicate unto yeah-vowels, having his stainedness upon him, that being will be cut off from my presence: i am yeah-vowels. what man soever of the seed of cabinet#aaron is a narrow#waspish, or hath a running issue; he will not eat of the dedicated things, until he be bright. 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, whosoever stainedness he hath; the being which hath touched any such will be stained until even, and will not eat of the dedicated things, unless he wash his immersed#flesh with water. and when the sun is down, he will be bright, and will afterward eat of the dedicated 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 yeah-vowels. they will therefore keep mine ordinance, lest they bear miss for it, and die therefore, if they profane it: i yeah-vowels do dedicate them. there will no stranger eat of the dedicated thing: a sojourner of the priest, or an hired worker, will not eat of the dedicated thing. and if the darkener#server buy any being 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 bayt#daughter also be married unto a stranger, she may not eat of an qrb of the dedicated things. and if the priest's bayt#daughter 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: and there will be no stranger eat

thereof. and if a man eat of the dedicated thing unwittingly, then he will put the fifth part thereof unto it, and will give it unto the darkener#server with the dedicated thing. and they will not profane the dedicated things of the children of israel, which they qrb unto yeah-vowels; or suffer them to bear the torment of name#fire, when they eat their dedicated things: for i yeah-vowels do dedicate them. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron, and to his between#boys, and unto all the children of israel, and say unto them, whatsoever he be of the daughter#bayt of israel, or of the strangers in israel, that will qrb his qrb for all his vows, and for all his freewill qrbs, which they will qrb unto yeah-vowels for a burnt qrb; ye will qrb at your own will a rememberer without blemish, of the beeves, of the going-out#sheep, or of the intense#goats. and whatsoever hath a blemish, that will ye not qrb: for it will not be acceptable for you. and whosoever qrbeth a butcher of peace qrbs unto yeah-vowels to accomplish his vow, or a freewill qrb in beeves or going-out#sheep, it will be perfect 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 qrb these unto yeah-vowels, nor make an qrb by fire of them upon the kitchen#butcher unto yeah-vowels. either a bull or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou qrb for a freewill qrb; and for a vow it will not be accepted. ye will not qrb unto yeah-vowels that which is bruised, or crushed, or broken, or cut; neither will ye make any qrb thereof in your land. neither from a stranger's hand will ye qrb the bread of your unto-these-theory of any of these; because their corruption is in them, and blemishes be in them: they will not be accepted for you. and yeah-vowels spake unto extracted#mose, saying, when a bull, or a going-out#sheep, or a intense#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 an qrb made by fire unto yeah-vowels. and whether it be cow, or ewe, ye will not kill it and her young both in one day. and when ye will qrb a butcher of thanksgiving unto yeah-vowels, qrb 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 yeah-vowels. therefore will ye keep my directives, and do them: i am yeah-vowels. neither will ye profane my dedicated name; and i will be dedicateed among the children of israel: i am yeah-vowels which dedicate you, that brought you out of the land of narrows-create#mizraim, to be your unto-these-theory: i am yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and say unto them, concerning the feasts of yeah-vowels, which ye will proclaim to be dedicated convocations, even these are my feasts. six days will work be done: and the seventh day is the seven#sabbath of rest, an dedicated convocation; ye will do no work therein: it is the seven#sabbath of yeah-vowels in all your dwellings. these are the feasts of yeah-vowels, even dedicated convocations, which ye will proclaim in their seasons. in the fourteenth day of the first month at even is yeah-vow-

els's passover. and on the fifteenth day of the same month is the feast of unleavened bread unto yeah-vowels: seven days ye must eat unleavened bread. in the first day ye will have an dedicated convocation: ye will do no servile work therein. and ye will qrb an qrb made by fire unto yeah-vowels seven days: in the seventh day is an dedicated convocation: ye will do no servile work therein. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of 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 priest: and he will sieve#pana the sheaf before#turnings yeah-vowels, to be accepted for you: on the morrow after the seven#sabbath the darkener#server will sieve#pana it. and ye will qrb that day when ye sieve#pana the sheaf an he lamb without blemish of the first year for a burnt qrb unto yeah-vowels. and the meat qrb thereof will be two tenth deals of fine flour mingled with name-sex#oil, an qrb made by fire unto yeah-vowels for a sweet savor: and the drink qrb thereof will be of wine, the fourth part of an hin. and ye will eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an qrb unto your unto-these-theory: it will be a statute for ever throughout your generations in all your dwellings. and ye will count unto you from the morrow after the seven#sabbath, from the day that ye brought the sheaf of the sieve#pana qrb; seven seven#sabbaths will be complete: even unto the morrow after the seventh seven#sabbath will ye number fifty days; and ye will qrb a new meat qrb unto yeah-vowels. ye will bring out of your habitations two sieve#pana loaves of two tenth deals; they will be of fine flour; they will be baked with leaven; they are the firstfruits unto yeah-vowels. and ye will qrb with the bread seven lambs without blemish of the first year, and one young bull, and two rams: they will be for a burnt qrb unto yeah-vowels, with their meat qrb, and their drink qrbs, even an qrb made by fire, of sweet savor unto yeah-vowels. then ye will butcher one kid of the intense#goats for a miss qrb, and two lambs of the first year for a butcher of peace qrbs. and the darkener#server will sieve#pana them with the bread of the firstfruits for a sieve#pana qrb before#turnings yeah-vowels, with the two lambs: they will be dedicated to yeah-vowels for the priest. and ye will proclaim on the selfsame day, that it may be an dedicated convocation unto you: ye will do no servile work therein: it will be a statute for ever in all your dwellings throughout your generations. and when ye reap the harvest of your land, thou wilt not make bright riddance of the corners of thy field when thou reapest, neither will thou gather any gleaning of thy harvest: thou wilt leave them unto the poor, and to the stranger: i am yeah-vowels your unto-these-theory. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, saying, in the seventh month, in the first day of the month, will ye have a seven#sabbath, a memorial of blowing of trumpets, an dedicated convocation. ye will do no servile work therein: and ye will qrb an qrb made by

fire unto yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, also on the tenth day of this seventh month there will be a day of out-of-town-ment: it will be an dedicated convocation unto you; and ye will afflict your beings, and qrb an qrb made by fire unto yeah-vowels. and ye will do no work in that same day: for it is a day of out-of-town-ment, to make an out-of-town-ment for you before#turnings yeah-vowels your unto-these-theory. for whatsoever being it be that will not be afflicted in that same day, he will be cut off from among his with-mum#people. and whatsoever being it be that doeth any work in that same day, the same being will i destroy from among his with-mum#people. ye will do no manner of work: it will be a statute for ever throughout your generations in all your dwellings. it will be unto you a seven#sabbath of rest, and ye will afflict your beings: in the ninth day of the month at even, from even unto even, will ye celebrate your seven#sabbath. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, saying, the fifteenth day of this seventh month will be the feast of dwellings for seven days unto yeah-vowels. on the first day will be an dedicated convocation: ye will do no servile work therein. seven days ye will qrb an qrb made by fire unto yeah-vowels: on the eighth day will be an dedicated convocation unto you; and ye will qrb an qrb made by fire unto yeah-vowels: it is a solemn assembly; and ye will do no servile work therein. these are the feasts of yeah-vowels, which ye will proclaim to be dedicated convocations, to qrb an qrb made by fire unto yeah-vowels, a burnt qrb, and a meat qrb, a butcher, and drink qrbs, every thing upon his day: beside the seven#sabbaths of yeah-vowels, and beside your gifts, and beside all your vows, and beside all your freewill qrbs, which ye give unto yeah-vowels. 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 yeah-vowels seven days: on the first day will be a seven#sabbath, and on the eighth day will be a seven#sabbath. 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#turnings yeah-vowels your unto-these-theory seven days. and ye will keep it a feast unto yeah-vowels seven days in the year. it will be a statute for ever in your generations: ye will celebrate it in the seventh month. ye will dwell in booths seven days; all that are unto-immersed#israelites born will dwell in booths: that your generations may know that i made the children of unto-immersed#israel to dwell in booths, when i brought them out of the land of narrow-creats#mizraim: i am yeah-vowels your unto-these-theory. and extracted#mose declared unto the children of unto-immersed#israel the feasts of yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, direct the children of israel, that they bring unto thee bright name-sex#oil olive beaten for the light, to cause the lamps to burn continually. without the breaker of the witness, in the dwelling of the ever#witness, will cabinet#aaron order it from the evening unto the morning be-

fore#turnings yeah-vowels continually: it will be a statute for ever in your generations. he will order the lamps upon the bright stream-candle#light before#turnings yeah-vowels continually. and thou wilt take fine flour, and bake twelve slang#cakes thereof: two tenth deals will be in one slang#cake. and thou wilt set them in two rows, six on a row, upon the bright ovary-send#table before#turnings yeah-vowels. and thou wilt put bright white#frankincense upon each row, that it may be on the bread for a memorial, even an qrb made by fire unto yeah-vowels. every seven#sabbath he will set it in order before#turnings yeah-vowels continually, being taken from the children of unto-immersed#israel by an everlasting alignment. and it will be cabinet-aaron's and his between-boys'; and they will eat it in the dedicated place: for it is most dedicated unto him of the qrb's of yeah-vowels made by fire by a perpetual statute. and the between#boy of an israelitish woman, whose father was an narrows-create#mizraimian, went out among the children of israel: and this between#boy of the israelitish woman and a man of unto-immersed#israel strove together in the camp; and the israelitish woman's between#boy blasphemed the name of the base#lord, and cursed. and they brought him unto extracted#mose: (and his mother's name was my-completion#sheolmith, the bayt#daughter of dibri, of the branch of dan:) and they put him in ward, that the mind of yeah-vowels might be showed them. and yeah-vowels spake unto extracted#mose, saying, bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the ever#witness father-child#stone him. and thou wilt speak unto the children of israel, saying, whosoever curseth his unto-these-theory will bear his sin. and he that blasphemeth the name of yeah-vowels, he will surely be put to death, and all the ever#witness will certainly father-child#stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the base#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 torah, as well for the stranger, as for one of your own country: for i am yeah-vowels your unto-these-theory. and extracted#mose spake to the children of israel, that they should bring forth him that had cursed out of the camp, and father-child#stone him with stones. and the children of unto-immersed#israel did as yeah-vowels directed extracted#mose. and yeah-vowels spake unto extracted#mose in mount bush#sinai, saying, speak unto the children of israel, and say unto them, when ye come into the land which i give you, then will the land keep a seven#sabbath unto yeah-vowels. six years thou wilt sow thy field, and six years thou wilt prune thy vineyard, and gather in

the fruit thereof; and in the seventh year will be a seven#sabbath of rest unto the land, a seven#sabbath for yeah-vowels: thou wilt neither sow thy field, nor prune thy vineyard. that which groweth of its own accord of thy harvest thou wilt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. and the seven#sabbath 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 cattle, and for the beast that are in thy land, will all the increase thereof be meat. and thou wilt number seven seven#sabbaths of years unto thee, seven times seven years; and the space of the seven seven#sabbaths of years will be unto thee forty and nine years. then wilt thou cause the mouth-piece#trumpet of the river#jubilee to sound on the tenth day of the seventh month, in the day of out-of-town-ment wilt ye make the mouthpiece#trumpet sound throughout all your land. and ye will dedicate 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 groweth of itself in it, nor gather the grapes in it of thy vine undressed. for it is the river#jubilee; it will be dedicated unto you: ye will eat the increase thereof out of the field. in the year of this river#jubilee ye will return every man unto his possession. and if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye will not oppress one another: according to the number of years after the river#jubilee thou wilt buy of thy neighbor, and according unto the number of years of the fruits he will sell unto thee: according to the multitude of years thou wilt increase the price thereof, and according to the fewness of years thou wilt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. ye will not therefore oppress one another; and thou wilt fear thy unto-these-theory: for i am yeah-vowels your unto-these-theory. wherefore ye will do my statutes, and keep my lip-decision#crisiss, 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-fluffy#blessing 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 for ever: 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. and 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 daughter#bayt in a walled light#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 daughter#bayt that is in the walled light#city will be established for ever to him that bought it throughout his generations: it will not go out in the river#jubilee. and the houses of the villages which have no wall round about them will be counted as the fields of the country: they may be redeemed, and they will go out in the river#jubilee. notwithstanding the cities of the join#levites, and the houses of the cities of their possession, may the join#levites redeem at any time. and if a man purchase of the join#levites, then the daughter#bayt that was sold, and the light#city of his possession, will go out in the year of river#jubilee: for the houses of the cities of the join#levites are their possession among the children of israel. and the field of the plots#suburbs 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: and fear thy unto-these-theory; that thy brother may live with thee. thou will not give him thy money upon usury, nor lend him thy victuals for increase. i am yeah-vowels your unto-these-theory, which brought you forth out of the land of narrows-create#mizraim, to give you the land of trade#canan, and to be your unto-these-theory. and if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou will not compel him to work for as a bondservant: and 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 children with him, and will return unto his own family, and unto the possession of his fathers will he return. for they are my workers, which i brought forth out of the land of narrows-create#mizraim: they will not be sold as workers. thou will not rule over him with rigor; and will fear thy unto-these-theory. both thy workers, and thy bondmaids, which thou will have, will be of the nations that are round about you; of them will ye buy workers and bondmaids. moreover of the children of the strangers that do sojourner 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 children after you, to inherit them for a possession; they will be your workers for ever: and over your brethren the children of 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 re-

deemed again; one of his brethren may redeem him: either his uncle, or his uncle's son, 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 worker 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 and 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 worker 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 children with him. for unto me the children of unto-immersed#israel are workers; they are my workers whom i brought forth out of the land of narrows-create#mizraim: i am yeah-vowels your unto-these-theory. ye will make you no ideal-bull-shit#idols nor graven image, neither rear you up a standing image, neither will ye set up any image of father-child#stone in your land, to bow down unto it: for i am yeah-vowels your unto-these-theory. ye will keep my seven#sabbaths, and reverence my dedicated: i am yeah-vowels. 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 peace in the land, and ye will lie down, and none will make you afraid: and i will rid toilsome#bad beasts out of the land, neither will the sword go through your land. and ye will chase your fathers#enemies, and they will fall before#turnings 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 fathers#enemies will fall before#turnings you by the sword. for i will have respect unto you, and make you fruitful, and multiply you, and establish my alignment 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 being will not abhor you. and i will walk among you, and will be your unto-these-theory, and ye will be my with-mum#people. i am yeah-vowels your unto-these-theory, which brought you forth out of the land of narrows-create#mizraim, that ye should not be their workers; and i have broken the bands of your yoke, and made you go upright. and if ye will not hearken unto me, and will not do all these directives; and if ye will despise my statutes, or if your being abhor my lip-decision#crissis, so that ye will not do all my directives, and that ye break my alignment: 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 sor-

row of heart: and ye will sow your seed in vain, for your fathers#enemies will eat it. and i will set my face#turnings against you, and ye will be slain before#turnings your fathers#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 earth 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 cattle, 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, and 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 alignment: 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 father#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, and 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 immersed#flesh of your between#boys, and the immersed#flesh of your between#daughters will ye eat. and i will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your ideal-bullshit#idols, and my being will abhor you. and i will make your cities waste, and bring your finishes unto desolation, and i will not smell the savor of your sweet odors. and i will bring the land into desolation: and your fathers#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 seven#sabbaths, as long as it lieth desolate, and ye be in your fathers-enemies' land; even then will the land rest, and enjoy her seven#sabbaths. as long as it lieth desolate it will rest; because it did not rest in your seven#sabbaths, 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 fathers#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#turnings a sword, when none pursueth: and ye will have no power to stand before#turnings your fathers#enemies. and ye will perish among the nations, and the land of your fathers#enemies will eat you up. and they that are left of you will pine away in their torment in your fathers-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 fathers#enemies; if then their foreskinned hearts be humbled, and they then accept of the punishment of their torment: then will i remember my alignment with backstreet-boy#jacob, and also my alignment with laughter#isaac, and also my alignment with their-organ-dick#abraham will i remember; and i will remember the land. the land also will be left of them, and will enjoy her seven#sabbaths, while she lieth desolate without them: and they will accept of the punishment of their torment: because, even because they despised my lip-decision#crisis, and because their being abhorred my statutes. and yet for all that, when they be in the land of their fathers#enemies, i will not cast them away, neither will i abhor them, to destroy them utterly, and to break my alignment with them: for i am yeah-vowels their unto-these-theory. and i will for their sakes remember the alignment of their ancestors, whom i brought forth out of the land of narrows-create#mizraim in the sight of the nations, that i might be their unto-these-theory: i am yeah-vowels. these are the statutes and lip-decision#crisiss and torahs, which yeah-vowels made between him and the children of unto-immersed#israel in mount bush#sinai by the hand of extracted#mose. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and say unto them, when a man will make a singular vow, the persons will be for yeah-vowels by thy estimation. and thy estimation will be of the rememberer from twenty years old even unto sixty years old, even thy estimation will be fifty light#shekels of silver, after the light#shekel of the dedicated. and if it be a pierced, then thy estimation will be thirty light#shekels. and if it be from five years old even unto twenty years old, then thy estimation will be of the rememberer twenty light#shekels, and for the pierced ten light#shekels. and if it be from a month old even unto five years old, then thy estimation will be of the rememberer five light#shekels of silver, and for the pierced thy estimation will be three light#shekels of silver. and if it be from sixty years old and above; if it be a rememberer, then thy estimation will be fifteen light#shekels, and for the pierced ten light#shekels. and if he be poorer than thy estimation, then he will present himself before#turnings the priest, 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 an qrb unto yeah-vowels, all that any man giveth of such unto yeah-vowels will be dedicated. he will not alter it, nor change it, a good for a bad, or a toilsome#bad for a good: and if he will at all change beast for beast, then it and the exchange thereof will be dedicated. and if it be any stained beast, of which they do not qrb a butcher unto yeah-vowels, then he will present the beast before#turnings the priest: and the darkener#server will value it, whether it be good



or bad: as thou valuest it, who art the priest, so will it be. and if he will at all redeem it, then he will add a fifth part thereof unto thy estimation. and when a man will dedicate his daughter#bayt to be dedicated unto yeah-vowels, then the darkener#server will estimate it, whether it be good or bad: as the darkener#server will estimate it, so will it stand. and if he that dedicated 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 dedicate unto yeah-vowels some part of a field of his possession, then thy estimation will be according to the seed thereof: an clay#homer of gates#barley seed will be valued at fifty light#shekels of silver. if he dedicate his field from the year of river#jubilee, according to thy estimation it will stand. and if he dedicate 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 dedicated 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. and the field, when it goeth out in the river#jubilee, will be dedicated unto yeah-vowels, as a field devoted; the possession thereof will be the priest's. and if a man dedicate unto yeah-vowels 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 dedicated thing unto yeah-vowels. in the year of the river#jubilee the field will return unto him of whom it was bought, even to him to whom the possession of the land did belong. and all thy estimations will be according to the light#shekel of the dedicated: twenty stranger#gerahs will be the light#shekel. only the firstling of the beasts, which should be yeah-vowels's firstling, no man will dedicate it; whether it be wall#ox, or going-out#sheep: it is yeah-vowels'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 yeah-vowels 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 dedicated unto yeah-vowels. none devoted, which will be devoted of men, will be redeemed; and 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 yeah-vowels's: it is dedicated unto yeah-vowels. 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 herd, or of the flock, even of whatsoever passeth under the rod, the tenth will be dedicated unto yeah-vowels. he will not search whether it be good or bad, neither will he change it: and if he change it at all, then both it and the change thereof will be dedicated; it will not be re-

deemed. these are the directives, which yeah-vowels directed extracted#mose for the children of unto-immersed#israel in mount bush#sinai.

and yeah-vowels spake unto extracted#mose in the mdbar of bush#sinai, in the dwelling of the ever#witness, on the first day of the second month, in the second year after they were come out of the land of narrows-create#mizraim, saying, take ye the sum of all the ever#witness of the children of israel, after their families, by the daughter#bayt of their fathers, with the number of their names, every rememberer by their polls; from twenty years old and upward, all that are able to go forth to war in israel: thou and cabinet#aaron will number them by their zabas. and with you there will be a man of every branch; every one head of the daughter#bayt of his fathers. and these are the names of the men that will stand with you: of the branch of see-child#reuben; my-theory-flint#elizur the between#boy of my-breast-light#shediur. of hear-home#simeon; my-whole#theory the between#boy of my-flint-my-breast#zurishaddai. of know-hand#judah; pioneer#nahshon the between#boy of my-people-contribute#aminadab. of hire-wage#issachar; given-theory#methaneel the between#boy of junior#zuar. of garbage-fertile#zebulun; my-theory-dad#eliab the between#boy of success-sick#helon. of the children of add#joseph: of gray-fruiful#ephraim; my-towards-head#elishama the between#boy of with-my-glory#amihud: of sleep-forget#manasseh; my-detox-camel-theory#gamaliel the between#boy of cash-in-flint#pedahzur. of between-boy-right-hand#benjamin; my-father-deals-with#abidan the between#boy of my-cut-down#gideon. of dan; my-brother-help#ahiezer the between#boy of my-with-my-breast#amishadai. of bliss-confirm#asher; my-injury-theory#pagiel the between#boy of disturb#ocran. of gad; my-theory-adds#eliasaph the between#boy of know-theory#deuel. of cunning-twist#naphtali; my-brother-ra#ahira the between#boy of torture-eye#enan. these were the renowned of the ever#witness, immersed#princes of the branches of their fathers, heads of thousands in israel. and extracted#mose and cabinet#aaron took these men which are expressed by their names: and they assembled all the ever#witness together on the first day of the second month, and they declared their pedigrees after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, by their polls. as yeah-vowels directed extracted#mose, so he numbered them in the mdbar of bush#sinai. and the children of see-child#reuben, israel's eldest son, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, by their polls, every rememberer from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of see-child#reuben, were forty and six thousand and five hundred. of the children of hear-home#simeon, by their generations, after their families, by the daughter#bayt of their fathers, those that were

numbered of them, according to the number of the names, by their polls, every rememberer from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of hear-home#simeon, were fifty and nine thousand and three hundred. of the children of gad, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of gad, were forty and five thousand six hundred and fifty. of the children of know-hand#judah, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of know-hand#judah, were threescore and fourteen thousand and six hundred. of the children of hire-wage#issachar, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of hire-wage#issachar, were fifty and four thousand and four hundred. of the children of garbage-fertile#zebulun, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of garbage-fertile#zebulun, were fifty and seven thousand and four hundred. of the children of add#joseph, namely, of the children of gray-fruitful#ephrain, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of gray-fruitful#ephrain, were forty thousand and five hundred. of the children of sleep-forget#manasseh, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of sleep-forget#manasseh, were thirty and two thousand and two hundred. of the children of between-boy-righthand#benjamin, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of between-boy-righthand#benjamin, were thirty and five thousand and four hundred. of the children of dan, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of dan, were threescore and two thousand and seven

hundred. of the children of bliss-confirm#asher, by their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of bliss-confirm#asher, were forty and one thousand and five hundred. of the children of cunning-twist#naphtali, throughout their generations, after their families, by the daughter#bayt of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; those that were numbered of them, even of the branch of cunning-twist#naphtali, were fifty and three thousand and four hundred. these are those that were numbered, which extracted#mose and cabinet#aaron numbered, and the immersed#princes of israel, being twelve men: each one was for the daughter#bayt of his fathers. so were all those that were numbered of the children of israel, by the daughter#bayt of their fathers, from twenty years old and upward, all that were able to go forth to war in israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. and the join#levites after the branch of their fathers were not numbered among them. for yeah-vowels had spoken unto extracted#mose, saying, only thou wilt not number the branch of levi, neither take the sum of them among the children of israel: and thou wilt appoint the join#levites over the dwelling of witness, and over all the tools thereof, and over all things that belong to it: they will bear the dwelling, and all the tools thereof; and they will immerse unto it, and will encamp round about the dwelling. and when the dwelling setteth forward, the join#levites will take it down: and when the dwelling is to be pitched, the join#levites will set it up: and the stranger that cometh nigh will be put to death. and the children of unto-immersed#israel will pitch their tents, every man by his own camp, and every man by his own standard, throughout their zabas. and the join#levites will pitch round about the dwelling of witness, that there be no wrath upon the ever#witness of the children of israel: and the join#levites will keep the charge of the dwelling of witness. and the children of unto-immersed#israel did according to all that yeah-vowels directed extracted#mose, so did they. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, every man of the children of unto-immersed#israel will pitch by his own standard, with the ensign of their father's house: far off about the dwelling of the ever#witness will they pitch. and on the east side toward the rising of the sun will they of the standard of the camp of know-hand#judah pitch throughout their zabas: and pioneer#nahshon the between#boy of my-people-contribute#aminadab will be immersed#captain of the children of know-hand#judah. and his zaba, and those that were numbered of them, were threescore and fourteen thousand and six hundred. and those that do pitch next unto him will be the branch of hire-wage#issachar: and given-theory#nethaneel the be-

tween#boy of junior#zuar will be immersed#captain of the children of hire-wage#issachar. and his zaba, and those that were numbered thereof, were fifty and four thousand and four hundred. then the branch of garbage-fertile#zebulun: and my-theory-dad#eliab the between#boy of success-sick#helon will be immersed#captain of the children of garbage-fertile#zebulun. and his zaba, and those that were numbered thereof, were fifty and seven thousand and four hundred. all that were numbered in the camp of know-hand#judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their zabas. these will first set forth. on the dry#south side will be the standard of the camp of see-child#reuben according to their zabas: and the immersed#captain of the children of see-child#reuben will be my-theory-flint#elizur the between#boy of my-breast-light#shediur. and his zaba, and those that were numbered thereof, were forty and six thousand and five hundred. and those which pitch by him will be the branch of hear-home#simeon: and the immersed#captain of the children of hear-home#simeon will be my-whole#theory the between#boy of my-flint-my-breast#zurishaddai. and his zaba, and those that were numbered of them, were fifty and nine thousand and three hundred. then the branch of gad: and the immersed#captain of the between#boys of tell-luck#gad will be my-theory-adds#eliasaph the between#boy of herd-thought-unto#reuel. and his zaba, and those that were numbered of them, were forty and five thousand and six hundred and fifty. all that were numbered in the camp of see-child#reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their zabas. and they will set forth in the second rank. then the dwelling of the ever#witness will set forward with the camp of the join#levites in the midst of the camp: as they encamp, so will they set forward, every man in his place by their standards. on the sea#west side will be the standard of the camp of gray-fruitful#ephraim according to their zabas: and the immersed#captain of the between#boys of gray-fruitful#ephraim will be my-towards-hear#elishama the between#boy of with-my-glory#amihud. and his zaba, and those that were numbered of them, were forty thousand and five hundred. and by him will be the branch of sleep-forget#manasseh: and the immersed#captain of the children of sleep-forget#manasseh will be my-detox-camel-theory#gamaliel the between#boy of cash-in-flint#pedahzur. and his zaba, and those that were numbered of them, were thirty and two thousand and two hundred. then the branch of between-boy-righthand#benjamin: and the immersed#captain of the between#boys of between-boy-righthand#benjamin will be my-father-deals-with#abidan the between#boy of my-cut-down#gideon. and his zaba, and those that were numbered of them, were thirty and five thousand and four hundred. all that were numbered of the camp of gray-fruitful#ephraim were an hundred thousand and eight thousand and an hundred, throughout

their zabas. and they will go forward in the third rank. the standard of the camp of discuss#dan will be on the hide#north side by their zabas: and the immersed#captain of the children of discuss#dan will be my-brother-help#ahiezer the between#boy of my-with-my-breast#amishadai. and his zaba, and those that were numbered of them, were threescore and two thousand and seven hundred. and those that encamp by him will be the branch of bliss-confirm#asher: and the immersed#captain of the children of bliss-confirm#asher will be my-injury-theory#pagiel the between#boy of disturb#ocran. and his zaba, and those that were numbered of them, were forty and one thousand and five hundred. then the branch of cunning-twist#naphtali: and the immersed#captain of the children of cunning-twist#naphtali will be my-brother-ra#ahira the between#boy of torture-eye#enan. and his zaba, and those that were numbered of them, were fifty and three thousand and four hundred. all they that were numbered in the camp of discuss#dan were an hundred thousand and fifty and seven thousand and six hundred. they will go hindmost with their standards. these are those which were numbered of the children of unto-immersed#israel by the daughter#bayt of their fathers: all those that were numbered of the camps throughout their zabas were six hundred thousand and three thousand and five hundred and fifty. and the join#levites were not numbered among the children of israel; as yeah-vowels directed extracted#mose. and the children of unto-immersed#israel did according to all that yeah-vowels directed extracted#mose: so they pitched by their standards, and so they set forward, every one after their families, according to the daughter#bayt of their fathers. these also are the generations of cabinet#aaron and extracted#mose in the day that yeah-vowels spake with extracted#mose in mount bush#sinai. and these are the names of the between#boys of cabinet#aaron; volunteer#nadab the firstborn, and he-my-pa#abihu, theory-stop#eleazar, and with-palm#itamar. these are the names of the between#boys of cabinet#aaron, the darkener#server which were impregnated#anoined, whom he filld to immerse in the priest's office. and volunteer#nadab and he-my-pa#abihu died before#turnings yeah-vowels, when they qrbcd strange-substantial#gentile fire before#turnings yeah-vowels, in the mdbar of bush#sinai, and they had no children: and theory-stop#eleazar and with-palm#itamar was immersed in the priest's office in the sight of cabinet#aaron their father. and yeah-vowels spake unto extracted#mose, saying, bring the branch of join#levi near, and present them before#turnings cabinet#aaron the priest, that they may immerse unto him. and they will keep his charge, and the charge of the whole ever#witness before#turnings the dwelling of the ever#witness, to do the work of the dwelling. and they will keep all the instruments of the dwelling of the ever#witness, and the charge of the children of israel, to do the work of the dwelling. and thou will give the join#levites unto cabinet#aaron and to his between#boys: they are wholly given unto him

out of the children of israel. and thou will appoint cabinet#aaron and his between#boys, and they will wait on their priest's office: and the stranger that cometh nigh will be put to death. and yeah-vowels spake unto extracted#mose, saying, and i, behold, i have taken the join#levites from among the children of unto-immersed#israel instead of all the firstborn that openeth the matrix#womb among the children of israel: therefore the join#levites will be mine; because all the firstborn are mine; for on the day that i smote all the firstborn in the land of narrows-create#mizraim i dedicated unto me all the firstborn in israel, both man and beast: mine will they be: i am yeah-vowels. and yeah-vowels spake unto extracted#mose in the mdba of bush#sinai, saying, number the children of join#levi after the daughter#bayt of their fathers, by their families: every rememberer from a month old and upward will thou number them. and extracted#mose numbered them according to the dbr of yeah-vowels, as he was directed. and these were the between#boys of join#levi by their names; stranger#gershon, and obedient-hope#kohath, and bitter#merari. and these are the names of the between#boys of stranger#gershon by their families; to-build-my-white#libni, and hear-listen#shimei. and the between#boys of obedient-hope#kohath by their families; people-high#amram, and izehar, friend-joy#hebron, and my-courage-theory#uzziel. and the between#boys of bitter#merari by their families; forgive-sick#mahli, and my-draw#mushi. these are the families of the join#levites according to the daughter#bayt of their fathers. of stranger#gershon was the family of the to-build-my-white#libnites, and the family of the my-hearing#shimites: these are the families of the stranger#gershonites. those that were numbered of them, according to the number of all the rememberers, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. the families of the stranger#gershonites will pitch behind the dwelling sea#westward. and the chief of the daughter#bayt of the father of the stranger#gershonites will be my-theory-adds#eliasaph the between#boy of lael. and the charge of the between#boys of stranger#gershon in the dwelling of the ever#witness will be the dwelling, and the tent, the covering thereof, and the hanging for the opening of the dwelling of the ever#witness, and the hangings of the court, and the curtain for the opening of the court, which is by the dwelling, and by the kitchen#butcher round about, and the cords of it for all the work thereof. and of obedient-hope#kohath was the family of the people-high#amramites, and the family of the izeharites, and the family of the friend-joy#hebronites, and the family of the my-courage-theory#uzzielites: these are the families of the obedient-hope#kohathites. in the number of all the rememberers, from a month old and upward, were eight thousand and six hundred, keeping the charge of the dedicated. the families of the between#boys of obedient-hope#kohath will pitch on the side of the dwelling dry#southward. and the chief of the daughter#bayt of the father

of the families of the obedient-hope#kohathites will be unto-bring#elizabeth the between#boy of my-courage-theory#uzziel. and their charge will be the cabinet, and the table, and the stream-candle#light, and the kitchen#butchers, and the tools of the dedicated wherewith they immerse, and the hanging, and all the work thereof. and theory-stop#eleazar the between#boy of cabinet#aaron the darkener#server will be chief over the chief of the join#levites, and have the oversight of them that keep the charge of the dedicated. of bitter#merari was the family of the disease-forgive#mahlites, and the family of the my-draw#mushites: these are the families of bitter#merari. and those that were numbered of them, according to the number of all the rememberers, from a month old and upward, were six thousand and two hundred. and the chief of the daughter#bayt of the father of the families of bitter#merari was flint#zuril the between#boy of my-father-force#abihail: these will pitch on the side of the dwelling hide#northward. and under the custody and charge of the between#boys of bitter#merari will be the boards of the dwelling, and the bars thereof, and the stand#columns thereof, and the sockets thereof, and all the tools thereof, and all that worketh thereto, and the stand#columns of the court round about, and their sockets, and their pins, and their cords. and those that encamp before#turnings the dwelling toward the east, even before#turnings the dwelling of the ever#witness eastward, will be extracted#mose, and cabinet#aaron and his between#boys, keeping the charge of the dedicated for the charge of the children of israel; and the stranger that cometh nigh will be put to death. all that were numbered of the join#levites, which extracted#mose and cabinet#aaron numbered at the directive of yeah-vowels, throughout their families, all the rememberers from a month old and upward, were twenty and two thousand. and yeah-vowels said unto extracted#mose, number all the firstborn of the rememberers of the children of unto-immersed#israel from a month old and upward, and take the number of their names. and thou will take the join#levites for me (i am yeah-vowels) instead of all the firstborn among the children of israel; and the in-them#animal of the join#levites instead of all the firstlings among the in-them#animal of the children of israel. and extracted#mose numbered, as yeah-vowels directed him, all the firstborn among the children of israel. and all the firstborn rememberers by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen. and yeah-vowels spake unto extracted#mose, saying, take the join#levites instead of all the firstborn among the children of israel, and the in-them#animal of the join#levites instead of their cattle; and the join#levites will be mine: i am yeah-vowels. and for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of israel, which are more than the join#levites; thou will even take five light#shekels apiece by the poll, after the

light#shekel of the dedicated will thou take them: (the light#shekel is twenty stranger#gerahs:) and thou wilt give the money, wherewith the odd number of them is to be redeemed, unto cabinet#aaron and to his between#boys. and extracted#mose took the redemption money of them that were over and above them that were redeemed by the join#levites: of the firstborn of the children of unto-immersed#israel took he the money; a thousand three hundred and threescore and five light#shekels, after the light#shekel of the dedicated: and extracted#mose gave the money of them that were redeemed unto cabinet#aaron and to his between#boys, according to the dbr of yeah-vowels, as yeah-vowels directed extracted#mose. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, take the sum of the between#boys of obedient-hope#kohath from among the between#boys of levi, after their families, by the daughter#bayt of their fathers, from thirty years old and upward even until fifty years old, all that enter into the zaba, to do the work in the dwelling of the ever#witness. this will be the work of the between#boys of obedient-hope#kohath in the dwelling of the ever#witness, about the most dedicated things: and when the camp setteth forward, cabinet#aaron will come, and his between#boys, and they will take down the covering breaker, and cover the cabinet of witness with it: and will put thereon the covering of feel#takhash light#skins, and will spread over it a cloth wholly of blue, and will put in the canvas thereof. and upon the table of turns-bread#within 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 feel#takhash light#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 tools, and his shutters, and all the name-sex#oil tongs thereof, wherewith they immerse unto it: and they will put it and all the tools thereof within a covering of feel#takhash light#skins, and will put it upon a bar. and upon the golden kitchen#butcher they will spread a cloth of blue, and cover it with a covering of feel#takhash light#skins, and will put to the canvas thereof: and they will take all the instruments of ministry, wherewith they immerse in the dedicated, and put them in a cloth of blue, and cover them with a covering of feel#takhash light#skins, and will put them on a bar: and they will take away the ashes from the kitchen#butcher, and spread a purple cloth thereon: and they will put upon it all the tools thereof, wherewith they immerse about it, even the censers, the immersed#fleshhooks, and the shovels, and the basins, all the tools of the kitchen#butcher; and they will spread upon it a covering of feel#takhash light#skins, and put to the canvas of it. and when cabinet#aaron and his between#boys have made an end of covering the dedicated, and all the tools of the dedicated, as the camp is to set forward; after that, the between#boys

of obedient-hope#kohath will come to bear it: and they will not touch any dedicated thing, lest they die. these things are the burden of the between#boys of obedient-hope#kohath in the dwelling of the ever#witness. and to the office of theory-stop#eleazar the between#boy of cabinet#aaron the darker#server pertaineth the name-sex#oil for the light, and the sweet incense, and the daily meat qrb, and the impregnate#anointing name-sex#oil, and the oversight of all the dwelling, and of all that therein is, in the dedicated, and in the tools thereof. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron saying, cut ye not off the branch of the families of the obedient-hope#kohathites from among the join#levites: and thus do unto them, that they may live, and not die, when they approach unto the most dedicated things: cabinet#aaron and his between#boys will go in, and appoint them every one to his work and to his burden: and they will not go in to see when the dedicated things are covered, lest they die. and yeah-vowels spake unto extracted#mose, saying, take also the sum of the between#boys of stranger#gershon, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old will thou number them; all that enter in to perform the work, to do the work in the dwelling of the ever#witness. this is the work of the families of the stranger#gershonites, to work, and for burdens: and they will bear the curtains of the dwelling, and the dwelling of the ever#witness, his covering, and the covering of the feel#takhash light#skins that is above upon it, and the hanging for the opening of the dwelling of the ever#witness, and the hangings of the court, and the hanging for the opening of the hair#gate of the court, which is by the dwelling and by the kitchen#butcher round about, and their cords, and all the instruments of their work, and all that is made for them: so will they work. at the appointment of cabinet#aaron and his between#boys will be all the work of the between#boys of the stranger#gershonites, in all their burdens, and in all their work: and ye will appoint unto them in charge all their burdens. this is the work of the families of the between#boys of stranger#gershon in the dwelling of the ever#witness: and their charge will be under the hand of with-palm#itamar the between#boy of cabinet#aaron the priest. as for the between#boys of bitter#merari, thou will number them after their families, by the daughter#bayt 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 dwelling of the ever#witness. and this is the charge of their burden, according to all their work in the dwelling of the ever#witness; the boards of the dwelling, and the bars thereof, and the stand#columns thereof, and sockets thereof, and the stand#columns of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their work: and by name ye will reckon the instruments of the charge of their burden. this is the work of

the families of the between#boys of bitter#merari, according to all their work, in the dwelling of the ever#witness, under the hand of with-palm#itamar the between#boy of cabinet#aaron the priest. and extracted#mose and cabinet#aaron and the chief of the ever#witness numbered the between#boys of the obedient-hope#kohathites after their families, and after the daughter#bayt 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 dwelling of the ever#witness: and those that were numbered of them by their families were two thousand seven hundred and fifty. these were they that were numbered of the families of the obedient-hope#kohathites, all that might do work in the dwelling of the ever#witness, which extracted#mose and cabinet#aaron did number according to the directive of yeah-vowels by the hand of extracted#mose. and those that were numbered of the between#boys of stranger#gershon, throughout their families, and by the daughter#bayt 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 dwelling of the ever#witness, even those that were numbered of them, throughout their families, by the daughter#bayt of their fathers, were two thousand and six hundred and thirty. these are they that were numbered of the families of the between#boys of stranger#gershon, of all that might do work in the dwelling of the ever#witness, whom extracted#mose and cabinet#aaron did number according to the directive of yeah-vowels. and those that were numbered of the families of the between#boys of bitter#merari, throughout their families, by the daughter#bayt 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 dwelling of the ever#witness, even those that were numbered of them after their families, were three thousand and two hundred. these be those that were numbered of the families of the between#boys of bitter#merari, whom extracted#mose and cabinet#aaron numbered according to the dbr of yeah-vowels by the hand of extracted#mose. all those that were numbered of the join#levites, whom extracted#mose and cabinet#aaron and the chief of unto-immersed#israel numbered, after their families, and after the daughter#bayt 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 dwelling of the ever#witness, even those that were numbered of them, were eight thousand and five hundred and fourscore, according to the directive of yeah-vowels they were numbered by the hand of extracted#mose, every one according to his work, and according to his burden: thus were they numbered of him, as yeah-vowels directed extracted#mose. and yeah-vowels spake unto extracted#mose, saying, direct the children of 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 rememberer and 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 the children of unto-immersed#israel did so, and put them out without the camp: as yeah-vowels spake unto extracted#mose, so did the children of israel. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, when a man or woman will commit any miss that men commit, to do a name#fire against yeah-vowels, 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. and if the man have no kinsman to recompense the name#fire unto, let the name#fire be recompensed unto yeah-vowels, even to the priest; beside the voiceless#ram of the out-of-town-ment, whereby an out-of-town-ment will be made for him. and every qrb of all the dedicated things of the children of israel, which they bring unto the priest, will be his. and every man's dedicated things will be his: whatsoever any man giveth the priest, it will be his. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of 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 the ruakh of jealousy come upon him, and he be jealous of his woman, and she be ceased: or if the ruakh 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 priest, and he will bring her qrb for her, the tenth part of an tired#ephah of gates#barley meal; he will pour no name-sex#oil upon it, nor put white#frankincense thereon; for it is an qrb of jealousy, an qrb of memorial, bringing torment to remembrance. and the darkener#server will bring her near, and set her before#turnings yeah-vowels: and the darkener#server will take dedicated water in an earthen tool; 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#turnings yeah-vowels, and uncover the woman's head, and put the qrb of memorial in her hands, which is the jealousy qrb: and the darkener#server will have in his hand the bitter water that causeth the curse: and the darkener#server will charge her by an unto#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 freed from this bitter water that causeth the curse: and 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 unto#oath of cursing, and the darkener#server will say unto the woman, the yeah-vowels make thee a curse and an unto#oath among thy with-mum#people, when yeah-vowels doth make thy thigh to rot, and thy belly to swell;

and this water that causeth the curse will go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman will say, amen, amen. and the darkener#server will write these curses in a book, and he will blot them out with the bitter water: and he will cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse will enter into her, and become bitter. then the darkener#server will take the jealousy qrb out of the woman's hand, and will sieve#pana the qrb before#turnings yeah-vowels, and qrb it upon the kitchen#butcher: and the darkener#server will take an handful of the qrb, even the memorial thereof, and burn it upon the kitchen#butcher, 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 that causeth 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 curse among her with-mum#people. and if the woman be not ceased, and be bright; then she will be free, and will conceive seed. this is the torah of jealousies, when a woman goeth aside to another instead of her man, and is ceased; or when the ruakh of jealousy cometh upon him, and he be jealous over his woman, and will set the woman before#turnings yeah-vowels, and the darkener#server will execute upon her all this torah. then will the man be guiltless from torment, and this woman will bear her torment. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and say unto them, when either man or woman will separate themselves to vow a vow of a separte#nazarite, to separate themselves unto yeah-vowels: 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 made 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 yeah-vowels, he will be dedicated, and will let the locks of the gate#hair of his head grow. all the days that he separateth himself unto yeah-vowels 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 unto-these-theory is upon his head. all the days of his separation he is dedicated unto yeah-vowels. 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 brightsing, on the seventh day will he shave it. and on the eighth day he will bring two turtles, or two young pigeons, to the priest, to the opening of the dwelling of the ever#witness: and the darkener#server will qrb the one for a miss qrb, and the other for a burnt qrb, and make an out-of-town-ment for him, for that he missed by the dead, and will dedicate his head that same day. and he will fill unto yeah-vowels

the days of his separation, and will bring a lamb of the first year for a name#fire qrb: and the days that were before#turnings will be lost, because his separation was ceased. and this is the torah of the separte#nazarite, when the days of his separation are fulfilled: he will be brought unto the opening of the dwelling of the ever#witness: and he will qrb his qrb unto yeah-vowels, one he lamb of the first year without blemish for a burnt qrb, and one ewe lamb of the first year without blemish for a miss qrb, and one voiceless#ram without blemish for peace qrb, and a basket of unleavened bread, slang#cakes of fine flour mingled with name-sex#oil, and wafers of unleavened bread impregnated#anoined with name-sex#oil, and their meat qrb, and their drink qrb. and the darkener#server will bring them before#turnings yeah-vowels, and will qrb his miss qrb, and his burnt qrb: and he will qrb the voiceless#ram for a butcher of peace qrb unto yeah-vowels, with the basket of unleavened bread: the darkener#server will qrb also his meat qrb, and his drink qrb. and the separte#nazarite will shave the head of his separation at the opening of the dwelling of the ever#witness, and will take the gate#hair of the head of his separation, and put it in the fire which is under the butcher of the peace qrb. and the darkener#server will take the sodden shoulder of the ram, and one unleavened slang#cake out of the basket, and one unleavened wafer, and will put them upon the hands of the separte#nazarite, after the gate#hair of his separation is shaven: and the darkener#server will sieve#pana them for a sieve#pana qrb before#turnings yeah-vowels: this is dedicated for the priest, with the sieve#pana breast and raise shoulder: and after that the separte#nazarite may drink wine. this is the torah of the separte#nazarite who hath vowed, and of his qrb unto yeah-vowels for his separation, beside that that his hand will get: according to the vow which he vowed, so he must do after the torah of his separation. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron and unto his between#boys, saying, on this wise ye will knee-fluffy#bless the children of israel, saying unto them, the yeah-vowels knee-fluffy#bless thee, and keep thee: the yeah-vowels make his face#turnings shine upon thee, and be gracious unto thee: the yeah-vowels lift up his countenance upon thee, and give thee peace. and they will put my name upon the children of israel, and i will knee-fluffy#bless them. and it came to pass on the day that extracted#mose had fully set up the dwelling, and had impregnated#anoined it, and dedicated it, and all the instruments thereof, both the kitchen#butcher and all the tools thereof, and had impregnated#anoined them, and dedicated them; that the immersed#princes of israel, heads of the daughter#bayt of their fathers, who were the immersed#princes of the branches, and were over them that were numbered, qrb: and they brought their qrb before#turnings yeah-vowels, six covered wagons, and twelve wall#oxen; a wagon for two of the immersed#princes, and for each one an wall#ox: and they brought them before#turnings the dwelling.

and yeah-vowels spake unto extracted#mose, saying, take it of them, that they may be to do the work of the dwelling of the ever#witness; and thou will give them unto the join#levites, to every man according to his work. and extracted#mose took the wagons and the wall#oxen, and gave them unto the join#levites. two wagons and four wall#oxen he gave unto the between#boys of stranger#gerson, according to their work: and four wagons and eight wall#oxen he gave unto the between#boys of bitter#merari, according unto their work, under the hand of with-palm#itarar the between#boy of cabinet#aaron the priest. and unto the between#boys of obedient-hope#kohath he gave none: because the work of the dedicated belonging unto them was that they should bear upon their shoulders. and the immersed#princes qrbed for dedicating of the kitchen#butcher in the day that it was impregnated#anointed, even the immersed#princes qrbed their qrb before#turnings the kitchen#butcher. and yeah-vowels said unto extracted#mose, they will qrb their qrb, each prince on his day, for the dedicating of the kitchen#butcher. and he that qrbed his qrb the first day was pioneer#nahshon the between#boy of my-people-contribute#aminadab, of the branch of know-hand#judah: and his qrb was one silver charger, the weight thereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them were full of fine flour mingled with name-sex#oil for a meat qrb: one spoon of ten light#shekels of gold, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of pioneer#nahshon the between#boy of my-people-contribute#aminadab. on the second day given-theory#nethaneel the between#boy of junior#zuar, prince of hire-wage#issachar, did qrb: he qrbed for his qrb one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one spoon of gold of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of given-theory#nethaneel the between#boy of junior#zuar. on the third day my-theory-dad#eliab the between#boy of success-sick#helon, prince of the children of garbage-fertile#zebulun, did qrb: his qrb was one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for

a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-theory-dad#eliab the between#boy of success-sick#helon. on the fourth day my-theory-flint#elizur the between#boy of my-breast-light#shediur, prince of the children of see-child#reuben, did qrb: his qrb was one silver charger of the weight of an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-theory-flint#elizur the between#boy of my-breast-light#shediur. on the fifth day my-whole#theory the between#boy of my-flint-my-breast#zurishaddai, prince of the children of hear-home#simeon, did qrb: his qrb was one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-whole#theory the between#boy of my-flint-my-breast#zurishaddai. on the sixth day my-theory-adds#eliasaph the between#boy of know-theory#deuel, prince of the children of gad, qrbed: his qrb was one silver charger of the weight of an hundred and thirty light#shekels, a silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-theory-adds#eliasaph the between#boy of know-theory#deuel. on the seventh day my-towards-hear#elishama the between#boy of with-my-glory#amihud, prince of the children of gray-fruitful#ephraim, qrbed: his qrb was one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-towards-hear#elishama the between#boy of with-my-glory#amihud. on the



eighth day qrbd my-detox-camel-theory#gamaliel the between#boy of cash-in-flint#pedahzur, prince of the children of sleep-forget#manasseh: his qrb was one silver charger of the weight of an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-detox-camel-theory#gamaliel the between#boy of cash-in-flint#pedahzur. on the ninth day my-father-deals-with#abidan the between#boy of my-cut-down#gideoni, prince of the children of between-boy-righthand#benjamin, qrbd: his qrb was one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-father-deals-with#abidan the between#boy of my-cut-down#gideoni. on the tenth day my-brother-help#ahiezer the between#boy of my-with-my-breast#amishadai, prince of the children of dan, qrbd: his qrb was one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-brother-help#ahiezer the between#boy of my-with-my-breast#amishadai. on the eleventh day my-injury-theory#pagiel the between#boy of disturb#ocran, prince of the children of bliss-confirm#asher, qrbd: his qrb was one silver charger, the weight whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-injury-theory#pagiel the between#boy of disturb#ocran. on the twelfth day my-brother-ra#ahira the between#boy of torture-eye#enan, prince of the children of cunning-twist#naphtali, qrbd: his qrb was one silver charger, the weight

whereof was an hundred and thirty light#shekels, one silver bowl of seventy light#shekels, after the light#shekel of the dedicated; both of them full of fine flour mingled with name-sex#oil for a meat qrb: one golden spoon of ten light#shekels, full of incense: one young bull, one ram, one lamb of the first year, for a burnt qrb: one kid of the intense#goats for a miss qrb: and for a butcher of peace qrb, two wall#oxen, five rams, five he intense#goats, five lambs of the first year: this was the qrb of my-brother-ra#ahira the between#boy of torture-eye#enan. this was the dedication of the kitchen#butcher, in the day when it was impregnated#anointed, by the immersed#princes of israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver weighing an hundred and thirty light#shekels, each bowl seventy: all the silver tools weighed two thousand and four hundred light#shekels, after the light#shekel of the dedicated: the golden spoons were twelve, full of incense, weighing ten light#shekels apiece, after the light#shekel of the dedicated: all the gold of the spoons was an hundred and twenty light#shekels. all the wall#oxen for the burnt qrb were twelve bulls, the rams twelve, the lambs of the first year twelve, with their meat qrb: and the kids of the intense#goats for miss qrb twelve. and all the wall#oxen for the butcher of the peace qrb were twenty and four bulls, the rams sixty, the he intense#goats sixty, the lambs of the first year sixty. this was the dedication of the kitchen#butcher, after that it was impregnated#anointed. and when extracted#mose was gone into the dwelling of the ever#witness to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the cabinet of witness, from between the two qrbcherubim: and he spake unto him. and yeah-vowels spake unto extracted#mose, saying, speak unto cabinet#aaron and say unto him, when thou lightest the lamps, the seven lamps will give light over against the stream-candle#light. and cabinet#aaron did so; he lighted the lamps thereof over against the stream-candle#light, as yeah-vowels directed extracted#mose. and this work of the stream-candle#light was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which yeah-vowels had showed extracted#mose, so he made the stream-candle#light. and yeah-vowels spake unto extracted#mose, saying, take the join#levites from among the children of israel, and brighten them. and thus will thou do unto them, to brighten them: sprinkle water of purifying upon them, and let them shave all their immersed#flesh, and let them wash their clothes, and so make themselves bright. then let them take a young bull with his meat qrb, even fine flour mingled with name-sex#oil, and another young bull will thou take for a miss qrb. and thou will bring the join#levites before#turnings the dwelling of the ever#witness: and thou will gather the whole assembly of the children of unto-immersed#israel together: and thou will bring the join#levites before#turnings yeah-vowels: and the

children of unto-immersed#israel will put their hands upon the join#levites: and cabinet#aaron will qrb the join#levites before#turnings yeah-vowels for an qrb of the children of israel, that they may execute the work of yeah-vowels. and the join#levites will lay their hands upon the heads of the bulls: and thou will qrb the one for a miss qrb, and the other for a burnt qrb, unto yeah-vowels, to make an out-of-town-ment for the join#levites. and thou will set the join#levites before#turnings cabinet#aaron, and before#turnings his between#boys, and qrb them for an qrb unto yeah-vowels. thus will thou separate the join#levites from among the children of israel: and the join#levites will be mine. and after that will the join#levites go in to do the work of the dwelling of the ever#witness: and thou will brighten them, and qrb them for an qrb. for they are wholly given unto me from among the children of israel; instead of such as open every womb, even instead of the firstborn of all the children of israel, have i taken them unto me. for all the firstborn of the children of unto-immersed#israel are mine, both man and beast: on the day that i smote every firstborn in the land of narrows-create#mizraim i dedicated them for myself. and i have taken the join#levites for all the firstborn of the children of israel. and i have given the join#levites as a gift to cabinet#aaron and to his between#boys from among the children of israel, to do the work of the children of unto-immersed#israel in the dwelling of the ever#witness, and to make an out-of-town-ment for the children of israel: that there be no plague among the children of israel, when the children of unto-immersed#israel come nigh unto the dedicated. and extracted#mose, and cabinet#aaron, and all the ever#witness of the children of israel, did to the join#levites according unto all that yeah-vowels directed extracted#mose concerning the join#levites, so did the children of unto-immersed#israel unto them. and the join#levites were purified, and they washed their clothes; and cabinet#aaron qrbed them as an qrb before#turnings yeah-vowels; and cabinet#aaron made an out-of-town-ment for them to brighten them. and after that went the join#levites in to do their work in the dwelling of the ever#witness before#turnings cabinet#aaron, and before#turnings his between#boys: as yeah-vowels had directed extracted#mose concerning the join#levites, so did they unto them. and yeah-vowels spake unto extracted#mose, saying, this is it that belongeth unto the join#levites: from twenty and five years old and upward they will go in to wait upon the work of the dwelling of the ever#witness: and from the age of fifty years they will cease waiting upon the work thereof, and will work for no more: and will immerse with their brethren in the dwelling of the ever#witness, to keep the charge, and will do no work. thus will thou do unto the join#levites touching their charge. and yeah-vowels spake unto extracted#mose in the mbar of bush#sinai, in the first month of the second year after they were come out of the land of narrows-create#mizraim, saying, let the children of unto-immersed#israel also

keep the passover at his appointed season. in the fourteenth day of this month, at even, ye will keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, will ye keep it. and extracted#mose spake unto the children of israel, that they should keep the passover. and they kept the passover on the fourteenth day of the first month at even in the mbar of bush#sinai: according to all that yeah-vowels directed extracted#mose, so did the children of israel. and there were certain men, who were ceased by the dead body of a man, that they could not keep the passover on that day: and they came before#turnings extracted#mose and before#turnings cabinet#aaron 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 qrb an qrb of yeah-vowels in his appointed season among the children of israel? and extracted#mose said unto them, stand still, and i will hear what yeah-vowels will direct concerning you. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of 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 passover unto yeah-vowels. the fourteenth day of the second month at even they will keep it, and eat it with unleavened bread 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 passover they will keep it. and the man that is bright, and is not in a journey, and forbearth to keep the passover, even the same being will be cut off from among his with-mum#people: because he brought not the qrb of yeah-vowels in his appointed season, that man will bear his sin. and if a stranger will sojourn among you, and will keep the passover unto yeah-vowels; according to the ordinance of the passover, and according to the manner thereof, so will he do: ye will have one ordinance, both for the stranger, and for him that was born in the land. and on the day that the dwelling was reared up the cloud covered the dwelling, namely, the tent of the witness: and at even there was upon the dwelling as it were the appearance of fire, until the morning. so it was always: the cloud covered it by day, and the appearance of fire by night. and when the cloud was taken up from the dwelling, then after that the children of unto-immersed#israel journeyed: and in the place where the cloud abode, there the children of unto-immersed#israel pitched their tents. at the directive of yeah-vowels the children of unto-immersed#israel journeyed, and at the directive of yeah-vowels 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 the children of unto-immersed#israel kept the charge of yeah-vowels, and journeyed not. and so it was, when the cloud was a few days upon the dwelling; according to the directive of yeah-vowels they abode in their tents, and according to the directive of yeah-vowels 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, the children of unto-immersed#israel abode in their tents, and journeyed not: and when it was taken up, they journeyed. at the directive of yeah-vowels they rested in the tents, and at the directive of yeah-vowels they journeyed: they kept the charge of yeah-vowels, at the directive of yeah-vowels by the hand of extracted#mose. and yeah-vowels spake unto extracted#mose, saying, make thee two trumpets of silver; of a whole piece will thou make 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 dwelling of the ever#witness. and if they blow and with one trumpet, then the immersed#princes, which are heads of the thousands of 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 dry#south side will take their journey: they will blow an alarm for their journeys. and when the ever#witness is to be added together, ye will blow, and ye will not sound an alarm. and the between#boys of cabinet#aaron, the darkener#server, will blow with the trumpets; and they will be to you for an ordinance for ever throughout your generations. and if ye go to war in your land against the father#enemy that oppresseth you, then ye will blow an alarm with the trumpets; and ye will be remembered before#turnings yeah-vowels your unto-these-theory, and ye will be saved from your fathers#enemies. also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye will blow with the trumpets over your burnt qrbs, and over the butchers of your peace qrbs; that they may be to you for a memorial before#turnings your unto-these-theory: i am yeah-vowels your unto-these-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 the children of unto-immersed#israel took their journeys out of the mdbar of bush#sinai; and the cloud rested in the mdbar of magnificence#paran. and they first took their journey according to the directive of yeah-vowels by the hand of extracted#mose. in the first place went the standard of the camp of the children of know-hand#judah according to their zabas: and over his zaba was pioneer#nahshon the between#boy of my-people-contribute#aminadab. and over the zaba of the branch of the children of hire-wage#issachar was given-theory#nethaneel the between#boy of junior#zuar. and over the zaba of the branch of the children of garbage-fertile#zebulun was my-theory-dad#eliab the between#boy of success-sick#helon. and the dwelling was taken down; and the between#boys of stranger#gershon and the between#boys of bitter#merari set forward, bearing the dwelling. and the standard of the camp

of see-child#reuben set forward according to their zabas: and over his zaba was my-theory-flint#elizur the between#boy of my-breast-light#shediur. and over the zaba of the branch of the children of hear-home#simeon was my-whole#theory the between#boy of my-flint-my-breast#zurishaddai. and over the zaba of the branch of the children of tell-luck#gad was my-theory-adds#eliasaph the between#boy of know-theory#deuel. and the obedient-hope#kohathites set forward, bearing the dedicated: and the other did set up the dwelling against they came. and the standard of the camp of the children of gray-fruitful#ephrain set forward according to their zabas: and over his zaba was my-towards-hear#elishama the between#boy of with-my-glory#amihud. and over the zaba of the branch of the children of sleep-forget#manasseh was my-detox-camel-theory#gamaliel the between#boy of cash-in-flint#pedahzur. and over the zaba of the branch of the children of between-boy-right-hand#benjamin was my-father-deals-with#abidan the between#boy of my-cut-down#gideoni. and the standard of the camp of the children of discuss#dan set forward, which was the rearward of all the camps throughout their zabas: and over his zaba was my-brother-help#ahiezer the between#boy of my-with-my-breast#amishadai. and over the zaba of the branch of the children of bliss-confirm#asher was my-injury-theory#pagiel the between#boy of disturb#ocran. and over the zaba of the branch of the children of cunning-twist#naphtali was my-brother-ra#ahira the between#boy of torture-eye#enan. thus were the journeyings of the children of unto-immersed#israel according to their zabas, when they set forward. and extracted#mose said unto like#hobab, the between#boy of raguel the discussed-law#midianite, extracted-mose' father in torah, we are journeying unto the place of which yeah-vowels said, i will give it you: come thou with us, and we will do thee good: for yeah-vowels hath spoken good concerning israel. and he said unto him, i will not go; and 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 mdbar, 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 yeah-vowels will do unto us, the same will we do unto thee. and they departed from the mount of yeah-vowels three days' journey: and the cabinet of the alignment of yeah-vowels went before#turnings them in the three days' journey, to search out a resting place for them. and the cloud of yeah-vowels was upon them by day, when they went out of the camp. and it came to pass, when the cabinet set forward, that extracted#mose said, rise up, yeah-vowels, and let thine fathers#enemies be scattered; and let them that hate thee flee before#turnings thee. and when it rested, he said, return, o yeah-vowels, unto the many thousands of israel. and when the with-mum#people complained, it displeased yeah-vowels: and yeah-vowels heard it; and his nose#anger was kindled; and the fire of yeah-vowels burnt among them, and consumed them that

were in the uttermost parts of the camp. and the with-mum#people cried unto extracted#mose; and when extracted#mose prayed unto yeah-vowels, the fire was quenched. and he called the name of the place conflagration#taberah: because the fire of yeah-vowels burnt among them. and the mixed multitude that was among them fell a lusting: and the children of unto-immersed#israel also wept again, and said, who will give us immersed#flesh to eat? we remember the fish, which we did eat in narrows-create#mizraim freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: and now our being is dried away: there is nothing at all, beside this whats-that#manna, before#turnings our eyes. and the whats-that#manna was as coriander seed, and the color thereof as the color of bdellium. and the with-mum#people went about, and added it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made slang#cakes of it: and the taste of it was as the taste of fresh name-sex#oil. and when the dew fell upon the camp in the night, the whats-that#manna fell upon it. then extracted#mose heard the with-mum#people weep throughout their families, every man in the opening of his tent: and the nose#anger of yeah-vowels was kindled greatly; extracted#mose also was displeased. and extracted#mose said unto yeah-vowels, 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#people upon me? have i conceived all this with-mum#people? 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 land which thou swarest unto their fathers? whence should i have immersed#flesh to give unto all this with-mum#people? for they weep unto me, saying, give us immersed#flesh, that we may eat. i am not able to bear all this with-mum#people 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 yeah-vowels said unto extracted#mose, gather unto me seventy men of the elders of israel, whom thou knowest to be the elders of the with-mum#people, and officers over them; and bring them unto the dwelling of the ever#witness, that they may stand there with thee. and i will come down and talk with thee there: and i will take of the ruakh which is upon thee, and will put it upon them; and they will bear the burden of the with-mum#people with thee, that thou bear it not thyself alone. and say thou unto the with-mum#people, dedicate yourselves against to morrow, and ye will eat immersed#flesh: for ye have wept in the ears of yeah-vowels, saying, who will give us immersed#flesh to eat? for it was well with us in narrows-create#mizraim: therefore yeah-vowels will give you immersed#flesh, and ye will eat. ye will not eat one day, nor two days, nor five days, neither ten days, nor twenty days; and even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised yeah-vowels which is among you, and have wept

before#turnings him, saying, why came we forth out of narrows-create#mizraim? and extracted#mose said, the with-mum#people, among whom i am, are six hundred thousand footmen; and thou hast said, i will give them immersed#flesh, 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 yeah-vowels said unto extracted#mose, is yeah-vowels's hand waxed short? thou wilt see now whether my dbr will come to pass unto thee or not. and extracted#mose went out, and told the with-mum#people the dbrs of yeah-vowels, and added the seventy men of the elders of the with-mum#people, and set them round about the dwelling. and yeah-vowels came down in a cloud, and spake unto him, and took of the ruakh that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the ruakh rested upon them, they brought, and did not cease. and there remained two of the men in the camp, the name of the one was on-chest#eldad, and the name of the other from-chest#medad: and the ruakh rested upon them; and they were of them that were written, and went not out unto the dwelling: and they brought in the camp. and there ran a young man, and told extracted#mose, and said, on-chest#eldad and from-chest#medad do bring in the camp. and secure#joshua the between#boy of fish#nun, the worker of extracted#mose, one of his young men, answered and said, my base#lord extracted#mose, forbid them. and extracted#mose said unto him, enviest thou for my sake? would unto-these-theory that all yeah-vowels's with-mum#people were bringers, and that yeah-vowels would put his ruakh upon them! and extracted#mose gat him into the camp, he and the elders of israel. and there went forth a wind from yeah-vowels, 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 earth. and the with-mum#people stood up all that day, and all that night, and all the next day, and they added the quails: he that added least added ten clay#homers: and they spread them all abroad for themselves round about the camp. and while the immersed#flesh was yet between their teeth, ere it was chewed, the wrath of yeah-vowels was kindled against the with-mum#people, and yeah-vowels smote the with-mum#people with a very great plague. and he called the name of that place graveyard-of-craving-kibrot#hatavah: because there they buried the with-mum#people that craved. and the with-mum#people journeyed from graveyard-of-craving-kibrot#hatavah unto gardens#hazerot; and abode at gardens#hazerot. and bitter-sweet#miriam and cabinet#aaron spake against extracted#mose because of the cush-spindle#ethiopian woman whom he had married: for he had married an cush-spindle#ethiopian woman. and they said, hath yeah-vowels indeed spoken only by extracted#mose? hath he not spoken also by us? and yeah-vowels heard it.

(now the man extracted#mose was very meek, above all the men which were upon the face#turnings of the earth.) and yeah-vowels spake suddenly unto extracted#mose, and unto cabinet#aaron, and unto bitter-sweet#miriam, come out ye three unto the dwelling of the ever#witness. and they three came out. and yeah-vowels came down in the stand#column of the cloud, and stood in the opening of the dwelling, and called cabinet#aaron and bitter-sweet#miriam: and they both came forth. and he said, hear now my dbrs: if there be a bringer among you, i yeah-vowels will make myself known unto him in a vision, and will speak unto him in a dream. my worker extracted#mose is not so, who is training#faithful in all mine house. with him will i speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of yeah-vowels will he behold: wherefore then were ye not afraid to speak against my worker extracted#mose? and the nose#anger of yeah-vowels was kindled against them; and he departed. and the cloud departed from off the dwelling; and, behold, bitter-sweet#miriam became narrow#waspish, to-build#white as snow: and cabinet#aaron looked upon bitter-sweet#miriam, and, behold, she was narrow#waspish. and cabinet#aaron said unto extracted#mose, alas, my base#lord, i beseech thee, lay not the miss upon us, wherein we have done kasil#foolishly, and wherein we have missed. let her not be as one dead, of whom the immersed#flesh is half consumed when he cometh out of his mother's womb. and extracted#mose cried unto yeah-vowels, saying, heal her now, o unto-these-theory, i beseech thee. and yeah-vowels said unto extracted#mose, if her father had and spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. and bitter-sweet#miriam was shut out from the camp seven days: and the with-mum#people journeyed not till bitter-sweet#miriam was brought in again. and afterward the with-mum#people removed from gardens#hazerot, and pitched in the mdbar of magnificence#paran. and yeah-vowels spake unto extracted#mose, saying, send thou men, that they may search the land of trade#canaan, which i give unto the children of israel: of every branch of their fathers will ye send a man, every one a governor among them. and extracted#mose by the directive of yeah-vowels sent them from the mdbar of magnificence#paran: all those men were heads of the children of israel. and these were their names: of the branch of see-child#reuben, hear#shamua the between#boy of remember#zakur. of the branch of hear-home#simeon, lip-judge#shaphat the between#boy of my-hole#hori. of the branch of know-hand#judah, dog-as-heart#caleb the between#boy of turn#jephuneh. of the branch of hire-wage#issachar, free#igal the between#boy of add#joseph. of the branch of gray-fruitful#ephrain, save#esus the between#boy of fish#nun. of the branch of between-boy-righthand#benjamin, emit#palti the between#boy of medicine#raphu. of the branch of garbage-fertile#zebulun, gaddiel the between#boy

of secret#sodi. of the branch of add#joseph, namely, of the branch of sleep-forget#manasseh, gaddi the between#boy of my#horse. of the branch of dan, theory-my-with#ammiel the between#boy of my#camel. of the branch of bliss-confirm#asher, unkempt-contradict#sethur the between#boy of who-like-unto#michael. of the branch of cunning-twist#naphtali, relax-owe#nahbi the between#boy of stripe#vophsi. of the branch of gad, rise-theory#geuel the between#boy of machi. these are the names of the men which extracted#mose sent to spy out the land. and extracted#mose called save#esus the between#boy of fish#nun save#joshua. and extracted#mose sent them to spy out the land of trade#canaan, and said unto them, get you up this way dry#southward, and go up into the mountain: and see the land, what it is, and the with-mum#people 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 bad; 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 mdbar of briar#zin unto rehob, as men come to gourd-vessel#hamath. and they ascended by the dry#south, and came unto friend-joy#hebron; where my-brother-from#ahiman, my-six#sheshai, and furrow#talmai, the natives of giant#anak, were. (now friend-joy#hebron was between#built seven years before#turnings ten#zoan in narrows-create#mizraim.) and they came unto the brook of fire-all#eshcol, 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 high#pomegranates, and of the figs. the place was called the brook fire-all#eshcol, because of the cluster of grapes which the children of unto-immersed#israel cut down from thence. and they returned from searching of the land after forty days. and they went and came to extracted#mose, and to cabinet#aaron, and to all the ever#witness of the children of israel, unto the mdbar of magnificence#paran, to kadesh; and brought back dbr unto them, and unto all the ever#witness, 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#people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the natives of giant#anak there. the labour-king#amalekites dwell in the land of the dry#south: and the tusk#hittites, and the trampler#jebusites, and the talker#amorites, dwell in the mountains: and the trader#canaanites dwell by the sea, and by the coast of its-going-down#jordan. and dog-as-heart#caleb stilled the with-mum#people before#turnings extracted#mose, and said, let us go up at once, and possess it; for we are well able to overcome it. and the men that went up with him said, we be not able to go up

against the with-mum#people; for they are stronger than we. and they brought up an toilsome#bad report of the land which they had searched unto the children of 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#people that we saw in it are men of a great stature. and there we saw the let-to#weak#giant, the between#boys of giant#anak, which come of the let-to#weak#giant; and we were in our own sight as grasshoppers, and so we were in their sight. and all the ever#witness lifted up their voice, and cried; and the with-mum#people wept that night. and all the children of unto-immersed#israel murmured against extracted#mose and against cabinet#aaron: and the whole ever#witness said unto them, would unto-these-theory that we had died in the land of narrows-create#mizraim! or would unto-these-theory we had died in this mdbar! and wherefore hath yeah-vowels brought us unto this land, to fall by the sword, that our women and our children should be a prey? were it not better for us to return into narrows-create#mizraim? and they said one to another, let us make an immersed#captain, and let us return into narrows-create#mizraim. then extracted#mose and cabinet#aaron fell on their turnings#faces before#turnings all the assembly of the ever#witness of the children of israel. and secure#joshua the between#boy of fish#nun, and dog-as-heart#caleb the between#boy of turn#jephuneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of israel, saying, the land, which we passed through to search it, is an exceeding good land. if yeah-vowels 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 yeah-vowels, neither fear ye the with-mum#people of the land; for they are bread for us: their defense is departed from them, and yeah-vowels is with us: fear them not. and all the ever#witness bade father-child#stone them with stones. and the weight of yeah-vowels appeared in the dwelling of the ever#witness before#turnings all the children of israel. and yeah-vowels said unto extracted#mose, how long will this with-mum#people provoke me? and how long will it be ere they be coached by me, for all the signs which i have showed among them? i will hit them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. and extracted#mose said unto yeah-vowels, then the narrows-create#mizraimians will hear it, (for thou broughtest up this with-mum#people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou yeah-vowels art among this with-mum#people, that thou yeah-vowels art seen face#turnings to face, and that thy cloud standeth over them, and that thou goest before#turnings them, by day time in a stand#column of a cloud, and in a stand#column of fire by night. now if thou will kill all this with-mum#people as one man, then the nations which have heard the fame of thee will

speak, saying, because yeah-vowels was not able to bring this with-mum#people into the land which he sware unto them, therefore he hath slain them in the mdbar. and now, i beseech thee, let the power of my base#lord be great, according as thou hast spoken, saying, the yeah-vowels 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 the children unto the third and fourth generation. pardon, i beseech thee, the torment of this with-mum#people according unto the greatness of thy mercy, and as thou hast released this with-mum#people, from narrows-create#mizraim even until now. and yeah-vowels said, i have pardoned according to thy dbr: and as truly as i live, all the earth will be filled with the weight of yeah-vowels. because all those men which have seen my weight, and my miracles, which i did in narrows-create#mizraim and in the mdbar, 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: and my worker dog-as-heart#caleb, because he had another ruakh with him, and hath followed me fully, him will i bring into the land whereto he went; and his seed will possess it. (now the labouring#amalekites and the trader#canaanites dwelt in the valley.) tomorrow turn you, and get you into the mdbar by the way of the red sea. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, how long will i bear with this toilsome#bad ever#witness, which murmur against me? i have heard the murmurings of the children of israel, which they murmur against me. say unto them, as truly as i live, saith yeah-vowels, as ye have spoken in mine ears, so will i do to you: your carcasses will fall in this mdbar; 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, save dog-as-heart#caleb the between#boy of turn#jephuneh, and secure#joshua the between#boy of fish#nun. and 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. and as for you, your carcasses, they will fall in this mdbar. and your children will wander in the mdbar forty years, and bear your feed#whoredoms, until your carcasses be wasted in the mdbar. 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 yeah-vowels have said, i will surely do it unto all this toilsome#bad ever#witness, that are added together against me: in this mdbar they will be consumed, and there they will die. and the men, which extracted#mose sent to search the land, who returned, and made all the ever#witness to murmur against him, by bringing up a slander upon the land, even those men that did bring up the toilsome#bad report upon the land, died by the plague before#turnings yeah-vowels. and se-

cure#joshua the between#boy of fish#nun, and dog-as-heart#caleb the between#boy of turn#jephuneh, which were of the men that went to search the land, lived still. and extracted#mose told these sayings unto all the children of israel: and the with-mum#people mourned greatly. and they rose up early in the morning, and gat them up into the top of the mountain, saying, lo, we be here, and will go up unto the place-stand#up which yeah-vowels hath promised: for we have missed. and extracted#mose said, wherefore now do ye transgress the directive of yeah-vowels? and it will not prosper. go not up, for yeah-vowels is not among you; that ye be not smitten before#turnings your fathers#enemies. for the labour-king#amalekites and the trader#canaanites are there before#turnings you, and ye will fall by the sword: because ye are turned away from yeah-vowels, therefore yeah-vowels will not be with you. and they presumed to go up unto the hill top: nevertheless the cabinet of the alignment of yeah-vowels, and extracted#mose, departed not out of the camp. then the labour-king#amalekites came down, and the trader#canaanites which dwelt in that hill, and smote them, and discomfited them, even unto boycott#hormah. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and say unto them, when ye be come into the land of your habitations, which i give unto you, and will make an qrb by fire unto yeah-vowels, a burnt qrb, or a butcher in performing a vow, or in a freewill qrb, or in your solemn feasts, to make a sweet savor unto yeah-vowels, of the visit#cattle or of the flock: then will he that qrbeth his qrb unto yeah-vowels bring a meat qrb of a tenth deal of flour mingled with the fourth part of an here#hin of name-sex#oil. and the fourth part of an here#hin of wine for a drink qrb will thou prepare with the burnt qrb or butcher, for one lamb. or for a ram, thou will prepare for a meat qrb two tenth deals of flour mingled with the third part of an here#hin of name-sex#oil. and for a drink qrb thou will qrb the third part of an here#hin of wine, for a sweet savor unto yeah-vowels. and when thou preparest a bull for a burnt qrb, or for a butcher in performing a vow, or peace qrbs unto yeah-vowels: then will he bring with a bull a meat qrb of three tenth deals of flour mingled with half an here#hin of name-sex#oil. and thou will bring for a drink qrb half an here#hin of wine, for an qrb made by fire, of a sweet savor unto yeah-vowels. 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 qrb an qrb made by fire, of a sweet savor unto yeah-vowels. and if a stranger sojourn with you, or whosoever be among you in your generations, and will qrb an qrb made by fire, of a sweet savor unto yeah-vowels; as ye do, so he will do. one ordinance will be both for you of the ever#witness, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so will the stranger be before#turnings yeah-vowels. one

torah and one manner will be for you, and for the stranger that sojourneth with you. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of 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 qrb up an raise qrb unto yeah-vowels. ye will qrb up a slang#cake of the first of your dough for an raise qrb: as ye do the raise qrb of the threshingfloor, so will ye raise it. of the first of your dough ye will give unto yeah-vowels an raise qrb in your generations. and if ye have erred, and not observe#guardd all these directives, which yeah-vowels hath spoken unto extracted#mose, even all that yeah-vowels hath directed you by the hand of extracted#mose, from the day that yeah-vowels directed extracted#mose, and henceforward among your generations; then it will be, if ought be committed by ignorance without the knowledge of the ever#witness, that all the ever#witness will qrb one young bull for a burnt qrb, for a sweet savor unto yeah-vowels, with his meat qrb, and his drink qrb, according to the manner, and one kid of the intense#goats for a miss qrb. and the darkener#server will make an out-of-town-ment for all the ever#witness of the children of israel, and it will be released them; for it is ignorance: and they will bring their qrb, a butcher made by fire unto yeah-vowels, and their miss qrb before#turnings yeah-vowels, for their ignorance: and it will be released all the ever#witness of the children of israel, and the stranger that sojourneth among them; seeing all the with-mum#people were in ignorance. and if any being miss through ignorance, then he will bring a she intense#goat of the first year for a miss qrb. and the darkener#server will make an out-of-town-ment for the being that sinneth ignorantly, when he sinneth by ignorance before#turnings yeah-vowels, to make an out-of-town-ment for him; and it will be released him. ye will have one torah for him that sinneth through ignorance, both for him that is born among the children of israel, and for the stranger that sojourneth among them. and the being that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth yeah-vowels; and that being will be cut off from among his with-mum#people. because he hath despised the dbr of yeah-vowels, and hath broken his directive, that being will utterly be cut off; his torment will be upon him. and while the children of unto-immersed#israel were in the mdbar, they found a man that added sticks upon the seven#sabbath day. and they that found him gathering sticks brought him unto extracted#mose and cabinet#aaron, and unto all the ever#witness. and they put him in ward, because it was not declared what should be done to him. and yeah-vowels said unto extracted#mose, the man will be surely put to death: all the ever#witness will stone him with stones without the camp. and all the ever#witness brought him without the camp, and stoned him with stones, and he died; as yeah-vowels directed extracted#mose. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and bid them that they make 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 yeah-vowels, 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 dedicated unto your unto-these-theory. i am yeah-vowels your unto-these-theory, which brought you out of the land of narrows#create#mizraim, to be your unto-these-theory: i am yeah-vowels your unto-these-theory. now bald-ice#korah, the between#boy of aperture#izhar, the between#boy of obedient-hope#kohath, the between#boy of levi, and their-faith#dathan and my-father-high#abiram, the between#boys of my-theory-dad#eliab, and on, the between#boy of fallen#peleth, between#boys of see-child#reuben, took men: and they rose up before#turnings extracted#mose, with certain of the children of israel, two hundred and fifty immersed#princes of the assembly, famous in the ever#witness, men of renown: and they added themselves together against extracted#mose and against cabinet#aaron, and said unto them, ye take too much upon you, seeing all the ever#witness are dedicated, every one of them, and yeah-vowels is among them: wherefore then lift ye up yourselves above the ever#witness of yeah-vowels? and when extracted#mose heard it, he fell upon his face: and he spake unto bald-ice#korah and unto all his company, saying, even to morrow yeah-vowels will show who are his, and who is dedicated; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. this do; take you censers, bald-ice#korah, and all his company; and put fire therein, and put incense in them before#turnings yeah-vowels to morrow: and it will be that the man whom yeah-vowels doth choose, he will be dedicated: ye take too much upon you, ye between#boys of levi. and extracted#mose said unto bald-ice#korah, hear, i pray you, ye between#boys of levi: seemeth it and a small thing unto you, that the unto-these-theory of unto-immersed#israel hath separated you from the ever#witness of israel, to bring you near to himself to do the work of the dwelling of yeah-vowels, and to stand before#turnings the ever#witness to immerse unto them? and he hath brought thee near to him, and all thy brethren the between#boys of join#levi with thee: and seek ye the priesthood also? for which cause both thou and all thy company are added together against yeah-vowels: and what is cabinet#aaron, that ye murmur against him? and extracted#mose sent to call their-faith#dathan and my-father-high#abiram, the between#boys of my-theory-dad#eliab: 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 mdbar, 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 extracted#mose was very wroth, and said unto yeah-vowels, respect not thou their qrb: i have not taken one serious-strict#donkey from them, neither have i hurt one of them. and extracted#mose said unto bald-ice#korah, be thou and all thy company before#turnings yeah-vowels, thou, and they, and cabinet#aaron, to morrow: and take every man his censer, and put incense in them, and bring ye before#turnings yeah-vowels every man his censer, two hundred and fifty censers; thou also, and cabinet#aaron, each of you his censer. and they took every man his censer, and put fire in them, and laid incense thereon, and stood in the opening of the dwelling of the ever#witness with extracted#mose and cabinet#aaron. and bald-ice#korah added all the ever#witness against them unto the opening of the dwelling of the ever#witness: and the weight of yeah-vowels appeared unto all the ever#witness. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, separate yourselves from among this ever#witness, that i may consume them in a moment. and they fell upon their turnings#faces, and said, o unto-these-theory, the unto-these-theory of the ruakhs of all immersed#flesh, will one man sin, and wilt thou be wroth with all the ever#witness? and yeah-vowels spake unto extracted#mose, saying, speak unto the ever#witness, saying, get you up from about the dwelling of bald-ice#korah, their-faith#dathan, and my-father-high#abiram. and extracted#mose rose up and went unto their-faith#dathan and my-father-high#abiram; and the elders of unto-immersed#israel followed him. and he spake unto the ever#witness, saying, depart, i pray you, from the tents of these evil men, and touch nothing of theirs, lest ye be consumed in all their misses. so they gat up from the dwelling of bald-ice#korah, their-faith#dathan, and my-father-high#abiram, on every side: and their-faith#dathan and my-father-high#abiram came out, and stood in the opening of their tents, and their women, and their between#boys, and their little children. and extracted#mose said, hereby ye will know that yeah-vowels hath sent me to do all these works; for i have not done them of mine own mind. if these men die the upstarting death of all men, or if they be visited after the visitation of all men; then yeah-vowels hath not sent me. and if yeah-vowels 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 yeah-vowels. and it came to pass, as he had made an end of speaking all these dbrs, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto bald-ice#korah, and all their goods. they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the ever#witness. and all unto-immersed#israel that were round about them fled at the cry of them: for they said, lest the earth swallow us up also. and there



came out a fire from yeah-vowels, and consumed the two hundred and fifty men that qrbd incense. and yeah-vowels spake unto extracted#mose, saying, speak unto theory-stop#eleazar the between#boy of cabinet#aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are dedicateed. the censers of these fauters against their own beings, let them make them broad plates for a covering of the kitchen#butcher: for they qrbd them before#turnings yeah-vowels, therefore they are dedicateed: and they will be a sign unto the children of israel. and theory-stop#eleazar the darkener#server took the brazen censers, wherewith they that were burnt had qrbd; and they were made broad plates for a covering of the kitchen#butcher: to be a memorial unto the children of israel, that no stranger, which is not of the seed of cabinet#aaron, come near to qrb incense before#turnings yeah-vowels; that he be not as bald-ice#korah, and as his company: as yeah-vowels said to him by the hand of extracted#mose. and on the morrow all the ever#witness of the children of unto-immersed#israel murmured against extracted#mose and against cabinet#aaron, saying, ye have killed the with-mum#people of yeah-vowels. and it came to pass, when the ever#witness was added against extracted#mose and against cabinet#aaron, that they looked toward the dwelling of the ever#witness: and, behold, the cloud covered it, and the weight of yeah-vowels appeared. and extracted#mose and cabinet#aaron came before#turnings the dwelling of the ever#witness. and yeah-vowels spake unto extracted#mose, saying, get you up from among this ever#witness, that i may consume them as in a moment. and they fell upon their turnings#faces. and extracted#mose said unto cabinet#aaron, take a censer, and put fire therein from off the kitchen#butcher, and put on incense, and go quickly unto the ever#witness, and make an out-of-townment for them: for there is wrath gone out from yeah-vowels; the plague is begun. and cabinet#aaron took as extracted#mose directed, and ran into the midst of the ever#witness; and, behold, the plague was begun among the with-mum#people: and he put on incense, and made an out-of-townment for the with-mum#people. and he stood between the dead and the living; and the plague was stayed. now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of bald-ice#korah. and cabinet#aaron returned unto extracted#mose unto the opening of the dwelling of the ever#witness: and the plague was stayed. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and take of every one of them a rod according to the daughter#bayt of their fathers, of all their leaders according to the daughter#bayt of their fathers twelve rods: write thou every man's name upon his rod. and thou will write cabinet#aaron's name upon the rod of levi: for one rod will be for the head of the daughter#bayt of their fathers. and thou will lay them up in the dwelling of the ever#witness before#turnings 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 the children of israel, whereby they murmur against you. and extracted#mose spake unto the children of 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 cabinet#aaron was among their rods. and extracted#mose laid up the rods before#turnings yeah-vowels in the dwelling of witness. and it came to pass, that on the morrow extracted#mose went into the dwelling of witness; and, behold, the rod of cabinet#aaron for the daughter#bayt of join#levi was budded, and brought forth buds, and bloomed blossoms, and yielded youth#almonds. and extracted#mose brought out all the rods from before#turnings yeah-vowels unto all the children of israel: and they looked, and took every man his rod. and yeah-vowels said unto extracted#mose, bring cabinet#aaron's rod again before#turnings the witness, to be kept for a token against the rebels; and thou wilt quite take away their murmurings from me, that they die not. and extracted#mose did so: as yeah-vowels directed him, so did he. and the children of unto-immersed#israel spake unto extracted#mose, saying, behold, we die, we perish, we all perish. whosoever cometh any thing near unto the dwelling of yeah-vowels will die: will we be consumed with dying? and yeah-vowels said unto cabinet#aaron, thou and thy between#boys and thy father's daughter#bayt with thee will bear the torment of the dedicated: and thou and thy between#boys with thee will bear the torment of your priesthood, and thy brethren also of the branch of levi, the branch of thy father, bring thou with thee, that they may be joined unto thee, and immerse unto thee: and thou and thy between#boys with thee will immerse before#turnings the dwelling of witness. and they will keep thy charge, and the charge of all the dwelling: only they will not come nigh the tools of the dedicated and the kitchen#butcher, that neither they, nor ye also, die. and they will be joined unto thee, and keep the charge of the dwelling of the ever#witness, for all the work of the dwelling: and a stranger will not come nigh unto you. and ye will keep the charge of the dedicated, and the charge of the kitchen#butcher: that there be no wrath any more upon the children of israel. and i, behold, i have taken your brethren the join#levites from among the children of israel: to you they are given as a gift for yeah-vowels, to do the work of the dwelling of the ever#witness. therefore thou and thy between#boys with thee will keep your priest's office for everything of the kitchen#butcher, and within the breaker; and ye will work: 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 yeah-vowels spake unto cabinet#aaron, behold, i also have given thee the charge of mine raise qrbs of all the dedicateed things of the children of israel; unto thee have i given them by reason of the impregnate#anointing, and to thy between#boys, by an ordinance for ever. this will be thine of the most dedicated things, reserved

from the fire: every qrb of theirs, every meat qrb of theirs, and every miss qrb of theirs, and every name#fire qrb of theirs which they will render unto me, will be most dedicated for thee and for thy between#boys. in the most dedicated place will thou eat it; every rememberer will eat it: it will be dedicated unto thee. and this is thine; the raise qrb of their gift, with all the sieve#pana qrb of the children of israel: i have given them unto thee, and to thy between#boys and to thy between#daughters with thee, by a statute for ever: every one that is bright in thy daughter#bayt will eat of it. all the best of the name-sex#oil, and all the best of the wine, and of the wheat, the firstfruits of them which they will qrb unto yeah-vowels, them have i given thee. and whatsoever is first ripe in the land, which they will bring unto yeah-vowels, will be thine; every one that is bright in thine daughter#bayt will eat of it. every thing devoted in unto-immersed#israel will be thine. every thing that openeth the matrix#womb in all immersed#flesh, which they bring unto yeah-vowels, whether it be of men or beasts, will be thine: nevertheless the firstborn of man will thou surely redeem, and the firstling of stained beasts will thou redeem. and those that are to be redeemed from a month old will thou redeem, according to thine estimation, for the money of five light#shekels, after the light#shekel of the dedicated, which is twenty stranger#gerahs. and the firstling of a cow, or the firstling of a going-out#sheep, or the firstling of a intense#goat, thou will not redeem; they are dedicated: thou will sprinkle their blood upon the kitchen#butcher, and will burn their fat for an qrb made by fire, for a sweet savor unto yeah-vowels. and the immersed#flesh of them will be thine, as the sieve#pana breast and as the right shoulder are thine. all the raise qrb of the dedicated things, which the children of unto-immersed#israel qrb unto yeah-vowels, have i given thee, and thy between#boys and thy between#daughters with thee, by a statute for ever: it is an alignment of salt for ever before#turnings yeah-vowels unto thee and to thy seed with thee. and yeah-vowels spake unto cabinet#aaron, thou will have no inheritance in their land, neither will thou have any part among them: i am thy part and thine inheritance among the children of israel. and, behold, i have given the children of join#levi all the tenth in unto-immersed#israel for an inheritance, for their work which they work, even the work of the dwelling of the ever#witness. neither must the children of unto-immersed#israel henceforth come nigh the dwelling of the ever#witness, lest they bear sin, and die. and the join#levites will do the work of the dwelling of the ever#witness, and they will bear their torment: it will be a statute for ever throughout your generations, that among the children of unto-immersed#israel they have no inheritance. and the tithes of the children of israel, which they qrb as an raise qrb unto yeah-vowels, i have given to the join#levites to inherit: therefore i have said unto them, among the children of unto-immersed#israel they will have no inheritance. and yeah-vowels spake unto extracted#mose, saying, thus speak unto the

join#levites, and say unto them, when ye take of the children of unto-immersed#israel the tithes which i have given you from them for your inheritance, then ye will qrb up an raise qrb of it for yeah-vowels, even a tenth part of the tithe. and this your raise qrb will be reckoned unto you, as though it were the swimming#corn of the threshingfloor, and as the fulness of the winepress. thus ye also will qrb an raise qrb unto yeah-vowels of all your tithes, which ye receive of the children of israel; and ye will give thereof yeah-vowels's raise qrb to cabinet#aaron the priest. out of all your gifts ye will qrb every raise qrb of yeah-vowels, of all the best thereof, even the dedicated 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 join#levites as the increase of the threshingfloor, and as the increase of the winepress. and ye will eat it in every place, ye and your daughter#bayts: for it is your reward for your work in the dwelling of the ever#witness. 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 dedicated things of the children of israel, lest ye die. and yeah-vowels spake unto extracted#mose and unto cabinet#aaron, saying, this is the ordinance of the torah which yeah-vowels hath directed, saying, speak unto the children of israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye will give her unto theory-stop#eleazar the priest, that he may bring her forth without the camp, and one will slay her before#turnings his face: and theory-stop#eleazar the darkener#server will take of her blood with his finger, and sprinkle of her blood directly before#turnings the dwelling of the ever#witness seven times: and one will burn the heifer in his sight; her light#skin, and her immersed#flesh, and her blood, with her dung, will he burn: and the darkener#server will take cedar wood, and discharging#hyssop, and two caterpillars, and cast it into the midst of the burning of the heifer. then the darkener#server will wash his clothes, and he will aged-daughter#bathe his immersed#flesh in water, and afterward he will come into the camp, and the darkener#server will be stained until the even. and he that burneth her will wash his clothes in water, and aged-daughter#bathe his immersed#flesh in water, and will be stained until the even. and a man that is bright will gather up the ashes of the heifer, and lay them up without the camp in a bright place, and it will be kept for the ever#witness of the children of unto-immersed#israel for a water of separation: it is a brightening for sin. and he that gathereth the ashes of the heifer will wash his clothes, and be stained until the even: and it will be unto the children of israel, and unto the stranger that sojourneth among them, for a statute for ever. 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 bright: and if he purify not himself the third day, then the seventh day he will not be bright. whosoever toucheth the dead body of any man that is dead, and purifieth not

himself, ceaseth the dwelling of yeah-vowels; and that being will be cut off from israel: because the water of separation was not sprinkled upon him, he will be stained; his stainedness is yet upon him. this is the torah, when a man dieth in a tent: all that come into the tent, and all that is in the tent, will be stained seven days. and every open tool, 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 brightening for sin, and running water will be put thereto in a tool: and a bright person will take discharging#hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the tools, 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 bright person will sprinkle upon the stained on the third day, and on the seventh day: and on the seventh day he will purify himself, and wash his clothes, and aged-daughter#bathe himself in water, and will be bright at even. and the man that will be stained, and will not purify himself, that being will be cut off from among the ever#witness, because he hath ceased the dedicated of yeah-vowels: 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 being that toucheth it will be stained until even. then came the children of israel, even the whole ever#witness, into the mdbar of briar#zin in the first month: and the with-mum#people abode in kadesh; and bitter-sweet#miriam died there, and was buried there. and there was no water for the ever#witness: and they added themselves together against extracted#mose and against cabinet#aaron. and the with-mum#people chode with extracted#mose, and spake, saying, would unto-these-theory that we had died when our brethren died before#turnings yeah-vowels! and why have ye brought up the ever#witness of yeah-vowels into this mdbar, that we and our in-them#animal should die there? and wherefore have ye made us to come up out of narrows-create#mizraim, to bring us in unto this toilsome#bad place? it is no place of seed, or of figs, or of vines, or of high#pomegranates; neither is there any water to drink. and extracted#mose and cabinet#aaron went from the presence of the assembly unto the opening of the dwelling of the ever#witness, and they fell upon their turnings#faces: and the weight of yeah-vowels appeared unto them. and yeah-vowels spake unto extracted#mose, saying, take the rod, and gather thou the assembly together, thou, and cabinet#aaron thy brother, and speak ye unto the rock before#turnings 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 ever#witness and their beasts drink. and extracted#mose took the rod

from before#turnings yeah-vowels, as he directed him. and extracted#mose and cabinet#aaron added the ever#witness together before#turnings the rock, and he said unto them, hear now, ye rebels; must we fetch you water out of this rock? and extracted#mose lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the ever#witness drank, and their beasts also. and yeah-vowels spake unto extracted#mose and cabinet#aaron, because ye was coached by me not, to dedicate me in the eyes of the children of israel, therefore ye will not bring this ever#witness into the land which i have given them. this is the water of jam#meribah; because the children of unto-immersed#israel strove with yeah-vowels, and he was dedicated in them. and extracted#mose sent messengers from dedicated#kadesh unto the moloch#king of man-red#edom, thus saith thy brother israel, thou knowest all the travail that hath befallen us: how our fathers went down into narrows-create#mizraim, and we have dwelt in narrows-create#mizraim a long time; and the narrows-create#mizraimians vexed us, and our fathers: and when we cried unto yeah-vowels, he heard our voice, and sent an messenger#angel, and hath brought us forth out of narrows-create#mizraim: and, behold, we are in kadesh, a light#city in the uttermost of thy border: let us pass, i pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. and man-red#edom said unto him, thou will not pass by me, lest i come out against thee with the sword. and the children of unto-immersed#israel said unto him, we will go by the high way: and if i and my in-them#animal drink of thy water, then i will pay for it: i will only, without doing anything else, go through on my feet. and he said, thou will not go through. and man-red#edom came out against him with much with-mum#people, and with a strong hand. thus man-red#edom refused to give unto-immersed#israel passage through his border: wherefore unto-immersed#israel turned away from him. and the children of israel, even the whole ever#witness, journeyed from kadesh, and came unto mount hor. and yeah-vowels spake unto extracted#mose and cabinet#aaron in mount hor, by the coast of the land of man-red#edom, saying, cabinet#aaron will be added unto his with-mum#people: for he will not enter into the land which i have given unto the children of israel, because ye rebelled against my dbr at the water of jam#meribah. take cabinet#aaron and theory-stop#eleazar his son, and bring them up unto mount hor: and strip cabinet#aaron of his garments, and put them upon theory-stop#eleazar his son: and cabinet#aaron will be added unto his with-mum#people, and will die there. and extracted#mose did as yeah-vowels directed: and they went up into mount mount#hor in the sight of all the ever#witness. and extracted#mose stripped cabinet#aaron of his garments, and put them upon theory-stop#eleazar

his son; and cabinet#aaron died there in the top of the mount: and extracted#mose and theory-stop#eleanor came down from the mount. and when all the ever#witness saw that cabinet#aaron was dead, they mourned for cabinet#aaron thirty days, even all the daughter#bayt of israel. and when moloch#king bronze#arad the trader#canaanite, which dwelt in the dry#south, heard tell that unto-immersed#israel came by the way of the spies; then he fought against israel, and took some of them prisoners. and unto-immersed#israel vowed a vow unto yeah-vowels, and said, if thou wilt indeed deliver this with-mum#people into my hand, then i will utterly destroy their cities. and yeah-vowels hearkened to the voice of israel, and delivered up the trader#canaanites; and they utterly destroyed them and their cities: and he called the name of the place boycott#hormah. and they journeyed from mount mount#hor by the way of the red sea, to compass the land of man-red#edom: and the being of the with-mum#people was much discouraged because of the way. and the with-mum#people spake against unto-these-theory, and against extracted#mose, wherefore have ye brought us up out of narrows-create#mizraim to die in the mdbar? for there is no bread, neither is there any water; and our being loatheth this light bread. and yeah-vowels sent fiery serpents among the with-mum#people, and they bit the with-mum#people; and much with-mum#people of unto-immersed#israel died. therefore the with-mum#people came to extracted#mose, and said, we have missed, for we have spoken against yeah-vowels, and against thee; pray unto yeah-vowels, that he take away the serpents from us. and extracted#mose prayed for the with-mum#people. and yeah-vowels said unto extracted#mose, make 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 extracted#mose made 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 the children of unto-immersed#israel set forward, and pitched in thick#oboth. and they journeyed from thick#oboth, and pitched at heaps-crossings#ijeabarim, in the mdbar which is before#turnings from-father#moab, toward the sunrising. from thence they removed, and pitched in the valley of twig#zared. from thence they removed, and pitched on the other side of pine#arnon, which is in the mdbar that cometh out of the coasts of the talker#amorites: for pine#arnon is the border of from-father#moab, between from-father#moab and the talker#amorites. wherefore it is said in the book of the wars of yeah-vowels, what he did in the red sea, and in the brooks of pine#arnon, and at the stream of the brooks that goeth down to the dwelling of ar, and lieth upon the border of from-father#moab. and from thence they went to beer: that is the well whereof yeah-vowels spake unto extracted#mose, gather the with-mum#people together, and i will give them water. then unto-immersed#israel sang this song, spring up, o well; sing ye unto it: the immersed#princes digged the

well, the nobles of the with-mum#people digged it, by the direction of the torahgiver, with their canvas. and from the mdbar they went to data-gift#matenah: and from data-gift#matenah to theory-my#stream: and from theory-my#stream to death-stage#bamot: and from death-stage#bamot in the valley, that is in the country of from-father#moab, to the top of summit#pisgah, which looketh toward will-apply#jeshimon. and unto-immersed#israel sent messengers unto curly#sihon moloch#king of the talker#amorites, saying, let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: and we will go along by the king's high way, until we be past thy borders. and curly#sihon would not suffer unto-immersed#israel to pass through his border: and curly#sihon added all his with-mum#people together, and went out against unto-immersed#israel into the mdbar: and he came to stress#jahaz, and fought against israel. and unto-immersed#israel smote him with the edge of the sword, and possessed his land from pine#arnon unto boxwood#jaboq, even unto the children of with#ammon: for the border of the children of with#ammon was strong. and unto-immersed#israel took all these cities: and unto-immersed#israel dwelt in all the cities of the talker#amorites, in score-supposition#heshbon, and in all the villages thereof. for score-supposition#heshbon was the light#city of curly#sihon the moloch#king of the talker#amorites, who had fought against the former moloch#king of from-father#moab, and taken all his land out of his hand, even unto pine#arnon. wherefore they that speak in proverbs say, come into score-supposition#heshbon, let the light#city of curly#sihon be between#built and prepared: for there is a fire gone out of score-supposition#heshbon, a flame from the light#city of curly#sihon: it hath consumed awake#ar of from-father#moab, and the base#lords of the high places of pine#arnon. woe to thee, from-father#moab! thou art undone, o with-mum#people of withered#chemosh: he hath given his between#boys that escaped, and his between#daughters, into captivity unto curly#sihon moloch#king of the talker#amorites. we have shot at them; score-supposition#heshbon is perished even unto slander#dibon, and we have laid them waste even unto volume#nophah, which reacheth unto bear-come#medeba. thus unto-immersed#israel dwelt in the land of the talker#amorites. and extracted#mose sent to spy out help#jaazer, and they took the villages thereof, and drove out the talker#amorites that were there. and they turned and went up by the way of bashan: and mock#og the moloch#king of at-tooth#bashan went out against them, he, and all his with-mum#people, to the battle at live-prohibit#edrei. and yeah-vowels said unto extracted#mose, fear him not: for i have delivered him into thy hand, and all his with-mum#people, and his land; and thou wilt do to him as thou didst unto curly#sihon moloch#king of the talker#amorites, which dwelt at score-supposition#heshbon. so they smote him, and his between#boys, and all his with-

mum#people, until there was none left him alive: and they possessed his land. and the children of unto-immersed#israel set forward, and pitched in the plains of from-father#moab on this side its-going-down#jordan by moon-smell#jericho. and beat#balak the between#boy of bird#zipor saw all that unto-immersed#israel had done to the talker#amorites. and from-father#moab was sore afraid of the with-mum#people, because they were many: and from-father#moab was distressed because of the children of israel. and from-father#moab said unto the elders of discussed-law#midian, now will this company lick up all that are round about us, as the wall#ox licketh up the grass of the field. and beat#balak the between#boy of bird#zipor was moloch#king of the from-father#moabites at that time. he sent messengers therefore unto swallow#baalam the between#boy of burn#beor to pethor, which is by the river of the land of the children of his with-mum#people, to call him, saying, behold, there is a with-mum#people come out from narrows-create#mizraim: behold, they cover the face#turnings of the earth, and they abide over against me: come now therefore, i pray thee, curse me this with-mum#people; 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-fluffy#blessed is knee-fluffy#blessed, and he whom thou cursest is cursed. and the elders of from-father#moab and the elders of discussed-law#midian departed with the rewards of divination in their hand; and they came unto swallow#baalam, and spake unto him the dbrs of beat#balak. and he said unto them, lodge here this night, and i will bring you dbr again, as yeah-vowels will speak unto me: and the immersed#princes of from-father#moab abode with swallow#baalam. and unto-these-theory came unto swallow#baalam, and said, what men are these with thee? and swallow#baalam said unto unto-these-theory, beat#balak the between#boy of bird#zipor, moloch#king of from-father#moab, hath sent unto me, saying, behold, there is a with-mum#people come out of narrows-create#mizraim, which covereth the face#turnings of the earth: come now, curse me them; peradventure i will be able to overcome them, and drive them out. and unto-these-theory said unto swallow#baalam, thou will not go with them; thou will not curse the with-mum#people: for they are knee-fluffy#blessed. and swallow#baalam rose up in the morning, and said unto the immersed#princes of beat#balak, get you into your land: for yeah-vowels refuseth to give me leave to go with you. and the immersed#princes of from-father#moab rose up, and they went unto beat#balak, and said, swallow#baalam refuseth to come with us. and beat#balak sent yet again immersed#princes, more, and more honorable than they. and they came to swallow#baalam, and said to him, thus saith beat#balak the between#boy of bird#zipor, let nothing, i pray thee, hinder thee from coming unto me: for i will promote thee unto very great honor, and i will do whatsoever thou

sayest unto me: come therefore, i pray thee, curse me this with-mum#people. and swallow#baalam answered and said unto the workers of beat#balak, if beat#balak would give me his daughter#bayt full of silver and gold, i cannot go beyond the dbr of yeah-vowels my unto-these-theory, to do less or more. now therefore, i pray you, tarry ye also here this night, that i may know what yeah-vowels will say unto me more. and unto-these-theory came unto swallow#baalam at night, and said unto him, if the men come to call thee, rise up, and go with them; and yet the dbr which i will say unto thee, that will thou do. and swallow#baalam rose up in the morning, and saddled his ass, and went with the immersed#princes of from-father#moab. and unto-these-theory's nose#anger was kindled because he went: and the messenger#angel of yeah-vowels stood in the way for an adversary against him. now he was riding upon his ass, and his two workers were with him. and the serious-strict#donkey saw the messenger#angel of yeah-vowels standing in the way, and his sword drawn in his hand: and the serious-strict#donkey turned aside out of the way, and went into the field: and swallow#baalam smote the ass, to turn her into the way. and the messenger#angel of yeah-vowels stood in a path of the vineyards, a wall being on this side, and a wall on that side. and when the serious-strict#donkey saw the messenger#angel of yeah-vowels, she thrust herself unto the wall, and crushed swallow-baalams foot against the wall: and he smote her again. and the messenger#angel of yeah-vowels went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. and when the serious-strict#donkey saw the messenger#angel of yeah-vowels, she fell down under swallow#baalam: and swallow-baalams nose#anger was kindled, and he smote the serious-strict#donkey with a staff, and yeah-vowels opened the mouth of the ass, and she said unto swallow#baalam, what have i done unto thee, that thou hast smitten me these three times? and swallow#baalam said unto the ass, because thou hast mocked me: i would there were a sword in mine hand, for now would i kill thee. and the serious-strict#donkey said unto swallow#baalam, am not i thine ass, upon which thou hast ridden ever since i was thine unto this day? was i ever wont to do so unto thee? and he said, nay. then yeah-vowels opened the eyes of swallow#baalam, and he saw the messenger#angel of yeah-vowels standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. and the messenger#angel of yeah-vowels said unto him, wherefore hast thou smitten thine serious-strict#donkey these three times? behold, i went out to withstand thee, because thy way is perverse before#turnings me: and the serious-strict#donkey saw me, and turned from me these three times: unless she had turned from me, surely now also i had slain thee, and saved her alive. and swallow#baalam said unto the messenger#angel of yeah-vowels, i have missed; for i knew not that thou stoodest in the way against me: now therefore, if it displease thee,

i will get me back again. and the messenger#angel of yeah-vowels said unto swallow#baalam, go with the men: and only the dbr that i will speak unto thee, that thou will speak. so swallow#baalam went with the immersed#princes of beat#balak. and when beat#balak heard that swallow#baalam was come, he went out to meet him unto a light#city of from-father#moab, which is in the border of pine#arnon, which is in the utmost coast. and beat#balak said unto swallow#baalam, did i not earnestly send unto thee to call thee? wherefore camest thou not unto me? am i not able indeed to promote thee to honor? and swallow#baalam said unto beat#balak, lo, i am come unto thee: have i now any power at all to say any thing? the dbr that unto-these-theory putteth in my mouth, that will i speak. and swallow#baalam went with beat#balak, and they came unto district-of-midnight#kirjathuzot. and beat#balak qrbed wall#oxen and going-out#sheep, and sent to swallow#baalam, and to the immersed#princes that were with him. and it came to pass on the morrow, that beat#balak took swallow#baalam, and brought him up into the high places of baal, that thence he might see the utmost part of the with-mum#people. and swallow#baalam said unto beat#balak, between#build me here seven kitchen#butchers, and prepare me here seven wall#oxen and seven rams. and beat#balak did as swallow#baalam had spoken; and beat#balak and swallow#baalam qrbed on every kitchen#butcher a bull and a ram. and swallow#baalam said unto beat#balak, stand by thy burnt qrb, and i will go: peradventure yeah-vowels will come to meet me: and whatsoever he sheweth me i will tell thee. and he went to an high place. and unto-these-theory met swallow#baalam: and he said unto him, i have prepared seven kitchen#butchers, and i have qrbed upon every kitchen#butcher a bull and a ram. and yeah-vowels put a dbr in swallow-baalam's mouth, and said, return unto beat#balak, and thus thou will speak. and he returned unto him, and, lo, he stood by his burnt butcher, he, and all the immersed#princes of from-father#moab. and he took up his parable, and said, beat#balak the moloch#king of from-father#moab hath brought me from high#aram, out of the mountains of the east, saying, come, curse me backstreet-boy#jacob, and come, defy israel. how will i curse, whom unto-these-theory hath not cursed? or how will i defy, whom yeah-vowels hath not defied? for from the top of the rocks i see him, and from the hills i behold him: lo, the with-mum#people will dwell alone, and will not be reckoned among the nations. who can count the dust of backstreet-boy#jacob, and the number of the fourth part of israel? let me die the death of the right, and let my last end be like his! and beat#balak said unto swallow#baalam, what hast thou done unto me? i took thee to curse mine fathers#enemies, and, behold, thou hast knee-fluffy#blessed them altogether. and he answered and said, must i not take heed to speak that which yeah-vowels hath put in my mouth? and beat#balak said unto him, come, i pray thee, with me unto another place, from whence thou mayest see them: thou wilt see and the utmost

part of them, and will not see them all: and curse me them from thence. and he brought him into the field of floats#zophim, to the top of summit#pisgah, and between#built seven kitchen#butchers, and qrbed a bull and a voiceless#ram on every kitchen#butcher. and he said unto beat#balak, stand here by thy burnt qrb, while i meet yeah-vowels yonder. and yeah-vowels met swallow#baalam, and put a dbr in his mouth, and said, go again unto beat#balak, and say thus. and when he came to him, behold, he stood by his burnt qrb, and the immersed#princes of from-father#moab with him. and beat#balak said unto him, what hath yeah-vowels spoken? and he took up his parable, and said, rise up, beat#balak, and hear; hearken unto me, thou between#boy of bird#zipor: unto-these-theory is not a man, that he should lie; neither the between#boy of man, that he should repent: hath he said, and will he not do it? or hath he spoken, and will he not make it good? behold, i have received directive to knee-fluffy#bless: and he hath knee-fluffy#blessed; and i cannot reverse it. he hath not beheld torment in backstreet-boy#jacob, neither hath he seen perverseness in israel: yeah-vowels his unto-these-theory is with him, and the shout of a moloch#king is among them. unto-these-theory brought them out of narrow-creat#mizraim; he hath as it were the strength of an unicorn. surely there is no enchantment against backstreet-boy#jacob, neither is there any divination against israel: according to this time it will be said of backstreet-boy#jacob and of israel, what hath unto-these-theory wrought! behold, the with-mum#people will rise up as a great gather#lion, and lift up himself as a young gather#lion: he will not lie down until he eat of the prey, and drink the blood of the slain. and beat#balak said unto swallow#baalam, neither curse them at all, nor knee-fluffy#bless them at all. and swallow#baalam answered and said unto beat#balak, told not i thee, saying, all that yeah-vowels speaketh, that i must do? and beat#balak said unto swallow#baalam, come, i pray thee, i will bring thee unto another place; peradventure it will please unto-these-theory that thou mayest curse me them from thence. and beat#balak brought swallow#baalam unto the top of peor, that looketh toward will-apply#jeshimon. and swallow#baalam said unto beat#balak, between#build me here seven kitchen#butchers, and prepare me here seven bulls and seven rams. and beat#balak did as swallow#baalam had said, and qrbed a bull and a voiceless#ram on every kitchen#butcher. and when swallow#baalam saw that it pleased yeah-vowels to knee-fluffy#bless israel, he went not, as at other times, to seek for enchantments, and he set his face#turnings toward the mdbar. and swallow#baalam lifted up his eyes, and he saw unto-immersed#israel abiding in his tents according to their branches; and the ruakh of unto-these-theory came upon him. and he took up his parable, and said, swallow#baalam the between#boy of burn#beor hath said, and the man whose eyes are open hath said: he hath said, which heard the dbrs of unto-these-theory, which saw the vision of the almighty,

falling into a trance, and having his eyes open: how goodly are thy tents, o backstreet-boy#jacob, and thy dwellings, o israel! as the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which yeah-vowels 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 moloch#king will be higher than roof#agag, and his kingdom will be exalted. unto-these-theory brought him forth out of narrows-create#mizraim; he hath as it were the strength of an unicorn: he will eat up the nations his fathers#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 great gather#lion: who will stir him up? knee-fluffy#blessed is he that knee-fluffy#blesseth thee, and cursed is he that curseth thee. and beat#balak's nose#anger was kindled against swallow#baalam, and he smote his hands together: and beat#balak said unto swallow#baalam, i called thee to curse mine fathers#enemies, and, behold, thou hast altogether knee-fluffy#blessed them these three times. therefore now flee thou to thy place: i thought to promote thee unto great honor; but, lo, yeah-vowels hath kept thee back from honor. and swallow#baalam said unto beat#balak, spake i not also to thy messengers which thou sentest unto me, saying, if beat#balak would give me his daughter#bayt full of silver and gold, i cannot go beyond the directive of yeah-vowels, to do either good or toilsome#bad of mine own mind; and what yeah-vowels saith, that will i speak? and now, behold, i go unto my with-mum#people: come therefore, and i will advertise thee what this with-mum#people will do to thy with-mum#people in the latter days. and he took up his parable, and said, swallow#baalam the between#boy of burn#beor hath said, and the man whose eyes are open hath said: he hath said, which heard the dbrs of unto-these-theory, and knew the knowledge of the most high, which saw the vision of the almighty, falling into a trance, and having his eyes open: i will see him, and not now: i will behold him, and not nigh: there will come a star out of backstreet-boy#jacob, and a sceptre will rise out of israel, and will hit the corners of from-father#moab, and destroy all the children of sheth. and man-red#edom will be a possession, hair-style#seir also will be a possession for his fathers#enemies; and unto-immersed#israel will do valiantly. out of backstreet-boy#jacob will come he that will have dominion, and will destroy him that remaineth of the light#city. and when he looked on labour-king#amalek, he took up his parable, and said, labour-king#amalek was the first of the nations; and his latter end will be that he perish for ever. and he looked on the nest#kenites, and took up his parable, and said, strong is thy dwelling place, and thou puttest thy nest in a rock. nevertheless the nest#kenite will be wasted, until beech#asshur will carry thee away captive. and he took up his parable, and said, alas, who will live when unto-these-theory doeth this! and ships will come from the coast of stains#chitim, and will afflict beech#asshur, and will

afflict pass#eber, and he also will perish for ever. and swallow#baalam rose up, and went and returned to his place: and beat#balak also went his way. and unto-immersed#israel abode in sailing#shitim, and the with-mum#people began to commit feed#whoredom with the between#daughters of from-father#moab. and they called the with-mum#people unto the butchers of their elohim: and the with-mum#people did eat, and bowed down to their elohim. and unto-immersed#israel joined himself unto own-wide-open#baalpeor: and the nose#anger of yeah-vowels was kindled against israel. and yeah-vowels said unto extracted#mose, take all the heads of the with-mum#people, and hang them up before#turnings yeah-vowels against the sun, that the fierce nose#anger of yeah-vowels may be turned away from israel. and extracted#mose said unto the lip#decides of israel, slay ye every one his men that were joined unto own-wide-open#baalpeor. and, behold, one of the children of unto-immersed#israel came and brought unto his brethren a discussed-law#midianitish woman in the sight of extracted#mose, and in the sight of all the ever#witness of the children of israel, who were weeping before#turnings the opening of the dwelling of the ever#witness. and when mouth-attempt#pinehas, the between#boy of theory-stop#eleazar, the between#boy of cabinet#aaron the priest, saw it, he rose up from among the ever#witness, and took a javelin in his hand; and he went after the man of unto-immersed#israel into the tent, and thrust both of them through, the man of israel, and the woman through her belly. so the plague was stayed from the children of israel. and those that died in the plague were twenty and four thousand. and yeah-vowels spake unto extracted#mose, saying, mouth-attempt#pinehas, the between#boy of theory-stop#eleazar, the between#boy of cabinet#aaron the priest, hath turned my wrath away from the children of israel, while he was zealous for my sake among them, that i consumed not the children of unto-immersed#israel in my jealousy. wherefore say, behold, i give unto him my alignment of peace: and he will have it, and his seed after him, even the alignment of an everlasting priesthood; because he was zealous for his unto-these-theory, and made an out-of-townment for the children of israel. now the name of the unto-immersed#israelite that was slain, even that was slain with the discussed-law#midianitish woman, was my-songster#zimri, the between#boy of salu, a leader of a chief daughter#bayt among the hear-home#simeonites. and the name of the discussed-law#midianitish woman that was slain was false#cozbi, the bayt#daughter of flint#zur; he was head over a with-mum#people, and of a chief daughter#bayt in discussed-law#midian. and yeah-vowels spake unto extracted#mose, saying, vex the discussed-law#midianites, and hit them: for they vex you with their wiles, wherewith they have beguiled you in the matter of peor, and in the matter of false#cozbi, the bayt#daughter of a prince of discussed-law#midian, their sister, which was

slain in the day of the plague for peor's sake. and it came to pass after the plague, that yeah-vowels spake unto extracted#mose and unto theory-stop#eleazar the between#boy of cabinet#aaron the priest, saying, take the sum of all the ever#witness of the children of israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to zaba in israel. and extracted#mose and theory-stop#eleazar the darkener#server spake with them in the plains of from-father#moab by its-going-down#jordan near moon-smell#jericho, saying, take the sum of the with-mum#people, from twenty years old and upward; as yeah-vowels directed extracted#mose and the children of israel, which went forth out of the land of narrows-create#mizraim. see-child#reuben, the eldest between#boy of israel: the children of see-child#reuben; educated#hanoch, of whom cometh the family of the educated#hanochites: of wonder#pallu, the family of the wonder#palluites: of courtyard#hezron, the family of the courtyard#hezronites: of my-wineyard#carmi, the family of the my-wineyard#carmites. these are the families of the see-child#reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. and the between#boys of wonder#pallu; my-theory-dad#eliab, and the between#boys of my-theory-dad#eliab; sleep-unto#nemuel, and their-faith#dathan, and my-father-high#abiram. this is that their-faith#dathan and my-father-high#abiram, which were famous in the ever#witness, who strove against extracted#mose and against cabinet#aaron in the company of bald-ice#korah, when they strove against yeah-vowels: and the earth opened her mouth, and swallowed them up together with bald-ice#korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. notwithstanding the children of bald-ice#korah died not. the between#boys of hear-home#simeon after their families: of sleep-unto#nemuel, the family of the sleep-unto#nemuelites: of righthand#jamin, the family of the righthand#jaminites: of prepare#jachin, the family of the prepare#jachinites: of shine#zerah, the family of the shine#zarhites: of lent#shaul, the family of the lent#shaulites. these are the families of the hear-home#simeonites, twenty and two thousand and two hundred. the children of tell-luck#gad after their families: of expect-float#zephon, the family of the expect-float#zephonites: of my-holiday#haggi, the family of the my-holiday#haggites: of my-difference#shuni, the family of the my-difference#shunites: of my-balance#ozni, the family of the my-balance#oznites: of cities#eri, the family of the cities#erites: of bronze#arod, the family of the my-bronze#arodites: of my-light-up#theory, the family of the my-light-up#theorytes. these are the families of the children of tell-luck#gad according to those that were numbered of them, forty thousand and five hundred. the between#boys of know-hand#judah were awake#er and trouble-vigor#onan: and awake#er and trouble-vigor#onan died in the land of trade#canaan. and the between#boys of know-hand#judah after their

families were; of pulled-out#shelah, the family of the pulled-out#shelanites: of break#pharez, the family of the breach#pharzitites: of shine#zerah, the family of the shine#zarhites. and the between#boys of break#pharez were; of courtyard#hezron, the family of the courtyard#hezronites: of compassion#hamul, the family of the compassion#hamulites. these are the families of know-hand#judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. of the between#boys of hire-wage#issachar after their families: of red-worm#tola, the family of the red-worm#tolaites: of beauty#pua, the family of the face#punites: of return#jashub, the family of the return#jashubites: of name-joy#shimron, the family of the name-joy#shimronites. these are the families of hire-wage#issachar according to those that were numbered of them, threescore and four thousand and three hundred. of the between#boys of garbage-fertile#zebulun after their families: of survive#sered, the family of the survive#sardites: of elon, the family of the elonites: of begin-theory#jahleel, the family of the begin-theory#jahleelites. these are the families of the garbage-fertile#zebulunites according to those that were numbered of them, threescore thousand and five hundred. the between#boys of add#joseph after their families were sleep-forget#manasseh and gray-fruitful#ephraim. of the between#boys of sleep-forget#manasseh: of recognize#machir, the family of the recognize#machirites: and recognize#machir begat roller-until#gilead: of roller-until#gilead come the family of the roller-until#gileadites. these are the between#boys of roller-until#gilead: of help#jeezer, the family of the help#jeezerites: of part#helek, the family of the part#helekites: and of theory-my-happy#asriel, the family of the theory-my-happy#asrielites: and of shoulder#shechem, the family of the shoulder#shechemites: and of know-my-name#shemida, the family of the know-my-name#shemidaite: and of dig-spy#hepher, the family of the dig-spy#hepherites. and whip-sharp#zelophehad the between#boy of dig-spy#hepher had no between#boys, and between#daughters: and the names of the between#daughters of whip-sharp#zelophehad were illness#mahlah, and rest#noah, partridge#hoglah, queen#milcah, and want-placate-solve#tirzah. these are the families of sleep-forget#manasseh, and those that were numbered of them, fifty and two thousand and seven hundred. these are the between#boys of gray-fruitful#ephraim after their families: of damp-fresh#shuthelah, the family of the shuthalhites: of young-male-camel#becher, the family of the bachrites: of plead-station#tahan, the family of the plead-station#tahanites. and these are the between#boys of damp-fresh#shuthelah: of active#eran, the family of the active#eranites. these are the families of the between#boys of gray-fruitful#ephraim according to those that were numbered of them, thirty and two thousand and five hundred. these are the between#boys of add#joseph after their families. the between#boys of between-boy-righthand#benjamin after their



families: of swallow#bela, the family of the swallow#belaites: of fire-not#ashbel, the family of the fire-not#ashbelites: of my-brother-ra#ahiram, the family of the my-brother-ra#ahiramites: of shupham, the family of the shuphamites: of hupham, the family of the huphamites. and the between#boys of swallow#bela were descending-bronze#ard and with-them#naaman: of descending-bronze#ard, the family of the descending-bronze#ardites: and of with-them#naaman, the family of the pleasing#naamites. these are the between#boys of between-boy-righthand#benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred. these are the between#boys of discuss#dan after their families: of granite#shuham, the family of the granite#shuhamites. these are the families of discuss#dan after their families. all the families of the granite#shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred. of the children of bliss-confirm#asher after their families: of count-appoint#jimna, the family of the count-appoint#jimmnites: of save#jesui, the family of the save#jesuites: of grazing#beriah, the family of the grazing#beriiites. of the between#boys of grazing#beriah: of friend#heber, the family of the friend#heberites: of my-king-theory#malchiel, the family of the my-king-theory#malchielites. and the name of the bayt#daughter of bliss-confirm#asher was her-immersedness#sarah. these are the families of the between#boys of bliss-confirm#asher according to those that were numbered of them; who were fifty and three thousand and four hundred. of the between#boys of cunning-twist#naphtali after their families: of press-theory#jakhzel, the family of the press-theory#jakhzelites: of my-tint#guni, the family of the my-tint#gunites: of my-creative-instinct#jezer, the family of the my-creative-instinct#jezerites: of whole-peace#shilem, the family of the whole-peace#shilemites. these are the families of cunning-twist#naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred. these were the numbered of the children of israel, six hundred thousand and a thousand seven hundred and thirty. and yeah-vowels spake unto extracted#mose, saying, unto these the land will be divided for an inheritance according to the number of names. to many thou wilt give the more inheritance, and to few thou wilt 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 join#levites after their families: of stranger#gershon, the family of the stranger#gershonites: of obedient-hope#kohath, the family of the obedient-hope#kohathites: of bitter#merari, the family of the bitter#merarites. these are the families of the join#levites: the family

of the to-build-my-white#libnites, the family of the friend-joy#hebronites, the family of the disease-for-give#mahlites, the family of the my-draw#mushites, the family of the bald-ice#korathites. and obedient-hope#kohath begat people-high#amram. and the name of people-high-amram's woman was made-heavy#jochebed, the bayt#daughter of levi, whom her mother bare to join#levi in narrow-creat#mizraim: and she bare unto people-high#amram cabinet#aaron and extracted#mose, and bitter-sweet#miriam their sister. and unto cabinet#aaron was born volunteer#nadab, and he-my-pa#abihi, theory-stop#eleazar, and with-palm#itarar. and volunteer#nadab and he-my-pa#abihi died, when they qrbcd strange-substantial#gentile fire before#turnings yeah-vowels. and those that were numbered of them were twenty and three thousand, all rememberers from a month old and upward: for they were not numbered among the children of israel, because there was no inheritance given them among the children of israel. these are they that were numbered by extracted#mose and theory-stop#eleazar the priest, who numbered the children of unto-immersed#israel in the plains of from-father#moab by its-going-down#jordan near moon-smell#jericho. and among these there was not a man of them whom extracted#mose and cabinet#aaron the darkener#server numbered, when they numbered the children of unto-immersed#israel in the mdbar of bush#sinai. for yeah-vowels had said of them, they will surely die in the mdbar. and there was not left a man of them, save dog-as-heart#caleb the between#boy of turn#jephuneh, and secure#joshua the between#boy of fish#nun. then came the between#daughters of whip-sharp#zelophehad, the between#boy of dig-spy#hepher, the between#boy of roller-until#gilead, the between#boy of recognize#machir, the between#boy of sleep-forget#manasseh, of the families of sleep-forget#manasseh the between#boy of add#joseph: and these are the names of his between#daughters; illness#mahlah, rest#noah, and partridge#hoglah, and queen#milcah, and want-placate-solve#tirzah. and they stood before#turnings extracted#mose, and before#turnings theory-stop#eleazar the priest, and before#turnings the immersed#princes and all the ever#witness, by the opening of the dwelling of the ever#witness, saying, our father died in the mdbar, and he was not in the company of them that added themselves together against yeah-vowels in the company of bald-ice#korah; and died in his own sin, and had no between#boys. why should the name of our father be done away from among his family, because he hath no son? give unto us therefore a possession among the brethren of our father. and extracted#mose brought their cause before#turnings yeah-vowels. and yeah-vowels spake unto extracted#mose, saying, the between#daughters of whip-sharp#zelophehad speak right: thou wilt surely give them a possession of an inheritance among their father's brethren; and thou wilt cause the inheritance of their father to pass unto them. and thou wilt speak unto the

children of israel, saying, if a man die, and have no son, then ye will cause his inheritance to pass unto his daughter. and if he have no daughter, 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 the children of unto-immersed#israel a statute of lip-decision#crisis, as yeah-vowels directed extracted#mose. and yeah-vowels said unto extracted#mose, get thee up into this mount crossings-over#abarim, and see the land which i have given unto the children of israel. and when thou hast seen it, thou also will be added unto thy with-mum#people, as cabinet#aaron thy brother was added. for ye rebelled against my directive in the mdbar of briar#zin, in the strife of the ever#witness, to dedicate me at the water before#turnings their eyes: that is the water of jam#meribah in dedicated#kadesh in the mdbar of briar#zin. and extracted#mose spake unto yeah-vowels, saying, let yeah-vowels, the unto-these-theory of the ruakhs of all immersed#flesh, set a man over the ever#witness, which may go out before#turnings them, and which may go in before#turnings them, and which may lead them out, and which may bring them in; that the ever#witness of yeah-vowels be not as going-out#sheep which have no watcher-shepherd. and yeah-vowels said unto extracted#mose, take thee secure#joshua the between#boy of fish#nun, a man in whom is the ruakh, and lay thine hand upon him; and set him before#turnings theory-stop#eleazar the priest, and before#turnings all the ever#witness; and give him a charge in their sight. and thou will put some of thine honor upon him, that all the ever#witness of the children of unto-immersed#israel may be obedient. and he will stand before#turnings theory-stop#eleazar the priest, who will ask counsel for him after the lip-decision#crisis of fires#urim before#turnings yeah-vowels: at his dbr will they go out, and at his dbr they will come in, both he, and all the children of unto-immersed#israel with him, even all the ever#witness. and extracted#mose did as yeah-vowels directed him: and he took secure#joshua, and set him before#turnings theory-stop#eleazar the priest, and before#turnings all the ever#witness: and he laid his hands upon him, and gave him a charge, as yeah-vowels directed by the hand of extracted#mose. and yeah-vowels spake unto extracted#mose, saying, direct the children of israel, and say unto them, my qrb, and my bread for my butchers made by fire, for a sweet savor unto me, will ye observe#guard to qrb unto me in their due season. and thou will say unto them, this is the qrb made by fire which ye will qrb unto yeah-vowels; two lambs of the first year without spot day by day, for a continual burnt qrb. the one lamb will thou qrb in the morning, and the other lamb will thou qrb at even; and a tenth part of an tired#ephah of flour for a meat qrb, mingled with the fourth part of an here#hin of beaten name-sex#oil. it is a

continual burnt qrb, which was ordained in mount bush#sinai for a sweet savor, a butcher made by fire unto yeah-vowels. and the drink qrb thereof will be the fourth part of an here#hin for the one lamb: in the dedicated place will thou cause the strong wine to be poured unto yeah-vowels for a drink qrb. and the other lamb will thou qrb at even: as the meat qrb of the morning, and as the drink qrb thereof, thou will qrb it, a butcher made by fire, of a sweet savor unto yeah-vowels. and on the seven#sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat qrb, mingled with name-sex#oil, and the drink qrb thereof: this is the burnt qrb of every seven#sabbath, beside the continual burnt qrb, and his drink qrb. and in the beginnings of your months ye will qrb a burnt qrb unto yeah-vowels; two young bulls, and one ram, seven lambs of the first year without spot; and three tenth deals of flour for a meat qrb, mingled with name-sex#oil, for one bull; and two tenth deals of flour for a meat qrb, mingled with name-sex#oil, for one ram; and a several tenth deal of flour mingled with name-sex#oil for a meat qrb unto one lamb; for a burnt qrb of a sweet savor, a butcher made by fire unto yeah-vowels. and their drink qrb 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 burnt qrb of every month throughout the months of the year. and one kid of the intense#goats for a miss qrb unto yeah-vowels will be qrbed, beside the continual burnt qrb, and his drink qrb. and in the fourteenth day of the first month is the passover of yeah-vowels. and in the fifteenth day of this month is the feast: seven days will unleavened bread be eaten. in the first day will be an dedicated convocation; ye will do no manner of servile work therein: and ye will qrb a butcher made by fire for a burnt qrb unto yeah-vowels; two young bulls, and one ram, and seven lambs of the first year: they will be unto you without blemish: and their meat qrb will be of flour mingled with name-sex#oil: three tenth deals will ye qrb for a bull, and two tenth deals for a ram; a several tenth deal will thou qrb for every lamb, throughout the seven lambs: and one intense#goat for a miss qrb, to make an out-of-town-ment for you. ye will qrb these beside the burnt qrb in the morning, which is for a continual burnt qrb. after this manner ye will qrb daily, throughout the seven days, the meat of the butcher made by fire, of a sweet savor unto yeah-vowels: it will be qrbed beside the continual burnt qrb, and his drink qrb. and on the seventh day ye will have an dedicated convocation; ye will do no servile work. also in the day of the firstfruits, when ye bring a new meat qrb unto yeah-vowels, after your weeks be out, ye will have an dedicated convocation; ye will do no servile work: and ye will qrb the burnt qrb for a sweet savor unto yeah-vowels; two young bulls, one ram, seven lambs of the first year; and their meat qrb of flour mingled with name-sex#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 intense#goats, to make an out-of-town-ment for you. ye will qrb them beside the continual burnt qrb, and his meat qrb, (they will be unto you without blemish) and their drink qrb. and in the seventh month, on the first day of the month, ye will have an dedicated convocation; ye will do no servile work: it is a day of blowing the trumpets unto you. and ye will qrb a burnt qrb for a sweet savor unto yeah-vowels; one young bull, one ram, and seven lambs of the first year without blemish: and their meat qrb will be of flour mingled with name-sex#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 intense#goats for a miss qrb, to make an out-of-town-ment for you: beside the burnt qrb of the month, and his meat qrb, and the daily burnt qrb, and his meat qrb, and their drink qrb, according unto their manner, for a sweet savor, a butcher made by fire unto yeah-vowels. and ye will have on the tenth day of this seventh month an dedicated convocation; and ye will afflict your beings: ye will not do any work therein: and ye will qrb a burnt qrb unto yeah-vowels for a sweet savor; one young bull, one ram, and seven lambs of the first year; they will be unto you without blemish: and their meat qrb will be of flour mingled with name-sex#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 intense#goats for a miss qrb; beside the miss qrb of out-of-town-ment, and the continual burnt qrb, and the meat qrb of it, and their drink qrb. and on the fifteenth day of the seventh month ye will have an dedicated convocation; ye will do no servile work, and ye will keep a feast unto yeah-vowels seven days: and ye will qrb a burnt qrb, a butcher made by fire, of a sweet savor unto yeah-vowels; thirteen young bulls, two rams, and fourteen lambs of the first year; they will be without blemish: and their meat qrb will be of flour mingled with name-sex#oil, three tenth deals unto every bull of the thirteen bulls, two tenth deals to each voiceless#ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the intense#goats for a miss qrb; beside the continual burnt qrb, his meat qrb, and his drink qrb. and on the second day ye will qrb twelve young bulls, two rams, fourteen lambs of the first year without spot: and their meat qrb and their drink qrb for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one kid of the intense#goats for a miss qrb; beside the continual burnt qrb, and the meat qrb thereof, and their drink qrb. and on the third day eleven bulls, two rams, fourteen lambs of the first year without blemish; and their meat qrb and their drink qrb for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one intense#goat for a miss qrb; beside the continual burnt qrb, and his meat qrb, and his drink qrb. and on the fourth day ten bulls, two rams, and fourteen lambs of the first year without blemish: their meat qrb and their drink qrb for the bulls, for the rams, and for the lambs,

will be according to their number, after the manner: and one kid of the intense#goats for a miss qrb; beside the continual burnt qrb, his meat qrb, and his drink qrb. and on the fifth day nine bulls, two rams, and fourteen lambs of the first year without spot: and their meat qrb and their drink qrb for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one intense#goat for a miss qrb; beside the continual burnt qrb, and his meat qrb, and his drink qrb. and on the sixth day eight bulls, two rams, and fourteen lambs of the first year without blemish: and their meat qrb and their drink qrb for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one intense#goat for a miss qrb; beside the continual burnt qrb, his meat qrb, and his drink qrb. and on the seventh day seven bulls, two rams, and fourteen lambs of the first year without blemish: and their meat qrb and their drink qrb for the bulls, for the rams, and for the lambs, will be according to their number, after the manner: and one intense#goat for a miss qrb; beside the continual burnt qrb, his meat qrb, and his drink qrb. on the eighth day ye will have a solemn assembly: ye will do no servile work therein: and ye will qrb a burnt qrb, a butcher made by fire, of a sweet savor unto yeah-vowels: one bull, one ram, seven lambs of the first year without blemish: their meat qrb and their drink qrb for the bull, for the ram, and for the lambs, will be according to their number, after the manner: and one intense#goat for a miss qrb; beside the continual burnt qrb, and his meat qrb, and his drink qrb. these things ye will do unto yeah-vowels in your set feasts, beside your vows, and your freewill qrb, for your burnt qrb, and for your meat qrb, and for your drink qrb, and for your peace qrb. and extracted#mose told the children of unto-immersed#israel according to all that yeah-vowels directed extracted#mose. and extracted#mose spake unto the heads of the branches concerning the children of israel, saying, this is the thing which yeah-vowels hath directed. if a man vow a vow unto yeah-vowels, or swear an unto#oath to bind his being with a bond; he will not break his dbr, he will do according to all that proceedeth out of his mouth. if a woman also vow a vow unto yeah-vowels, and bind herself by a bond, being in her father's daughter#bayt in her youth; and her father hear her vow, and her bond wherewith she hath bound her being, and her father will hold his peace at her; then all her vows will stand, and every bond wherewith she hath bound her being will stand. and 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 being, will stand: and yeah-vowels 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 being; 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 being will stand. and 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 being, of none effect: and yeah-vowels will forgive her. and every vow of a widow, and of her that is divorced, wherewith they have bound their beings, will stand against her. and if she vowed in her man's house, or bound her being by a bond with an unto#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 being will stand. and 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 being, will not stand: her man hath made them void; and yeah-vowels will forgive her. every vow, and every binding unto#oath to afflict the being, her man may establish it, or her man may make it void. and 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. and 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 yeah-vowels directed extracted#mose, between a man and his woman, between the father and his daughter, being yet in her youth in her father's house. and yeah-vowels spake unto extracted#mose, saying, avenge the children of unto-immersed#israel of the discussed-law#midianites: afterward will thou be added unto thy with-mum#people. and extracted#mose spake unto the with-mum#people, saying, arm some of yourselves unto the zaba, and let them go against the discussed-law#midianites, and avenge yeah-vowels of discussed-law#midian. of every branch a thousand, throughout all the branches of israel, will ye send to the zaba. so there were delivered out of the thousands of israel, a thousand of every branch, twelve thousand armed for zaba. and extracted#mose sent them to the zaba, a thousand of every branch, them and mouth-attempt#pinehas the between#boy of theory-stop#eleazar the priest, to the zaba, with the dedicated instruments, and the trumpets to blow in his hand. and they zabared against the discussed-law#midianites, as yeah-vowels directed extracted#mose; and they slew all the rememberers. and they slew the kings of discussed-law#midian, beside the rest of them that were slain; namely, evi, and weave#rekem, and flint#zur, and hur, and one-fourth-great-grandson#reba, five kings of discussed-law#midian: swallow#baalam also the between#boy of burn#beor they slew with the sword. and the children of unto-immersed#israel took all the women of discussed-law#midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. and they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. and they took all the spoil, and all the prey, both of men and of beasts. and they brought the captives, and the prey, and the spoil, unto extracted#mose, and theory-stop#eleazar the priest, and unto the ever#witness of the children of israel, unto the camp

at the plains of from-father#moab, which are by its-going-down#jordan near moon-smell#jericho. and extracted#mose, and theory-stop#eleazar the priest, and all the immersed#princes of the ever#witness, went forth to meet them without the camp. and extracted#mose was wroth with the officers of the zaba, with the immersed#captains over thousands, and immersed#captains over hundreds, which came from the battle. and extracted#mose said unto them, have ye saved all the women alive? behold, these caused the children of israel, through the counsel of swallow#baalam, to commit name#fire against yeah-vowels in the matter of peor, and there was a plague among the ever#witness of yeah-vowels. now therefore kill every rememberer among the little ones, and kill every woman that hath known man by lying with him. and 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 that is made of light#skins, and all work of intense-goats' gate#hair, and all things made of wood. and theory-stop#eleazar the darkener#server said unto the men of zaba which went to the battle, this is the ordinance of the torah which yeah-vowels directed extracted#mose; only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye will make it go through the fire, and it will be bright: 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 bright, and afterward ye will come into the camp. and yeah-vowels spake unto extracted#mose, saying, take the sum of the prey that was taken, both of man and of beast, thou, and theory-stop#eleazar the priest, and the chief fathers of the ever#witness: and divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the ever#witness: and levy a tribute unto yeah-vowels of the men of zaba which went out to battle: one being of five hundred, both of the persons, and of the beeves, and of the asses, and of the going-out#sheep: take it of their half, and give it unto theory-stop#eleazar the priest, for an raise qrb of yeah-vowels. and of the children of israel's half, thou wilt take one portion of fifty, of the beings of man, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the join#levites, which keep the charge of the dwelling of yeah-vowels. and extracted#mose and theory-stop#eleazar the darkener#server did as yeah-vowels directed extracted#mose. and the booty, being the rest of the prey which the men of zaba had caught, was six hundred thousand and seventy thousand and five thousand going-out#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 zaba, was in number three hundred thousand and seven and thirty thousand and five hundred going-out#sheep: and yeah-vowels's tribute of the going-out#sheep was six hundred and threescore and fifteen. and the beeves were thirty and six thousand; of which yeah-vowels's tribute was threescore and twelve. and the asses were thirty thousand and five hundred; of which yeah-vowels's tribute was threescore and one. and the beings of man were sixteen thousand; of which yeah-vowels's tribute was thirty and two beings of man. and extracted#mose gave the tribute, which was yeah-vowels's raise qrb, unto theory-stop#eleazar the priest, as yeah-vowels directed extracted#mose. and of the children of israel's half, which extracted#mose divided from the men that zabared, (now the half that pertained unto the ever#witness was three hundred thousand and thirty thousand and seven thousand and five hundred going-out#sheep, and thirty and six thousand beeves, and thirty thousand asses and five hundred, and sixteen thousand beings of man;) even of the children of israel's half, extracted#mose took one portion of fifty, both of man and of beast, and gave them unto the join#levites, which kept the charge of the dwelling of yeah-vowels; as yeah-vowels directed extracted#mose. and the officers which were over thousands of the zaba, the immersed#princes of thousands, and immersed#princes of hundreds, came near unto extracted#mose: and they said unto extracted#mose, thy workers have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. we have therefore brought an qrb for yeah-vowels, what every man hath gotten, of hand-know#jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an out-of-town-ment for our beings before#turnings yeah-vowels. and extracted#mose and theory-stop#eleazar the darkener#server took the gold of them, even all wrought hand-know#jewels. and all the gold of the qrb that they qrbed up to yeah-vowels, of the immersed#captains of thousands, and of the immersed#captains of hundreds, was sixteen thousand seven hundred and fifty light#shekels. (for the men of war had taken spoil, every man for himself.) and extracted#mose and theory-stop#eleazar the darkener#server took the gold of the immersed#captains of thousands and of hundreds, and brought it into the dwelling of the ever#witness, for a memorial for the children of unto-immersed#israel before#turnings yeah-vowels. now the children of see-child#reuben and the children of tell-luck#gad had a very great multitude of cattle: and when they saw the land of help#jazer, and the land of roller-until#gilead, that, behold, the place was a place for cattle; the children of tell-luck#gad and the children of see-child#reuben came and spake unto extracted#mose, and to theory-stop#eleazar the priest, and unto the immersed#princes of the ever#witness, saying, decorate-crown#atarot, and slander#dibon, and help#jazer, and nimrah, and score-supposition#heshbon, and top-to-no#eleale., and coming#shebam, and at-him#nebo, and beon,

even the country which yeah-vowels smote before#turnings the ever#witness of israel, is a land for cattle, and thy workers have cattle: wherefore, said they, if we have found attractiveness-grace in thy sight, let this land be given unto thy workers for a possession, and bring us not over its-going-down#jordan. and extracted#mose said unto the children of tell-luck#gad and to the children of see-child#reuben, will your brethren go to war, and will ye sit here? and wherefore discourage ye the heart of the children of unto-immersed#israel from going over into the land which yeah-vowels hath given them? thus did your fathers, when i sent them from finished-desert-staggering#kadeshbarnea to see the land. for when they went up unto the valley of fire-all#eshcol, and saw the land, they discouraged the heart of the children of israel, that they should not go into the land which yeah-vowels had given them. and yeah-vowels's nose#anger was kindled the same time, and he sware, saying, surely none of the men that came up out of narrows-create#mizraim, from twenty years old and upward, will see the land which i sware unto their-organ-dick#abraham, unto laughter#isaac, and unto backstreet-boy#jacob; because they have not wholly followed me: save dog-as-heart#caleb the between#boy of turn#jephuneh the as-hawk#kenezite, and secure#joshua the between#boy of fish#nun: for they have wholly followed yeah-vowels. and yeah-vowels's nose#anger was kindled against israel, and he made them wander in the mdbar forty years, until all the generation, that had done toilsome#bad in the sight of yeah-vowels, was consumed. and, behold, ye are risen up in your fathers' stead, an increase of missing men, to augment yet the fierce nose#anger of yeah-vowels toward israel. for if ye turn away from after him, he will yet again leave them in the mdbar; and ye will destroy all this with-mum#people. and they came near unto him, and said, we will between#build going-out#sheepfolds here for our cattle, and cities for our little ones: and we ourselves will go ready armed before#turnings the children of 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 the children of unto-immersed#israel have inherited every man his inheritance. for we will not inherit with them on yonder side its-going-down#jordan, or forward; because our inheritance is fallen to us on this side its-going-down#jordan eastward. and extracted#mose said unto them, if ye will do this thing, if ye will go armed before#turnings yeah-vowels to war, and will go all of you pioneering over its-going-down#jordan before#turnings yeah-vowels, until he hath driven out his fathers#enemies from before#turnings him, and the land be subdued before#turnings yeah-vowels: then afterward ye will return, and be guiltless before#turnings yeah-vowels, and before#turnings israel; and this land will be your possession before#turnings yeah-vowels. and if ye will not do so, behold, ye have missed against yeah-vowels: and be sure your miss will find you out. between#build you cities for your little ones, and

folds for your going-out#sheep; and do that which hath proceeded out of your mouth. and the children of tell-luck#gad and the children of see-child#reuben spake unto extracted#mose, saying, thy workers will do as my base#lord directeth. our little ones, our women, our flocks, and all our cattle, will be there in the cities of roller-until#gilead: and thy workers will pass over, every man armed for war, before#turnings the base#lord to battle, as my base#lord saith. so concerning them extracted#mose directed theory-stop#eleazar the priest, and secure#joshua the between#boy of fish#nun, and the chief fathers of the branches of the children of israel: and extracted#mose said unto them, if the children of tell-luck#gad and the children of see-child#reuben will pass with you over its-going-down#jordan, every man armed to battle, before#turnings yeah-vowels, and the land will be subdued before#turnings you; then ye will give them the land of roller-until#gilead for a possession: and if they will not pass over with you pioneering, they will have possessions among you in the land of trade#canaan. and the children of tell-luck#gad and the children of see-child#reuben answered, saying, as yeah-vowels hath said unto thy workers, so will we do. we will pass over pioneering before#turnings yeah-vowels into the land of trade#canaan, that the possession of our inheritance on this side its-going-down#jordan may be ours. and extracted#mose gave unto them, even to the children of gad, and to the children of see-child#reuben, and unto half the branch of sleep-forget#manasseh the between#boy of add#joseph, the kingdom of curly#sihon moloch#king of the talker#amorites, and the kingdom of mock#og moloch#king of bashan, the land, with the cities thereof in the coasts, even the cities of the country round about. and the children of tell-luck#gad between#built slander#dibon, and decorate-crown#atarot, and juniper-object#aroer, and decorate-crown#atrot, rabbit#shopan, and help#jaazer, and rise#jogbehah, and house-of-leopardess#betnimrah, and house-of-sing#betharan, fenced cities: and folds for going-out#sheep. and the children of see-child#reuben between#built score-supposition#heshbon, and top-to-no#eleale., and towns#kirjatim, and at-him#nebo, and proprietary-residence#baal-meon, (their names being changed,) and stage#shibmah: and gave other names unto the cities which they between#build. and the children of recognize#machir the between#boy of sleep-forget#manasseh went to roller-until#gilead, and took it, and dispossessed the talker#amorite which was in it. and extracted#mose gave roller-until#gilead unto recognize#machir the between#boy of sleep-forget#manasseh; and he dwelt therein. and glow#jair the between#boy of sleep-forget#manasseh went and took the small towns thereof, and called them farm-of-glow#havotjair. and bark-abuse#nobah went and took elegy#kenat, and the villages thereof, and called it bark-abuse#nobah, after his own name. these are the journeys of the children of israel, which went forth out of the land of narrows-create#mizraim with their zabas under the hand of extracted#mose

and cabinet#aaron. and extracted#mose wrote their goings out according to their journeys by the directive of yeah-vowels: and these are their journeys according to their goings out. and they departed from born-by-ra#ramses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of unto-immersed#israel went out with an high hand in the sight of all the narrows-create#mizraimians. for the narrows-create#mizraimians buried all their firstborn, which yeah-vowels had smitten among them: upon their elohim also yeah-vowels executed lip-decision#crisiss. and the children of unto-immersed#israel removed from born-by-ra#ramses, and pitched in succoth. and they departed from succoth, and pitched in you#etam, which is in the edge of the mdbar. and they removed from you#etam, and turned again unto mouth-of-the-choice#pihihirot, which is before#turnings owner-of-cipher#baalzephon: and they pitched before#turnings tower#migdol. and they departed from before#turnings mouth-of-the-choice#pihihirot, and passed through the midst of the sea into the mdbar, and went three days' journey in the mdbar of you#etam, and pitched in marah. and they removed from marah, and came unto elim: and in bind#elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. and they removed from elim, and encamped by the red sea. and they removed from the red sea, and encamped in the mdbar of sin. and they took their journey out of the mdbar of sin, and encamped in knock#dophkah. and they departed from knock#dophkah, and encamped in knead#alush. and they removed from knead#alush, and encamped at upholstery#rephidim, where was no water for the with-mum#people to drink. and they departed from upholstery#rephidim, and pitched in the mdbar of bush#sinai. and they removed from the mdbar of bush#sinai, and pitched at graveyard-of-craving-kibrot#hatavah. and they departed from graveyard-of-craving-kibrot#hatavah, and encamped at gardens#hazerot. and they departed from gardens#hazerot, and pitched in harness#ritmah. and they departed from harness#ritmah, and pitched at pomegranate-breach#rimonparez. and they departed from pomegranate-breach#rimonparez, and pitched in white-build#libnah. and they removed from white-build#libnah, and pitched at her-eyelash#risah. and they journeyed from her-eyelash#risah, and pitched in her-congregation#kelelatah. and they went from her-congregation#kelelatah, and pitched in mount boost-bull#shapher. and they removed from mount boost-bull#shapher, and encamped in anxiety#haradah. and they removed from anxiety#haradah, and pitched in of-community#makheloth. and they removed from of-community#makheloth, and encamped at under#tatah. and they departed from under#tatah, and pitched at effort#tarah. and they removed from effort#tarah, and pitched in sweetening#mitchah. and they went from sweetening#mitchah, and pitched

in eight-rain#hashmonah. and they departed from eight-rain#hashmonah, and encamped at deliveries#moseroth. and they departed from deliveries#moseroth, and pitched in between-children-of-corner#benejaakan. and they removed from between-children-of-corner#benejaakan, and encamped at the#tickle. and they went from the#tickle, and pitched in her-fourth-month#jotbatah. and they removed from her-fourth-month#jotbatah, and encamped at pass-traverse#ebronah. and they departed from pass-traverse#ebronah, and encamped at wood-strong-man#eziongaber. and they removed from wood-strong-man#eziongaber, and pitched in the mdbar of briar#zin, which is kadesh. and they removed from kadesh, and pitched in mount hor, in the edge of the land of man-red#edom. and cabinet#aaron the darkener#server went up into mount#hor at the directive of yeah-vowels, and died there, in the fortieth year after the children of unto-immersed#israel were come out of the land of narrows-create#mizraim, in the first day of the fifth month. and cabinet#aaron was an hundred and twenty and three years old when he died in mount hor. and moloch#king bronze#arad the trader#canaanite, which dwelt in the dry#south in the land of trade#canaan, heard of the coming of the children of israel. and they departed from mount hor, and pitched in image-idol#zalmonah. and they departed from image-idol#zalmonah, and pitched in found#punon. and they departed from found#punon, and pitched in thick#oboth. and they departed from thick#oboth, and pitched in heaps-crossings#ijeabarim, in the border of from-father#moab. and they departed from islands#iim, and pitched in slander#dibongad. and they removed from slander#dibongad, and encamped in the-hidden-fig-cakes-almon#diblataim. and they removed from the-hidden-fig-cakes-almon#diblataim, and pitched in the mountains of crossings-over#abarim, before#turnings at-him#nebo. and they departed from the mountains of crossings-over#abarim, and pitched in the plains of from-father#moab by its-going-down#jordan near moon-smell#jericho. and they pitched by its-going-down#jordan, from desolate-house#betjesimot even unto abelshittim in the plains of from-father#moab. and yeah-vowels spake unto extracted#mose in the plains of from-father#moab by its-going-down#jordan near moon-smell#jericho, saying, speak unto the children of israel, and say unto them, when ye are passed over its-going-down#jordan into the land of trade#canaan; then ye will drive out all the inhabitants of the land from before#turnings you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: 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 falleth; according to the branches of your fathers ye will inherit. and if ye

will not drive out the inhabitants of the land from before#turnings 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 yeah-vowels spake unto extracted#mose, saying, direct the children of israel, and say unto them, when ye come into the land of trade#canaan; (this is the land that will fall unto you for an inheritance, even the land of trade#canaan with the coasts thereof:) then your dry#south quarter will be from the mdbar of briar#zin along by the coast of man-red#edom, and your dry#south border will be the outmost coast of the salt sea eastward: and your border will turn from the dry#south to the ascent of scorpions#akrabim, and pass on to briar#zin: and the going forth thereof will be from the dry#south to finished-desert-staggering#kadeshbarnea, and will go on to garden-maple-hazar#adar, and pass on to skeleton#azmon: and the border will fetch a compass from skeleton#azmon unto the river of narrows-create#mizraim, and the goings out of it will be at the sea. and as for the sea#western border, ye will even have the great sea for a border: this will be your sea#west border. and this will be your hide#north border: from the great sea ye will point out for you mount hor: from mount mount#hor ye will point out your border unto the entrance of gourd-vessel#hamath; and the goings forth of the border will be to flank#zedad: and the border will go on to sweet-smell#ziphron, and the goings out of it will be at garden-eye#hazarenan: this will be your hide#north border. and ye will point out your east border from garden-eye#hazarenan to moustache#shepham: and the coast will go down from moustache#shepham to fight#riblah, on the east side of eye-well#ain; and the border will descend, and will reach unto the side of the sea of like-candle#kineret eastward: and the border will go down to its-going-down#jordan, and the goings out of it will be at the salt sea: this will be your land with the coasts thereof round about. and extracted#mose directed the children of israel, saying, this is the land which ye will inherit by lot, which yeah-vowels directed to give unto the nine branches, and to the half branch: for the branch of the children of see-child#reuben according to the daughter#bayt of their fathers, and the branch of the children of tell-luck#gad according to the daughter#bayt of their fathers, have received their inheritance; and half the branch of sleep-forget#manasseh have received their inheritance: the two branches and the half branch have received their inheritance on this side its-going-down#jordan near moon-smell#jericho eastward, toward the sunrising. and yeah-vowels spake unto extracted#mose, saying, these are the names of the men which will divide the land unto you: theory-stop#eleazar the priest, and secure#joshua the between#boy of fish#nun. and ye will take one prince of every branch, to divide the land by inheritance. and the names of the men are these: of the branch of know-hand#judah, dog-as-heart#caleb the between#boy of turn#jephuneh. and

of the branch of the children of hear-home#simeon, name-unto#shemuel the between#boy of with-my-glory#amihud. of the branch of between-boy-righthand#benjamin, my-theory-breast#elidad the between#boy of fool-basket#chislon. and the prince of the branch of the children of dan, skilled#buki the between#boy of my-roll#jogli. the prince of the children of add#joseph, for the branch of the children of sleep-forget#manasseh, grace-theory#haniei the between#boy of cash-in#ephod. and the prince of the branch of the children of gray-fruitful#ephraim, get-up-theory#kemuel the between#boy of lip#shipthan. and the prince of the branch of the children of garbage-fertile#zebulun, unto-bring#elizabeth the between#boy of bull#parnach. and the prince of the branch of the children of hire-wage#issachar, emit#paltiel the between#boy of goat-courage#azan. and the prince of the branch of the children of bliss-confirm#asher, ahihud the between#boy of my-completion#sheolmi. and the prince of the branch of the children of cunning-twist#naphtali, redemption-theory#pedahel the between#boy of with-my-glory#amihud. these are they whom yeah-vowels directed to divide the inheritance unto the children of unto-immersed#israel in the land of trade#canaan. and yeah-vowels spake unto extracted#mose in the plains of from-father#moab by its-going-down#jordan near moon-smell#jericho, saying, direct the children of israel, that they give unto the join#levites of the inheritance of their possession cities to dwell in; and ye will give also unto the join#levites plots#suburbs for the cities round about them. and the cities will they have to dwell in; and the plots#suburbs of them will be for their cattle, and for their goods, and for all their beasts. and the plots#suburbs of the cities, which ye will give unto the join#levites, will reach from the wall of the light#city and outward a thousand cubits round about. and ye will measure from without the light#city on the east side two thousand cubits, and on the dry#south side two thousand cubits, and on the sea#west side two thousand cubits, and on the hide#north side two thousand cubits; and the light#city will be in the midst: this will be to them the plots#suburbs of the cities. and among the cities which ye will give unto the join#levites there will be six cities for refuge, which ye will appoint for the manslayer, that he may flee thither: and to them ye will add forty and two cities. so all the cities which ye will give to the join#levites will be forty and eight cities: them will ye give with their plots#suburbs. and the cities which ye will give will be of the possession of the children of israel: from them that have many ye will give many; and from them that have few ye will give few: every one will give of his cities unto the join#levites according to his inheritance which he inheriteth. and yeah-vowels spake unto extracted#mose, saying, speak unto the children of israel, and say unto them, when ye be come over its-going-down#jordan into the land of trade#canaan; then ye will appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. and they will be

unto you cities for refuge from the avenger; that the manslayer die not, until he stand before#turnings the ever#witness in lip-decision#crisis. and of these cities which ye will give six cities will ye have for refuge. ye will give three cities on this side its-going-down#jordan, and three cities will ye give in the land of trade#canaan, which will be cities of refuge. these six cities will be a refuge, both for the children of 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 instrument 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 hand weapon 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. and if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity hit him with his hand, that he die: he that smote him will surely be put to death; for he is a murderer: the revenger of blood will slay the murderer, when he meeteth him. and if he thrust him suddenly without enmity, or have cast upon him any thing 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 father#enemy, neither sought his harm: then the ever#witness will lip#decide between the slayer and the revenger of blood according to these lip-decision#crisis: and the ever#witness will deliver the slayer out of the hand of the revenger of blood, and the ever#witness will restore him to the light#city of his refuge, whither he was fled: and he will abide in it unto the death of the high priest, which was impregnated#anointed with the dedicated name-sex#oil. and if the slayer will at any time come without the border of the light#city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the light#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 light#city of his refuge until the death of the high priest: and 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 lip-decision#crisis 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: and one witness will not testify against any person to cause him to die. moreover ye will take no satisfaction for the life of a murderer, which is name#fire of death: and he will be surely put to death. and ye will take no satisfaction for him that is fled to the light#city of his refuge, that he should come again to dwell in the land, until the death of the priest. so ye will not pollute the land wherein ye are: for blood it ceaseth the land: and the land cannot be brightend of the blood that is shed therein, and by the blood of him that shed it. cease not therefore the land



which ye will inhabit, wherein i dwell: for i yeah-vowels dwell among the children of israel. and the chief fathers of the families of the children of roller-until#gilead, the between#boy of recognize#machir, the between#boy of sleep-forget#manasseh, of the families of the between#boys of add#joseph, came near, and spake before#turnings extracted#mose, and before#turnings the leaders, the chief fathers of the children of israel: and they said, the yeah-vowels directed my base#lord to give the land for an inheritance by lot to the children of israel: and my base#lord was directed by yeah-vowels to give the inheritance of whip-sharp#zelophehad our brother unto his between#daughters. and if they be married to any of the between#boys of the other branches of the children of 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 the children of unto-immersed#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 extracted#mose directed the children of unto-immersed#israel according to the dbr of yeah-vowels, saying, the branch of the between#boys of add#joseph hath said well. this is the thing which yeah-vowels doth direct concerning the between#daughters of whip-sharp#zelophehad, saying, let them marry to whom they think best; only to the family of the branch of their father will they marry. so will not the inheritance of the children of unto-immersed#israel remove from branch to branch: for every one of the children of unto-immersed#israel will keep himself to the inheritance of the branch of his fathers. and every daughter, that possesseth an inheritance in any branch of the children of israel, will be woman unto one of the family of the branch of her father, that the children of unto-immersed#israel may enjoy every man the inheritance of his fathers. neither will the inheritance remove from one branch to another branch; and every one of the branches of the children of unto-immersed#israel will keep himself to his own inheritance. even as yeah-vowels directed extracted#mose, so did the between#daughters of whip-sharp#zelophehad: for illness#mahlah, want-placate-solve#tirzah, and partridge#hoglah, and queen#milcah, and rest#noah, the between#daughters of whip-sharp#zelophehad, were married unto their father's brothers' between#boys: and they were married into the families of the between#boys of sleep-forget#manasseh the between#boy of add#joseph, and their inheritance remained in the branch of the family of their father. these are the directives and the lip-decision#crisiss, which yeah-vowels directed by the hand of extracted#mose unto the children of unto-immersed#israel in the plains of from-father#moab by its-going-down#jordan near moon-smell#jericho.

these be the dbrs which extracted#mose spake

unto all unto-immersed#israel on this side its-going-down#jordan in the mdbar, in the plain over against the red sea, between magnificence#paran, and bland#tophel, and white#laban, and gardens#hazerot, and enough-gold#dizahab. (there are eleven days' journey from sword#horeb by the way of mount hair-style#seir unto finished-desert-staggering#kadeshbarnea.) and it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that extracted#mose spake unto the children of israel, according unto all that yeah-vowels had given him in directive unto them; after he had slain curly#sihon the moloch#king of the talker#amorites, which dwelt in score-supposition#heshbon, and mock#og the moloch#king of bashan, which dwelt at you-gave-fire#astarot in live-prohibit#edrei: on this side its-going-down#jordan, in the land of from-father#moab, began extracted#mose to declare this torah, saying, the yeah-vowels our unto-these-theory spake unto us in sword#horeb, saying, ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the talker#amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the dry#south, and by the sea side, to the land of the trader#canaanites, and unto build#white#lebanon, unto the great river, the river cow-euphrates#parat. behold, i have set the land before#turnings you: go in and possess the land which yeah-vowels sware unto your fathers, their-organ-dick#abraham, laughter#isaac, and back-street-boy#jacob, 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: the yeah-vowels your unto-these-theory hath multiplied you, and, behold, ye are this day as the stars of namespaces for multitude. (the yeah-vowels unto-these-theory of your fathers make you a thousand times so many more as ye are, and knee-fluffy#bless 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 spoken is good for us to do. so i took the chief of your branches, wise men, and known, and made them heads over you, immersed#captains over thousands, and immersed#captains over hundreds, and immersed#captains over fifties, and immersed#captains over tens, and officers among your branches. and i charged your lip#decides at that time, saying, hear the causes between your brethren, and lip#decide rightly between every man and his brother, and the stranger that is with him. ye will not respect persons in lip-decision#crisis; and ye will hear the small as well as the great; ye will not be afraid of the face#turnings of man; for the lip-decision#crisis is unto-these-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 things which ye should do. and when we departed from sword#horeb, we went through all that great and terrible mdbar, which ye saw by the way of the

mountain of the talker#amorites, as yeah-vowels our unto-these-theory directed us; and we came to finished-desert-staggering#kadeshbarnea. and i said unto you, ye are come unto the mountain of the talker#amorites, which yeah-vowels our unto-these-theory doth give unto us. behold, yeah-vowels thy unto-these-theory hath set the land before#turnings thee: go up and possess it, as yeah-vowels unto-these-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#turnings us, and they will search us out the land, and bring us dbr again by what way we must go up, and into what cities we will come. and the saying pleased me well: and i took twelve men of you, one of a branch: and they turned and went up into the mountain, and came unto the valley of fire-all#eshcol, 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 dbr again, and said, it is a good land which yeah-vowels our unto-these-theory doth give us. notwithstanding ye would not go up, and rebelled against the directive of yeah-vowels your unto-these-theory: and ye murmured in your tents, and said, because yeah-vowels hated us, he hath brought us forth out of the land of narrow-create#mizraim, to deliver us into the hand of the talker#amorites, to destroy us. whither will we go up? our brethren have discouraged our heart, saying, the with-mum#people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the between#boys of the giants#anakim there. then i said unto you, dread not, neither be afraid of them. the yeah-vowels your unto-these-theory which goeth before#turnings you, he will fight for you, according to all that he did for you in narrow-create#mizraim before#turnings your eyes; and in the mdbar, where thou hast seen how that yeah-vowels thy unto-these-theory bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. yet in this thing ye did not be coached by yeah-vowels your unto-these-theory, who went in the way before#turnings 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 yeah-vowels heard the voice of your dbars, and was wroth, and sware, saying, surely there will not one of these men of this toilsome#bad generation see that good land, which i sware to give unto your fathers. save dog-as-heart#caleb the between#boy of turn#jephuneh; he will see it, and to him will i give the land that he hath trodden upon, and to his children, because he hath wholly followed yeah-vowels. also yeah-vowels was angry with me for your sakes, saying, thou also will not go in thither. and secure#joshua the between#boy of fish#nun, which standeth before#turnings thee, he will go in thither: encourage him: for he will cause unto-immersed#israel to inherit it. moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they will go in thither, and unto them will i give it, and

they will possess it. and as for you, turn you, and take your journey into the mdbar by the way of the red sea. then ye answered and said unto me, we have missed against yeah-vowels, we will go up and fight, according to all that yeah-vowels our unto-these-theory directed us. and when ye had girded on every man his weapons of war, ye were ready to go up into the hill. and yeah-vowels said unto me, say unto them. go not up, neither fight; for i am not among you; lest ye be smitten before#turnings your fathers#enemies. so i spake unto you; and ye would not hear, and rebelled against the directive of yeah-vowels, and went presumptuously up into the hill. and the talker#amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in hair-style#seir, even unto boycott#hormah. and ye returned and wept before#turnings yeah-vowels; and yeah-vowels would not hearken to your voice, nor give ear unto you. so ye abode in dedicated#kadesh many days, according unto the days that ye abode there. then we turned, and took our journey into the mdbar by the way of the red sea, as yeah-vowels spake unto me: and we compassed mount hair-style#seir many days. and yeah-vowels spake unto me, saying, ye have compassed this mountain long enough: turn you hide#northward. and direct thou the with-mum#people, saying, ye are to pass through the coast of your brethren the children of do#esau, which dwell in hair-style#seir; and they will be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for i will not give you of their land, no, not so much as a foot breadth; because i have given mount hair-style#seir unto do#esau for a possession. ye will buy meat of them for money, that ye may eat; and ye will also buy water of them for money, that ye may drink. for yeah-vowels thy unto-these-theory hath knee-fluffy#blessed thee in all the works of thy hand: he knoweth thy walking through this great mdbar: these forty years yeah-vowels thy unto-these-theory hath been with thee; thou hast lacked nothing. and when we passed by from our brethren the children of do#esau, which dwelt in hair-style#seir, through the way of the plain from deer-to#elath, and from wood-strong-man#eziongaber, we turned and passed by the way of the mdbar of from-father#moab. and yeah-vowels said unto me, distress not the from-father#moabites, neither contend with them in battle: for i will not give thee of their land for a possession; because i have given awake#ar unto the children of cover#lot for a possession. the emims dwell therein in times past, a with-mum#people great, and many, and tall, as the giants#anakim; which also were accounted let-to#weak#giants, as the giants#anakim; and the from-father#moabites called them emims. the my-hole#horims also dwell in hair-style#seir beforetime; and the children of do#esau succeeded them, when they had destroyed them from before#turnings them, and dwelt in their stead; as unto-immersed#israel did unto the land of his possession, which yeah-vowels gave unto them. now rise up, said i, and get you over the brook twig#zered. and we went over the

brook twig#zered. and the space in which we came from finished-desert-staggering#kadeshbarnea, until we were come over the brook twig#zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the zaba, as yeah-vowels sware unto them. for indeed the hand of yeah-vowels was against them, to destroy them from among the zaba, until they were consumed. so it came to pass, when all the men of war were consumed and dead from among the with-mum#people, that yeah-vowels spake unto me, saying, thou art to pass over through ar, the coast of from-father#moab, this day: and when thou comest nigh over against the children of with#ammon, distress them not, nor meddle with them: for i will not give thee of the land of the children of with#ammon any possession; because i have given it unto the children of cover#lot for a possession. (that also was accounted a land of let-to#weak#giants: let-to#weak#giants dwelt therein in old time; and the with#ammonites call them buzzers#zamzumim; a with-mum#people great, and many, and tall, as the giants#anakim; and yeah-vowels destroyed them before#turnings them; and they succeeded them, and dwelt in their stead: as he did to the children of do#esau, which dwelt in hair-style#seir, when he destroyed the my-hole#horims from before#turnings them; and they succeeded them, and dwelt in their stead even unto this day: and the awful#avims which dwelt in premises#hazerim, even unto goat-courage#azah, the buttons#caphtorims, which came forth out of button-solved#caphtor, destroyed them, and dwelt in their stead.) rise ye up, take your journey, and pass over the river pine#arnon: behold, i have given into thine hand curly#sihon the talker#amorite, moloch#king of score-supposition#heshbon, and his land: begin to possess it, and contend with him in battle. this day will i begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who will hear report of thee, and will tremble, and be in anguish because of thee. and i sent messengers out of the mbar of advancement-old-days#kedemoth unto curly#sihon moloch#king of score-supposition#heshbon with dbrs of peace, 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 will 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; (as the children of do#esau which dwell in hair-style#seir, and the from-father#moabites which dwell in ar, did unto me;) until i will pass over its-going-down#jordan into the land which yeah-vowels our unto-these-theory giveth us. and curly#sihon moloch#king of score-supposition#heshbon would not let us pass by him: for yeah-vowels thy unto-these-theory hardened his ruakh, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. and yeah-vowels said unto me, behold, i have begun to give curly#sihon and his land before#turnings thee: begin to possess, that thou mayest inherit his land. then curly#sihon came out against us, he and all his with-mum#people, to

fight at stress#jahaz. and yeah-vowels our unto-these-theory delivered him before#turnings us; and we smote him, and his between#boys, and all his with-mum#people. and we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every light#city, we left none to remain: only the in-them#animal we took for a prey unto ourselves, and the spoil of the cities which we took. from juniper-object#aroer, which is by the brink of the river of pine#arnon, and from the light#city that is by the river, even unto roller-until#gilead, there was not one light#city too strong for us: yeah-vowels our unto-these-theory delivered all unto us: only unto the land of the children of with#ammon thou camest not, nor unto any place of the river boxwood#jaboq, nor unto the cities in the mountains, nor unto whatsoever yeah-vowels our unto-these-theory forbade us. then we turned, and went up the way to bashan: and mock#og the moloch#king of at-tooth#bashan came out against us, he and all his with-mum#people, to battle at live-prohibit#edrei. and yeah-vowels said unto me, fear him not: for i will deliver him, and all his with-mum#people, and his land, into thy hand; and thou wilt do unto him as thou didst unto curly#sihon moloch#king of the talker#amorites, which dwelt at score-supposition#heshbon. so yeah-vowels our unto-these-theory delivered into our hands mock#og also, the moloch#king of bashan, and all his with-mum#people: and we smote him until none was left to him remaining. and we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of lump#argob, the kingdom of mock#og in bashan. all these cities were fenced with high walls, hair#gates, and bars; beside unwall towns a great many. and we utterly destroyed them, as we did unto curly#sihon moloch#king of score-supposition#heshbon, utterly destroying the men, women, and children, of every light#city. and all the cattle, and the spoil of the cities, we took for a prey to ourselves. and we took at that time out of the hand of the two kings of the talker#amorites the land that was on this side its-going-down#jordan, from the river of pine#arnon unto mount fishing-net#hermon; (which fishing-net#hermon the side-by-side#sidonians call armor-plate#sirion; and the talker#amorites call it tooth#meadow;) all the cities of the plain, and all roller-until#gilead, and all bashan, unto poor#salchah and live-prohibit#edrei, cities of the kingdom of mock#og in bashan. for only mock#og moloch#king of at-tooth#bashan remained of the remnant of let-to#weak#giants; behold his bedstead was a bedstead of iron; is it not in much#rabit of the children of with#ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. and this land, which we possessed at that time, from juniper-object#aroer, which is by the river pine#arnon, and half mount roller-until#gilead, and the cities thereof, gave i unto the see-child#reubenites and to the gadites. and the rest of roller-until#gilead, and all bashan, being the kingdom of mock#og, gave i

unto the half branch of sleep-forget#manasseh; all the region of lump#argob, with all bashan, which was called the land of let-to#weak#giants. glow#jair the between#boy of sleep-forget#manasseh took all the country of lump#argob unto the coasts of bridge#geshuri and maachathi; and called them after his own name, at-tooth-ranches-shine-bashan-havot#jair, unto this day. and i gave roller-until#gilead unto to recognize#machir. and unto the see-child#reubenites and unto the gadites i gave from roller-until#gilead even unto the river pine#arnon half the valley, and the border even unto the river boxwood#jaboq, which is the border of the children of with#ammon; the plain also, and its-going-down#jordan, and the coast thereof, from like-candle#kineret even unto the sea of the plain, even the salt sea, under fire-justice#peak eastward. and i directed you at that time, saying, the yeah-vowels your unto-these-theory hath given you this land to possess it: ye will pass over armed before#turnings your brethren the children of israel, all that are meet for the war. and your women, and your little ones, and your cattle, (for i know that ye have much cattle,) will abide in your cities which i have given you; until yeah-vowels have given rest unto your brethren, as well as unto you, and until they also possess the land which yeah-vowels your unto-these-theory hath given them beyond its-going-down#jordan: and then will ye return every man unto his possession, which i have given you. and i directed secure#joshua at that time, saying, thine eyes have seen all that yeah-vowels your unto-these-theory hath done unto these two kings: so will yeah-vowels do unto all the kingdoms whither thou passest. ye will not fear them: for yeah-vowels your unto-these-theory he will fight for you. and i besought yeah-vowels at that time, saying, o base#lord unto-these-theory, thou hast begun to show thy worker thy greatness, and thy mighty hand: for what unto-these-theory is there in namespaces or in earth, that can do according to thy works, and according to thy might? i pray thee, let me go over, and see the good land that is beyond its-going-down#jordan, that goodly mountain, and build#white#lebanon. and yeah-vowels was wroth with me for your sakes, and would not hear me: and yeah-vowels said unto me, let it suffice thee; speak no more unto me of this matter. get thee up into the top of summit#pisgah, and lift up thine eyes sea#westward, and hide#northward, and dry#southward, and eastward, and behold it with thine eyes: for thou wilt not go over this its-going-down#jordan. and charge secure#joshua, and encourage him, and strengthen him: for he will go over before#turnings this with-mum#people, and he will cause them to inherit the land which thou wilt see. so we abode in the valley over against house-gaping#betpeor. now therefore hearken, o israel, unto the statutes and unto the lip-decision#crisiss, which i teach you, for to do them, that ye may live, and go in and possess the land which yeah-vowels unto-these-theory of your fathers giveth you. ye will not add unto the dbr which i direct you, neither will ye diminish ought from it, that ye may keep the

directives of yeah-vowels your unto-these-theory which i direct you. your eyes have seen what yeah-vowels did because of own-wide-open#baalpeor: for all the men that followed own-wide-open#baalpeor, yeah-vowels thy unto-these-theory hath destroyed them from among you. and ye that did cleave unto yeah-vowels your unto-these-theory are alive every one of you this day. behold, i have taught you statutes and lip-decision#crisiss, even as yeah-vowels my unto-these-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#people. for what nation is there so great, who hath unto-these-theory so nigh unto them, as yeah-vowels our unto-these-theory is in all things that we call upon him for? and what nation is there so great, that hath statutes and lip-decision#crisiss so right as all this torah, which i set before#turnings you this day? only take heed to thyself, and keep thy being diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: and teach them thy between#boys, and thy between-boys' between#boys; specially the day that thou stoodest before#turnings yeah-vowels thy unto-these-theory in sword#horeb, when yeah-vowels said unto me, gather me the with-mum#people together, and i will make them hear my dbrs, that they may learn to fear me all the days that they will live upon the earth, and that they may teach their children. and ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. and yeah-vowels spake unto you out of the midst of the fire: ye heard the voice of the dbrs, and saw no similitude; only ye heard a voice. and he declared unto you his alignment, which he directed you to perform, even ten directives; and he wrote them upon two tables of stone. and yeah-vowels directed me at that time to teach you statutes and lip-decision#crisiss, 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 yeah-vowels spake unto you in sword#horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of rememberer or pierced, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the zaba of heaven, shouldest be driven to partake them, and work for them, which yeah-vowels thy unto-these-theory hath divided unto all nations under the whole heaven. and yeah-vowels hath taken you, and brought you forth out of the iron furnace, even out of narrows-create#mizraim, to be unto him a with-mum#people of inheritance, as ye are

this day. furthermore yeah-vowels was angry with me for your sakes, and sware that i should not go over its-going-down#jordan, and that i should not go in unto that good land, which yeah-vowels thy unto-these-theory giveth thee for an inheritance: and i must die in this land, i must not go over its-going-down#jordan: and ye will go over, and possess that good land. take heed unto yourselves, lest ye forget the alignment of yeah-vowels your unto-these-theory, which he made with you, and make you a graven image, or the likeness of any thing, which yeah-vowels thy unto-these-theory hath forbidden thee. for yeah-vowels thy unto-these-theory is a consuming fire, even a jealous unto-these-theory. when thou wilt beget children, and children's children, and ye will have remained long in the land, and will corrupt yourselves, and make a graven image, or the likeness of any thing, and will do toilsome#bad in the sight of yeah-vowels thy unto-these-theory, to provoke him to nose#anger: i call namespaces and earth to witness against you this day, that ye will soon utterly perish from off the land whereunto ye go over its-going-down#jordan to possess it; ye will not prolong your days upon it, and will utterly be destroyed. and yeah-vowels will scatter you among the nations, and ye will be left few in number among the nations, whither yeah-vowels will lead you. and there ye will work for elohim, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. and if from thence thou wilt seek yeah-vowels thy unto-these-theory, thou wilt find him, if thou seek him with all thy heart and with all thy being. when thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to yeah-vowels thy unto-these-theory, and will be obedient unto his voice; (for yeah-vowels thy unto-these-theory is a merciful unto-these-theory;) he will not forsake thee, neither destroy thee, nor forget the alignment of thy fathers which he sware unto them. for ask now of the days that are past, which were before#turnings thee, since the day that unto-these-theory created man upon the earth, 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#people hear the voice of unto-these-theory speaking out of the midst of the fire, as thou hast heard, and live? or hath unto-these-theory assayed to go and take him a nation from the midst 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 yeah-vowels your unto-these-theory did for you in narrows-create#mizraim before#turnings your eyes? unto thee it was showed, that thou mightest know that yeah-vowels he is unto-these-theory; there is none else beside him. out of namespaces he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his dbrs out of the midst of the fire. and because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty

power out of narrows-create#mizraim; to drive out nations from before#turnings 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 yeah-vowels he is unto-these-theory in namespaces above, and upon the earth 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 children after thee, and that thou mayest prolong thy days upon the earth, which yeah-vowels thy unto-these-theory giveth thee, for ever. then extracted#mose severed three cities on this side its-going-down#jordan toward the sunrise; that the slayer might flee thither, which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: namely, ore#bezer in the mdba, in the plain country, of the see-child#reubenites; and highs#ramoth in roller-until#gilead, of the gadites; and wave-reveal#golan in bashan, of the place-of-sleep#manassites. and this is the torah which extracted#mose set before#turnings the children of israel: these are the testimonies, and the statutes, and the lip-decision#crisiss, which extracted#mose spake unto the children of israel, after they came forth out of narrows-create#mizraim. on this side its-going-down#jordan, in the valley over against house-gaping#betpeor, in the land of curly#sihon moloch#king of the talker#amorites, who dwelt at score-supposition#heshbon, whom extracted#mose and the children of unto-immersed#israel smote, after they were come forth out of narrows-create#mizraim: and they possessed his land, and the land of mock#og moloch#king of bashan, two kings of the talker#amorites, which were on this side its-going-down#jordan toward the sunrise; from juniper-object#aroer, which is by the bank of the river pine#arnon, even unto mount zenith#sion, which is fishing-net#hermon, and all the plain on this side its-going-down#jordan eastward, even unto the sea of the plain, under the springs of summit#pisgah. and extracted#mose called all israel, and said unto them, hear, o israel, the statutes and lip-decision#crisiss which i speak in your ears this day, that ye may learn them, and keep, and do them. the yeah-vowels our unto-these-theory made a alignment with us in sword#horeb. the yeah-vowels made not this alignment with our fathers, and with us, even us, who are all of us here alive this day. the yeah-vowels talked with you face#turnings to face#turnings in the mount out of the midst of the fire, (i stood between yeah-vowels and you at that time, to show you the dbr of yeah-vowels: for ye were afraid by reason of the fire, and went not up into the mount;) saying, i am yeah-vowels thy unto-these-theory, which brought thee out of the land of narrows-create#mizraim, from the daughter#bayt of bondage. thou wilt have none other elohim before#turnings me. thou wilt not make thee any graven image, or any likeness of any thing that is in namespaces above, or that is in the earth beneath, or that is in the waters beneath the earth: thou wilt

not bow down thyself unto them, nor work for them: for i yeah-vowels thy unto-these-theory am a jealous unto-these-theory, visiting the torment of the fathers upon the children 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. thou will not take the name of yeah-vowels thy unto-these-theory in vain: for yeah-vowels will not hold him guiltless that taketh his name in vain. keep the seven#sabbath day to dedicate it, as yeah-vowels thy unto-these-theory hath directed thee. six days thou will labor, and do all thy work: and the seventh day is the seven#sabbath of yeah-vowels thy unto-these-theory: in it thou will not do any work, thou, nor thy son, nor thy daughter, nor thy worker, nor thy true-mum#maid, nor thine wall#ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy hair#gates; that thy worker and thy true-mum#maid may rest as well as thou. and remember that thou wast a worker in the land of narrows#create#mizraim, and that yeah-vowels thy unto-these-theory brought thee out thence through a mighty hand and by a stretched out arm: therefore yeah-vowels thy unto-these-theory directed thee to keep the seven#sabbath day. honor thy father and thy mother, as yeah-vowels thy unto-these-theory hath directed thee; that thy days may be prolonged, and that it may go well with thee, in the land which yeah-vowels thy unto-these-theory giveth thee. thou will not kill. neither will thou commit adultery. neither will thou steal. neither will thou bear false witness against thy neighbor. neither will thou desire thy neighbor's woman, neither will thou covet thy neighbor's house, his field, or his worker, or his true-mum#maid, his wall#ox, or his ass, or any thing that is thy neighbor's. these dbrs yeah-vowels spake 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 midst 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, yeah-vowels our unto-these-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 unto-these-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 yeah-vowels our unto-these-theory any more, then we will die. for who is there of all immersed#flesh, that hath heard the voice of the living unto-these-theory speaking out of the midst of the fire, as we have, and lived? go thou near, and hear all that yeah-vowels our unto-these-theory will say: and speak thou unto us all that yeah-vowels our unto-these-theory will speak unto thee; and we will hear it, and do it. and yeah-vowels heard the voice of your dbrs, when ye spake unto me; and yeah-vowels said unto me, i have heard the voice of the dbrs of this with-mum#people, which they have spoken unto thee:

they have well said all that they have spoken. 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 children for ever! go say to them, get you into your tents again. and as for thee, stand thou here by me, and i will speak unto thee all the directives, and the statutes, and the lip-decision#crisiss, which thou will teach them, that they may do them in the land which i give them to possess it. ye will observe#guard to do therefore as yeah-vowels your unto-these-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 yeah-vowels your unto-these-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 lip-decision#crisiss, which yeah-vowels your unto-these-theory directed to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear yeah-vowels thy unto-these-theory, to keep all his statutes and his directives, which i direct thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. hear therefore, o israel, and observe#guard to do it; that it may be well with thee, and that ye may increase mightily, as yeah-vowels unto-these-theory of thy fathers hath promised thee, in the land that floweth with milk and honey. hear, o israel: the yeah-vowels our unto-these-theory is one yeah-vowels: and thou will love yeah-vowels thy unto-these-theory with all thine heart, and with all thy being, and with all thy might. and these dbrs, which i direct thee this day, will be in thine heart: and thou will teach them diligently unto thy children, and will talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. and thou will bind them for a sign upon thine hand, and they will be as frontlets between thine eyes. and thou will write them upon the posts of thy house, and on thy hair#gates. and it will be, when yeah-vowels thy unto-these-theory will have brought thee into the land which he sware unto thy fathers, to their-organ-dick#abraham, to laughter#isaac, and to backstreet-boy#jacob, to give thee great and goodly cities, which thou between#buildst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantest not; when thou will have eaten and be full; then beware lest thou forget yeah-vowels, which brought thee forth out of the land of narrows#create#mizraim, from the daughter#bayt of bondage. thou will fear yeah-vowels thy unto-these-theory, and work for him, and will swear by his name. ye will not go after other elohim, of the elohim of the with-mum#people which are round about you; (for yeah-vowels thy unto-these-theory is a jealous unto-these-theory among you) lest the nose#anger of yeah-vowels thy unto-these-theory be kindled against thee, and destroy thee from off the face#turnings of the earth. ye will not tempt yeah-vowels your unto-these-

theory, as ye tempted him in essay#massah. ye will diligently keep the directives of yeah-vowels your unto-these-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 yeah-vowels: that it may be well with thee, and that thou mayest go in and possess the good land which yeah-vowels swear unto thy fathers. to cast out all thine fathers#enemies from before#turnings thee, as yeah-vowels hath spoken. and when thy between#boy asketh thee in time to come, saying, what mean the testimonies, and the statutes, and the lip-decision#crisiss, which yeah-vowels our unto-these-theory hath directed you? then thou wilt say unto thy son, we were pharaoh's workers in narrows-create#mizraim; and yeah-vowels brought us out of narrows-create#mizraim with a mighty hand: and yeah-vowels showed signs and wonders, great and sore, upon narrows-create#mizraim, upon pharaoh, and upon all his daughter#bayt, before#turnings 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 yeah-vowels directed us to do all these statutes, to fear yeah-vowels our unto-these-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 observe#guard to do all these directives before#turnings yeah-vowels our unto-these-theory, as he hath directed us. when yeah-vowels thy unto-these-theory will bring thee into the land whither thou goest to possess it, and hath cast out many nations before#turnings thee, the tusk#hittites, and the emotional#girgashites, and the talker#amorites, and the trader#canaanites, and the unvalled#perizzites, and the experience#hivites, and the trampler#jebusites, seven nations greater and mightier than thou; and when yeah-vowels thy unto-these-theory will deliver them before#turnings thee; thou wilt hit them, and utterly destroy them; thou wilt make no alignment with them, nor show mercy unto them: neither wilt thou make marriages with them; thy bayt#daughter thou wilt not give unto his son, nor his bayt#daughter wilt thou take unto thy son. for they will turn away thy between#boy from following me, that they may work for other elohim: so will the nose#anger of yeah-vowels be kindled against you, and destroy thee suddenly. and thus will ye deal with them; ye will destroy their kitchen#butchers, and break down their images, and cut down their prosperity-fortuna#asherahs, and burn their graven images with fire. for thou art an dedicated with-mum#people unto yeah-vowels thy unto-these-theory: yeah-vowels thy unto-these-theory hath chosen thee to be a special with-mum#people unto himself, above all with-mum#people that are upon the face#turnings of the earth. the yeah-vowels did not set his love upon you, nor choose you, because ye were more in number than any with-mum#people; for ye were the fewest of all with-mum#people: and because yeah-vowels loved you, and because he would keep the unto#oath which he had sworn unto your fathers, hath yeah-vowels brought you out with a mighty

hand, and redeemed you out of the daughter#bayt of workers, from the hand of big-house#pharaoh moloch#king of narrows-create#mizraim. know therefore that yeah-vowels thy unto-these-theory, he is unto-these-theory, the training#faithful unto-these-theory, which keepeth alignment and mercy with them that love him and keep his directives to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. thou wilt therefore keep the directives, and the statutes, and the lip-decision#crisiss, which i direct thee this day, to do them. wherefore it will come to pass, if ye hearken to these lip-decision#crisiss, and keep, and do them, that yeah-vowels thy unto-these-theory will keep unto thee the alignment and the mercy which he swore unto thy fathers: and he will love thee, and knee-fluffy#bless thee, and multiply thee: he will also knee-fluffy#bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine name-sex#oil, the increase of thy kind, and the flocks of thy going-out#sheep, in the land which he swore unto thy fathers to give thee. thou wilt be knee-fluffy#blessed above all with-mum#people: there will not be rememberer or pierced barren among you, or among your cattle. and yeah-vowels will take away from thee all sickness, and will put none of the toilsome#bad diseases of narrows-create#mizraim, which thou knowest, upon thee; and will lay them upon all them that hate thee. and thou wilt consume all the with-mum#people which yeah-vowels thy unto-these-theory will deliver thee; thine eye will have no pity upon them: neither wilt thou work for their elohim; for that will be a snare unto thee. if thou wilt say in thine heart, these nations are more than i; how can i dispossess them? thou wilt not be afraid of them: and will well remember what yeah-vowels thy unto-these-theory did unto pharaoh, and unto all 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 yeah-vowels thy unto-these-theory brought thee out: so will yeah-vowels thy unto-these-theory do unto all the with-mum#people of whom thou art afraid. moreover yeah-vowels thy unto-these-theory will send the wasp among them, until they that are left, and hide themselves from thee, be destroyed. thou wilt not be affrighted at them: for yeah-vowels thy unto-these-theory is among you, a mighty unto-these-theory and terrible. and yeah-vowels thy unto-these-theory will put out those nations before#turnings thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. and yeah-vowels thy unto-these-theory will deliver them unto thee, and will destroy them with a mighty destruction, until they be destroyed. and he will deliver their kings into thine hand, and thou wilt destroy their name from under heaven: there will no man be able to stand before#turnings thee, until thou have destroyed them. the graven images of their elohim will ye burn with fire: thou wilt not

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 yeah-vowels thy unto-these-theory. neither will thou bring an abomination into thine house, lest thou be a cursed thing like it: and thou wilt utterly detest it, and thou wilt utterly abhor it; for it is a cursed thing. all the directives which i direct thee this day will ye observe#guard to do, that ye may live, and multiply, and go in and possess the land which yeah-vowels sware unto your fathers. and thou will remember all the way which yeah-vowels thy unto-these-theory led thee these forty years in the mdbar, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his directives, or no. and he humbled thee, and suffered thee to hunger, and fed thee with whats-that#manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, and by every dbr that proceedeth out of the mouth of yeah-vowels doth man live. thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. thou will also consider in thine heart, that, as a man chasteneth his son, so yeah-vowels thy unto-these-theory chasteneth thee. therefore thou will keep the directives of yeah-vowels thy unto-these-theory, to walk in his ways, and to fear him. for yeah-vowels thy unto-these-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 gates#barley, and vines, and fig trees, and high#pomegranates; a land of name-sex#oil olive, and honey; a land wherein thou wilt eat bread without scarceness, thou wilt not 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-fluffy#bless yeah-vowels thy unto-these-theory for the good land which he hath given thee. beware that thou forget not yeah-vowels thy unto-these-theory, in not keeping his directives, and his lip-decision#crisiss, and his statutes, which i direct thee this day: lest when thou hast eaten and art full, and hast between#built 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 yeah-vowels thy unto-these-theory, which brought thee forth out of the land of narrows-create#mizraim, from the daughter#bayt of bondage; who led thee through that great and terrible mdbar, 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 mdbar with whats-that#manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. and thou will remember yeah-vowels thy unto-these-theory: for it is he that giveth thee power to get wealth, that he may establish his alignment which he sware unto thy fathers, as it is this day. and

it will be, if thou do at all forget yeah-vowels thy unto-these-theory, and walk after other elohim, and work for them, and partake them, i testify against you this day that ye will surely perish. as the nations which yeah-vowels destroyeth before#turnings your face, so will ye perish; because ye would not be obedient unto the voice of yeah-vowels your unto-these-theory. hear, o israel: thou art to pass over its-going-down#jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a with-mum#people great and tall, the children of the giants#anakim, whom thou knowest, and of whom thou hast heard say, who can stand before#turnings the children of giant#anak! understand therefore this day, that yeah-vowels thy unto-these-theory is he which goeth over before#turnings thee; as a consuming fire he will destroy them, and he will bring them down before#turnings thy face: so will thou drive them out, and destroy them quickly, as yeah-vowels hath said unto thee. speak not thou in thine heart, after that yeah-vowels thy unto-these-theory hath cast them out from before#turnings thee, saying, for my being right yeah-vowels hath brought me in to possess this land: and for the badness#rah of these nations yeah-vowels doth drive them out from before#turnings thee. not for thy being right, or for the uprightness of thine heart, dost thou go to possess their land: and for the badness#rah of these nations yeah-vowels thy unto-these-theory doth drive them out from before#turnings thee, and that he may perform the dbr which yeah-vowels sware unto thy fathers, their-organ-dick#abraham, laughter#isaac, and backstreet-boy#jacob. understand therefore, that yeah-vowels thy unto-these-theory giveth thee not this good land to possess it for thy being right; for thou art a stiffnecked with-mum#people. remember, and forget not, how thou provokedst yeah-vowels thy unto-these-theory to wrath in the mdbar: from the day that thou didst depart out of the land of narrows-create#mizraim, until ye came unto this place, ye have been embittered#rebellious against yeah-vowels. also in sword#horeb ye provoked yeah-vowels to wrath, so that yeah-vowels 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 alignment which yeah-vowels made with you, then i abode in the mount forty days and forty nights, i neither did eat bread nor drink water: and yeah-vowels delivered unto me two tables of father-child#stone written with the finger of unto-these-theory; and on them was written according to all the dbars, which yeah-vowels spake 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 yeah-vowels gave me the two tables of stone, even the tables of the alignment. and yeah-vowels said unto me, arise, get thee down quickly from hence; for thy with-mum#people which thou hast brought forth out of narrows-create#mizraim have corrupted themselves; they are quickly turned aside out of the way which i directed them; they have



made them a molten image. furthermore yeah-vowels spake unto me, saying, i have seen this with-mum#people, and, behold, it is a stiffnecked with-mum#people: let me alone, that i may destroy them, and blot out their name from under heaven: and i will make 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 alignment were in my two hands. and i looked, and, behold, ye had missed against yeah-vowels your unto-these-theory, and had made you a molten calf: ye had turned aside quickly out of the way which yeah-vowels had directed you. and i took the two tables, and cast them out of my two hands, and brake them before#turnings your eyes. and i fell down before#turnings yeah-vowels, 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 evilly in the sight of yeah-vowels, to provoke him to nose#anger. for i was afraid of the nose#anger and hot displeasure, wherewith yeah-vowels was wroth against you to destroy you. and yeah-vowels hearkened unto me at that time also. and yeah-vowels was very angry with cabinet#aaron to have destroyed him: and i prayed for cabinet#aaron also the same time. and i took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and i cast the dust thereof into the brook that descended out of the mount. and at conflagration#taberah, and at essay#massah, and at graveyard-of-craving-kibrot#hatavah, ye provoked yeah-vowels to wrath. likewise when yeah-vowels sent you from finished-desert-staggering#kadeshbarnea, saying, go up and possess the land which i have given you; then ye rebelled against the directive of yeah-vowels your unto-these-theory, and ye was coached by him not, nor hearkened to his voice. ye have been embittered#rebellious against yeah-vowels from the day that i knew you. thus i fell down before#turnings yeah-vowels forty days and forty nights, as i fell down at the first; because yeah-vowels had said he would destroy you. i prayed therefore unto yeah-vowels, and said, o base#lord unto-these-theory, destroy not thy with-mum#people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of narrows-create#mizraim with a mighty hand. remember thy workers, their-organ-dick#abraham, laughter#isaac, and backstreet-boy#jacob; look not unto the hard#stubbornness of this with-mum#people, nor to their badness#rah, nor to their sin: lest the land whence thou broughtest us out say, because yeah-vowels 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 mdbar. yet they are thy with-mum#people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm. at that time yeah-vowels said unto me, hew thee two tables of father-child#stone like unto the first, and come up unto me into the mount, and make thee an cabinet

of wood. and i will write on the tables the dbrs that were in the first tables which thou brakest, and thou will put them in the cabinet. and i made an cabinet of sailing#shitim wood, and hewed two tables of father-child#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 directives, which yeah-vowels spake unto you in the mount out of the midst of the fire in the day of the assembly: and yeah-vowels gave them unto me. and i turned myself and came down from the mount, and put the tables in the cabinet which i had made; and there they be, as yeah-vowels directed me. and the children of unto-immersed#israel took their journey from wells#beeroth of the children of jaakan to mosera: there cabinet#aaron died, and there he was buried; and theory-stop#eleazar his between#boy was immersed in the priest's office in his stead. from thence they journeyed unto tickling#gudelohimah; and from tickling#gudelohimah to good-daughter#jotbat, a land of rivers of waters. at that time yeah-vowels separated the branch of levi, to bear the cabinet of the alignment of yeah-vowels, to stand before#turnings yeah-vowels to immerse unto him, and to knee-fluffy#bless in his name, unto this day. wherefore join#levi hath no part nor inheritance with his brethren; yeah-vowels is his inheritance, according as yeah-vowels thy unto-these-theory promised him. and i stayed in the mount, according to the first time, forty days and forty nights; and yeah-vowels hearkened unto me at that time also, and yeah-vowels would not destroy thee. and yeah-vowels said unto me, arise, take thy journey before#turnings the with-mum#people, that they may go in and possess the land, which i swear unto thy fathers to give unto them. and now, israel, what doth yeah-vowels thy unto-these-theory require of thee, and to fear yeah-vowels thy unto-these-theory, to walk in all his ways, and to love him, and to work for yeah-vowels thy unto-these-theory with all thy heart and with all thy being, to keep the directives of yeah-vowels, and his statutes, which i direct thee this day for thy good? behold, the namespaces and the namespaces of namespaces is yeah-vowels's thy unto-these-theory, the earth also, with all that therein is. only yeah-vowels had a delight in thy fathers to love them, and he chose their seed after them, even you above all with-mum#people, as it is this day. write#circumcise therefore the foreskin of your heart, and be no more stiffnecked. for yeah-vowels your unto-these-theory is unto-these-theory of elohim, and base#lord of base#lords, a great unto-these-theory, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the lip-decision#crisis of the fatherless and widow, and loveth the stranger, in giving him food and raiment. love ye therefore the stranger: for ye were strangers in the land of narrows-create#mizraim. thou wilt fear yeah-vowels thy unto-these-theory; him will thou work, and to him will thou cleave, and swear by his name. he is thy praise, and he is thy unto-these-theory, that hath done for thee these great and terrible things,

which thine eyes have seen. thy fathers went down into narrows-create#mizraim with threescore and ten persons; and now yeah-vowels thy unto-these-theory hath made thee as the stars of namespaces for multitude. therefore thou will love yeah-vowels thy unto-these-theory, and keep his charge, and his statutes, and his lip-decision#crissis, and his directives, alway. and know ye this day: for i speak not with your children which have not known, and which have not seen the chastisement of yeah-vowels your unto-these-theory, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of narrows-create#mizraim unto big-house#pharaoh the moloch#king of narrows-create#mizraim, and unto all his land; and what he did unto the army of narrows-create#mizraim, unto their horses, and to their chariots; how he made the water of the red sea to overflow them as they pursued after you, and how yeah-vowels hath destroyed them unto this day; and what he did unto you in the mdbar, until ye came into this place; and what he did unto their-faith#dathan and my-father-high#abiram, the between#boys of my-theory-dad#eliab, the between#boy of see-child#reuben: how the earth opened her mouth, and swallowed them up, and their daughter#bayts, and their tents, and all the substance that was in their possession, in the midst of all israel: and your eyes have seen all the great acts of yeah-vowels 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 land, which yeah-vowels sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. for the land, whither thou goest in to possess it, is not as the land of narrows-create#mizraim, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: and the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which yeah-vowels thy unto-these-theory careth for: the eyes of yeah-vowels thy unto-these-theory are always upon it, from the beginning of the year even unto the end 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 yeah-vowels your unto-these-theory, and to work for him with all your heart and with all your being, 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 name-sex#oil. and i will send grass in thy fields for thy cattle, 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 elohim, and partake them; and then yeah-vowels's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which yeah-vowels giveth you. therefore will ye lay up these my dbars in your heart and in your being, and bind

them for a sign upon your hand, that they may be as frontlets between your eyes. and ye will teach them your children, 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 hair#gates: that your days may be multiplied, and the days of your children, in the land which yeah-vowels sware unto your fathers to give them, as the days of namespaces upon the earth. for if ye will diligently keep all these directives which i direct you, to do them, to love yeah-vowels your unto-these-theory, to walk in all his ways, and to cleave unto him; then will yeah-vowels drive out all these nations from before#turnings you, and ye will possess greater nations and mightier than yourselves. every place whereon the soles of your feet will tread will be yours: from the mdbar and build#white#lebanon, from the river, the river cow-euphrates#parat, even unto the uttermost sea will your coast be. there will no man be able to stand before#turnings you: for yeah-vowels your unto-these-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#turnings you this day a knee-fluffy#blessing and a curse; a knee-fluffy#blessing, if ye obey the directives of yeah-vowels your unto-these-theory, which i direct you this day: and a curse, if ye will not obey the directives of yeah-vowels your unto-these-theory, and turn aside out of the way which i direct you this day, to go after other elohim, which ye have not known. and it will come to pass, when yeah-vowels thy unto-these-theory hath brought thee in unto the land whither thou goest to possess it, that thou will put the knee-fluffy#blessing upon mount grasses#gerizim, and the curse upon mount mourning#ebal. are they not on the other side its-going-down#jordan, by the way where the sun goeth down, in the land of the trader#canaanites, which dwell in the champaign over against roll#gilgal, beside the plains of teacher#moreh? for ye will pass over its-going-down#jordan to go in to possess the land which yeah-vowels your unto-these-theory giveth you, and ye will possess it, and dwell therein. and ye will observe#gard to do all the statutes and lip-decision#crissis which i set before#turnings you this day. these are the statutes and lip-decision#crissis, which ye will observe#gard to do in the land, which yeah-vowels unto-these-theory of thy fathers giveth thee to possess it, all the days that ye live upon the earth. ye will utterly destroy all the places, wherein the nations which ye will possess workd their elohim, upon the high mountains, and upon the hills, and under every green tree: and ye will overthrow their kitchen#butchers, and break their stand#columns, and burn their prosperity-fortuna#asherahs with fire; and ye will hew down the graven images of their elohim, and destroy the names of them out of that place. ye will not do so unto yeah-vowels your unto-these-theory. and unto the place-stand#up which yeah-vowels your unto-these-theory will choose out of all your branches to

put his name there, even unto his habitation will ye seek, and thither thou will come: and thither ye will bring your burnt qrbs, and your butchers, and your tithes, and raise qrbs of your hand, and your vows, and your freewill qrbs, and the firstlings of your herds and of your flocks: and there ye will eat before#turnings yeah-vowels your unto-these-theory, and ye will rejoice in all that ye put your hand unto, ye and your daughter#bays, wherein yeah-vowels thy unto-these-theory hath knee-fluffy#blessed 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 yeah-vowels your unto-these-theory giveth you. and when ye go over its-going-down#jordan, and dwell in the land which yeah-vowels your unto-these-theory giveth you to inherit, and when he giveth you rest from all your fathers#enemies round about, so that ye dwell in safety; then there will be a place which yeah-vowels your unto-these-theory will choose to cause his name to dwell there; thither will ye bring all that i direct you; your burnt qrbs, and your butchers, your tithes, and the raise qrb of your hand, and all your choice vows which ye vow unto yeah-vowels: and ye will rejoice before#turnings yeah-vowels your unto-these-theory, ye, and your between#boys, and your between#daughters, and your workers, and your mothers#maid, and the join#levite that is within your hair#gates; forasmuch as he hath no part nor inheritance with you. take heed to thyself that thou qrb not thy burnt qrbs in every place that thou seest: and in the place-stand#up which yeah-vowels will choose in one of thy branches, there thou will qrb thy burnt qrbs, and there thou will do all that i direct thee. notwithstanding thou mayest kill and eat immersed#flesh in all thy hair#gates, whatsoever thy being lusteth after, according to the knee-fluffy#blessing of yeah-vowels thy unto-these-theory which he hath given thee: the stained and the bright may eat thereof, as of the swollen#gazelle, and as of the to#hart. only ye will not eat the blood; ye will pour it upon the earth as water. thou mayest not eat within thy hair#gates the tithe of thy corn, or of thy wine, or of thy name-sex#oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill qrbs, or raise qrb of thine hand: and thou must eat them before#turnings yeah-vowels thy unto-these-theory in the place-stand#up which yeah-vowels thy unto-these-theory will choose, thou, and thy son, and thy daughter, and thy worker, and thy true-mum#maid, and the join#levite that is within thy hair#gates: and thou will rejoice before#turnings yeah-vowels thy unto-these-theory in all that thou putttest thine hands unto. take heed to thyself that thou forsake not the join#levite as long as thou livest upon the earth. when yeah-vowels thy unto-these-theory will enlarge thy border, as he hath promised thee, and thou will say, i will eat immersed#flesh, because thy being longeth to eat immersed#flesh; thou mayest eat immersed#flesh, whatsoever thy being lusteth after. if the place-stand#up which yeah-vowels thy

unto-these-theory hath chosen to put his name there be too far from thee, then thou will kill of thy visit#cattle and of thy flock, which yeah-vowels hath given thee, as i have directed thee, and thou will eat in thy hair#gates whatsoever thy being lusteth after. even as the swollen#gazelle and the to#hart is eaten, so thou will eat them: the stained and the bright 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 immersed#flesh. thou will not eat it; thou will pour it upon the earth as water. thou will not eat it; that it may go well with thee, and with thy children after thee, when thou will do that which is right in the sight of yeah-vowels. only thy dedicated things which thou hast, and thy vows, thou will take, and go unto the place-stand#up which yeah-vowels will choose: and thou will qrb thy burnt qrbs, the immersed#flesh and the blood, upon the kitchen#butcher of yeah-vowels thy unto-these-theory: and the blood of thy butchers will be poured out upon the kitchen#butcher of yeah-vowels thy unto-these-theory, and thou will eat the immersed#flesh. observe#guard and hear all these dbrs which i direct thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of yeah-vowels thy unto-these-theory. when yeah-vowels thy unto-these-theory will cut off the nations from before#turnings 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#turnings thee; and that thou inquire not after their elohim, saying, how did these nations work for their elohim? even so will i do likewise. thou will not do so unto yeah-vowels thy unto-these-theory: for every abomination to yeah-vowels, which he hateth, have they done unto their elohim; for even their between#boys and their between#daughters they have burnt in the fire to their elohim. what thing soever i direct you, observe#guard to do it: thou will not add thereto, nor diminish from it. if there arise among 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 spake unto thee, saying, let us go after other elohim, which thou hast not known, and let us work for them; thou will not hearken unto the dbrs of that bringer, or that dreamer of dreams: for yeah-vowels your unto-these-theory proveth you, to know whether ye love yeah-vowels your unto-these-theory with all your heart and with all your being. ye will walk after yeah-vowels your unto-these-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 spoken to turn you away from yeah-vowels your unto-these-theory, which brought you out of the land of narrows-create#mizraim, and redeemed you out of the daughter#bay of bondage, to thrust thee out of the way which yeah-vowels thy unto-these-theory directed thee to walk in. so will thou put

the toilsome#bad away from the midst of thee. if thy brother, the between#boy of thy mother, or thy son, or thy daughter, or the woman of thy bosom, or thy friend, which is as thine own being, entice thee secretly, saying, let us go and work for other elohim, which thou hast not known, thou, nor thy fathers; namely, of the elohim of the with-mum#people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou wilt not consent unto him, nor hearken unto him; neither will thine eye pity him, neither will thou spare, neither will thou conceal him: and thou wilt surely kill him; thine hand will be first upon him to put him to death, and afterwards the hand of all the with-mum#people. and thou wilt father-child#stone him with stones, that he die; because he hath sought to thrust thee away from yeah-vowels thy unto-these-theory, which brought thee out of the land of narrow-create#mizraim, from the daughter#bayt of bondage. and all unto-immersed#israel will hear, and fear, and will do no more any such badness#rah as this is among you. if thou wilt hear say in one of thy cities, which yeah-vowels thy unto-these-theory hath given thee to dwell there, saying, certain men, the children of in-good-time-wear-out#belial, are gone out from among you, and have withdrawn the inhabitants of their light#city, saying, let us go and work for other elohim, which ye have not known; then wilt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou wilt surely hit the inhabitants of that light#city with the edge of the sword, destroying it utterly, and all that is therein, and the in-them#animal thereof, with the edge of the sword. and thou wilt gather all the spoil of it into the midst of the street thereof, and wilt burn with fire the light#city, and all the spoil thereof every whit, for yeah-vowels thy unto-these-theory: and it will be an heap for ever; it will not be between#built again. and there wilt cleave nought of the cursed thing to thine hand: that yeah-vowels may turn from the fierceness of his nose#anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; when thou wilt hearken to the voice of yeah-vowels thy unto-these-theory, to keep all his directives which i direct thee this day, to do that which is right in the eyes of yeah-vowels thy unto-these-theory. ye are the children of yeah-vowels your unto-these-theory: ye will not cut yourselves, nor make any baldness between your eyes for the dead. for thou art an dedicated with-mum#people unto yeah-vowels thy unto-these-theory, and yeah-vowels hath chosen thee to be a peculiar with-mum#people unto himself, above all the nations that are upon the earth. thou wilt not eat any abominable thing. these are the beasts which ye will eat: the wall#ox, the going-out#sheep, and the intense#goat, the to#hart, and the swollen#gazelle, and the fallow deer, and the wild intense#goat, and the fertilize#pygarg, and the wild wall#ox, and the singer#chamois. and every beast that parteth the part#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 part#hoof; as the ripen#camel, and the hare-pine#house, and the turn#coney: for they chew the cud, and divide not the part#hoof; therefore they are stained unto you. and the return#swine, because it divideth the part#hoof, yet cheweth not the cud, it is stained unto you: ye will not eat of their immersed#flesh, 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 bright birds ye will eat. and these are they of which ye will not eat: the drop#eagle, and the slize-spread#ossifrage, and the daring#ospray, and the view#gled, and the where#buzzard, and the enough#kite after his kind, and every evening#raven after his kind, and the daughter-of#dove, and the night go-out#hawk, and the sprocket#seagull, and the go-out#hawk after his kind, the little daughter-of#dove, and the great daughter-of#dove, and the swan, and the now#pelican, and the gier drop#eagle, and the send#cormorant, and the charity#stork, and the sift#heron after her kind, and the pushing#lapwing, and the bat. and every creeping thing that flieth is stained unto you: they will not be eaten. and of all bright fowls ye may eat. ye will not eat of anything that dieth of itself: thou wilt give it unto the stranger that is in thy hair#gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an dedicated with-mum#people unto yeah-vowels thy unto-these-theory. thou wilt not see the kid in his mother's milk. thou wilt truly tithe all the increase of thy seed, that the field bringeth forth year by year. and thou wilt eat before#turnings yeah-vowels thy unto-these-theory, in the place-stand#up which he will choose to place his name there, the tithe of thy corn, of thy wine, and of thine name-sex#oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear yeah-vowels thy unto-these-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 yeah-vowels thy unto-these-theory will choose to set his name there, when yeah-vowels thy unto-these-theory hath knee-fluffy#blessed thee: then wilt thou turn it into money, and bind up the money in thine hand, and will go unto the place-stand#up which yeah-vowels thy unto-these-theory will choose: and thou wilt bestow that money for whatsoever thy being lusteth after, for wall#oxen, or for going-out#sheep, or for wine, or for strong drink, or for whatsoever thy being desireth: and thou wilt eat there before#turnings yeah-vowels thy unto-these-theory, and thou wilt rejoice, thou, and thine daughter#bayt, and the join#levite that is within thy hair#gates; thou wilt not forsake him; for he hath no part nor inheritance with thee. at the end of three years thou wilt bring forth all the tithe of thine increase the same year, and wilt lay it up within thy hair#gates: and the join#levite, (because he hath no part nor inheritance with thee,) and the stranger, and

the fatherless, and the widow, which are within thy hair#gates, will come, and will eat and be satisfied; that yeah-vowels thy unto-these-theory may knee-fluffy#bless thee in all the work of thine hand which thou doest. at the end of every seven years thou will make 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 yeah-vowels's release. of a foreigner thou mayest exact it again: and that which is thine with thy brother thine hand will release; save when there will be no poor among you; for yeah-vowels will greatly knee-fluffy#bless thee in the land which yeah-vowels thy unto-these-theory giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of yeah-vowels thy unto-these-theory, to observe#guard to do all these directives which i direct thee this day. for yeah-vowels thy unto-these-theory knee-fluffy#blesseth thee, as he promised thee: and thou will lend unto many nations, and thou will not borrow; and thou will king over many nations, and they will not king over thee. if there be among you a poor man of one of thy brethren within any of thy hair#gates in thy land which yeah-vowels thy unto-these-theory giveth thee, thou will not harden thine heart, nor shut thine hand from thy poor brother: and 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 evil heart, saying, the seventh year, the year of release, is at hand; and thine eye be toilsome#bad against thy poor brother, and thou givest him nought; and he cry unto yeah-vowels 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 yeah-vowels thy unto-these-theory will knee-fluffy#bless thee in all thy works, and in all that thou puttest thine hand unto. for the poor will never cease out of the land: therefore i direct thee, saying, thou will open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. and if thy brother, an cross-over#hebrew man, or an cross-over#hebrew woman, be sold unto thee, and work for thee six years; then in the seventh year thou will let him go free from thee. and when thou sendest him out free from thee, thou will not 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 yeah-vowels thy unto-these-theory hath knee-fluffy#blessed thee thou will give unto him. and thou will remember that thou wast a worker in the land of narrows-create#mizraim, and yeah-vowels thy unto-these-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 for ever. 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 yeah-vowels thy unto-these-theory will knee-fluffy#bless thee in all that thou doest. all the firstling rememberers that come of thy visit#cattle and of thy flock thou will dedicate unto yeah-vowels thy unto-these-theory: thou will do no work with the firstling of thy bull, nor shear the firstling of thy going-out#sheep. thou will eat it before#turnings yeah-vowels thy unto-these-theory year by year in the place-stand#up which yeah-vowels will choose, thou and thy daughter#bayt. and if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou will not butcher it unto yeah-vowels thy unto-these-theory. thou will eat it within thy hair#gates: the stained and the bright person will eat it alike, as the swollen#gazelle, and as the to#hart. only thou will not eat the blood thereof; thou will pour it upon the ground as water. observe#guard the month of spring#abib, and keep the passover unto yeah-vowels thy unto-these-theory: for in the month of spring#abib yeah-vowels thy unto-these-theory brought thee forth out of narrows-create#mizraim by night. thou will therefore butcher the passover unto yeah-vowels thy unto-these-theory, of the flock and the herd, in the place-stand#up which yeah-vowels will choose to place his name there. thou will eat no leavened bread with it; seven days will thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of narrows-create#mizraim in haste: that thou mayest remember the day when thou camest forth out of the land of narrows-create#mizraim all the days of thy life. and there will be no leavened bread seen with thee in all thy coast seven days; neither will there any thing of the immersed#flesh, which thou butcherdst the first day at even, remain all night until the morning. thou mayest not butcher the passover within any of thy hair#gates, which yeah-vowels thy unto-these-theory giveth thee: and at the place-stand#up which yeah-vowels thy unto-these-theory will choose to place his name in, there thou will butcher the passover at even, at the going down of the sun, at the season that thou camest forth out of narrows-create#mizraim. and thou will roast and eat it in the place-stand#up which yeah-vowels thy unto-these-theory will choose: and thou will turn in the morning, and go unto thy tents. six days thou will eat unleavened bread: and on the seventh day will be a solemn assembly to yeah-vowels thy unto-these-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 yeah-vowels thy unto-these-theory with a tribute of a freewill qrb of thine hand, which thou will give unto yeah-vowels thy unto-these-theory, according as yeah-vowels thy unto-these-theory hath knee-fluffy#blessed thee: and thou will rejoice before#turnings yeah-vowels thy unto-these-theory, thou, and thy son, and thy daughter, and thy worker, and thy true-mum#maid, and the join#levite that is within thy hair#gates, and the stranger, and the fatherless, and the widow, that

are among you, in the place-stand#up which yeah-vowels thy unto-these-theory hath chosen to place his name there. and thou wilt remember that thou wast a worker in narrow-create#mizraim: and thou wilt observe#guard and do these statutes. thou wilt observe#guard the feast of dwellings seven days, after that thou hast added in thy swimming#corn and thy wine: and thou wilt rejoice in thy feast, thou, and thy son, and thy daughter, and thy worker, and thy true-mum#maid, and the join#levite, the stranger, and the fatherless, and the widow, that are within thy hair#gates. seven days will thou keep a solemn feast unto yeah-vowels thy unto-these-theory in the place-stand#up which yeah-vowels will choose: because yeah-vowels thy unto-these-theory will knee-fluffy#bless thee in all thine increase, and in all the works of thine hands, therefore thou wilt surely rejoice. three times in a year will all thy rememberers appear before#turnings yeah-vowels thy unto-these-theory in the place-stand#up which he will choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of dwellings: and they will not appear before#turnings yeah-vowels empty: every man will give as he is able, according to the knee-fluffy#blessing of yeah-vowels thy unto-these-theory which he hath given thee. lip#decides and officers will thou make thee in all thy hair#gates, which yeah-vowels thy unto-these-theory giveth thee, throughout thy branches: and they will lip#decide the with-mum#people with just lip-decision#crisis. thou wilt not wrest lip-decision#crisis; thou wilt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the dbrs of the right. that which is altogether just will thou follow, that thou mayest live, and inherit the land which yeah-vowels thy unto-these-theory giveth thee. thou wilt not plant thee a prosperity-fortuna#asherah of any trees near unto the kitchen#butcher of yeah-vowels thy unto-these-theory, which thou wilt make thee. neither wilt thou set thee up any image; which yeah-vowels thy unto-these-theory hateth. thou wilt not butcher unto yeah-vowels thy unto-these-theory any bull, or going-out#sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto yeah-vowels thy unto-these-theory. if there be found among you, within any of thy hair#gates which yeah-vowels thy unto-these-theory giveth thee, man or woman, that hath wrought badness#rah in the sight of yeah-vowels thy unto-these-theory, in transgressing his alignment, and hath gone and workd other elohim, and partook them, either the sun, or moon, or any of the zaba of heaven, 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 israel: then wilt thou bring forth that man or that woman, which have committed that evil thing, unto thy hair#gates, even that man or that woman, and will father-child#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; and 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#people. so thou wilt put the toilsome#bad away from among you. if there arise a matter too hard for thee in lip-decision#crisis, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy hair#gates: then wilt thou arise, and get thee up into the place-stand#up which yeah-vowels thy unto-these-theory will choose; and thou will come unto the darkener#server the join#levites, and unto the lip#decide that will be in those days, and inquire; and they will show thee the sentence of lip-decision#crisis: and thou wilt do according to the sentence, which they of that place which yeah-vowels will choose will show thee; and thou wilt observe#guard to do according to all that they inform thee: according to the sentence of the torah which they will teach thee, and according to the lip-decision#crisis which they will tell thee, thou wilt do: thou wilt not 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 there before#turnings yeah-vowels thy unto-these-theory, or unto the lip#decide, even that man will die: and thou wilt put away the toilsome#bad from israel. and all the with-mum#people will hear, and fear, and do no more presumptuously. when thou art come unto the land which yeah-vowels thy unto-these-theory giveth thee, and will possess it, and will dwell therein, and will say, i will set a moloch#king over me, like as all the nations that are about me; thou wilt in any wise set him moloch#king over thee, whom yeah-vowels thy unto-these-theory will choose: one from among thy brethren wilt thou set moloch#king over thee: thou mayest not set a stranger over thee, which is not thy brother. and he will not multiply horses to himself, nor cause the with-mum#people to return to narrow-create#mizraim, to the end that he should multiply horses: forasmuch as yeah-vowels 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 torah in a book out of that which is before#turnings the darkener#server the join#levites: and it will be with him, and he will read therein all the days of his life: that he may learn to fear yeah-vowels his unto-these-theory, to keep all the dbrs of this torah and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the directive, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of israel. the darkener#server the join#levites, and all the branch of levi, will have no part nor inheritance with israel: they will eat the qrbs of yeah-vowels made by fire, and his inheritance. therefore will they have no inheritance among their brethren: yeah-

vowels is their inheritance, as he hath said unto them. and this will be the priest's due from the with-mum#people, from them that butcher a butcher, whether it be wall#ox or going-out#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 name-sex#oil, and the first of the fleece of thy going-out#sheep, will thou give him. for yeah-vowels thy unto-these-theory hath chosen him out of all thy branches, to stand to immerse in the name of yeah-vowels, him and his between#boys for ever. and if a join#levite come from any of thy hair#gates out of all israel, where he sojourned, and come with all the desire of his mind unto the place-stand#up which yeah-vowels will choose; then he will immerse in the name of yeah-vowels his unto-these-theory, as all his brethren the join#levites do, which stand there before#turnings yeah-vowels. 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 yeah-vowels thy unto-these-theory giveth thee, thou wilt not learn to do after the abominations of those nations. there will not be found among you any one that maketh his between#boy or his bayt#daughter to pass through the fire, or that useth divination, or an observe#guardr of times, or an enchanter, or a spell#caster. or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. for all that do these things are an abomination unto yeah-vowels: and because of these abominations yeah-vowels thy unto-these-theory doth drive them out from before#turnings thee. thou wilt be perfect with yeah-vowels thy unto-these-theory. for these nations, which thou wilt possess, hearkened unto observe#guards of times, and unto diviners: and as for thee, yeah-vowels thy unto-these-theory hath not suffered thee so to do. the yeah-vowels thy unto-these-theory will raise up unto thee a bringer from the midst of thee, of thy brethren, like unto me; unto him ye will hearken; according to all that thou desiredst of yeah-vowels thy unto-these-theory in sword#horeb in the day of the assembly, saying, let me not hear again the voice of yeah-vowels my unto-these-theory, neither let me see this great fire any more, that i die not. and yeah-vowels said unto me, they have well spoken that which they have spoken. i will raise them up a bringer from among their brethren, like unto thee, and will put my dbrs 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 dbrs which he will speak in my name, i will require it of him. and the bringer, which will presume to speak a dbr in my name, which i have not directed him to speak, or that will speak in the name of other elohim, even that bringer will die. and if thou say in thine heart, how will we know the dbr which yeah-vowels hath not spoken? when a bringer speaketh in the name of yeah-vowels, if the thing follow not, nor come to pass, that is the thing which yeah-vowels hath not spoken, and the bringer hath spoken it presumptuously: thou wilt not be afraid of him.

when yeah-vowels thy unto-these-theory hath cut off the nations, whose land yeah-vowels thy unto-these-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 yeah-vowels thy unto-these-theory giveth thee to possess it. thou wilt prepare thee a way, and divide the coasts of thy land, which yeah-vowels thy unto-these-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 yeah-vowels thy unto-these-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 yeah-vowels thy unto-these-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 yeah-vowels thy unto-these-theory giveth thee for an inheritance, and so blood be upon thee. and 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 light#city will send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. thine eye will not pity him, and thou wilt put away the guilt of innocent blood from israel, that it may go well with thee. thou wilt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou wilt inherit in the land that yeah-vowels thy unto-these-theory giveth thee to possess it. one witness will not rise up against a man for any torment, or for any sin, in any miss that he sinneth: 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#turnings yeah-vowels, before#turnings the darkener#server and the lip#decides, which will be in those days; and the lip#decides will make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then wilt ye do unto him, as he had thought to have done unto his brother: so wilt thou put the toilsome#bad away from among you. and those which remain will hear, and fear, and will henceforth commit no more any such toilsome#bad among you. and thine eye will not pity; and life will go for life,

eye for eye, tooth for tooth, hand for hand, foot for foot. when thou goest out to battle against thine fathers#enemies, and seest horses, and chariots, and a with-mum#people more than thou, be not afraid of them: for yeah-vowels thy unto-these-theory is with thee, which brought thee up out of the land of 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#people, and will say unto them, hear, o israel, ye approach this day unto battle against your fathers#enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for yeah-vowels your unto-these-theory is he that goeth with you, to fight for you against your fathers#enemies, to save you. and the officers will speak unto the with-mum#people, saying, what man is there that hath between#built a new house, and hath not dedicated-finished it? let him go and return to his house, lest he die in the battle, and another man dedicate-finish 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#people, 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#people that they will make immersed#captains of the zabas to lead the with-mum#people. when thou comest nigh unto a light#city to fight against it, then proclaim peace unto it. and it will be, if it make thee answer of peace, and open unto thee, then it will be, that all the with-mum#people that is found therein will be tributaries unto thee, and they will work for thee. and if it will make no peace with thee, and will make war against thee, then thou wilt besiege it: and when yeah-vowels thy unto-these-theory hath delivered it into thine hands, thou wilt hit every rememberer thereof with the edge of the sword: and the women, and the little ones, and the cattle, and all that is in the light#city, even all the spoil thereof, wilt thou take unto thyself; and thou wilt eat the spoil of thine fathers#enemies, which yeah-vowels thy unto-these-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. and of the cities of these with-mum#people, which yeah-vowels thy unto-these-theory doth give thee for an inheritance, thou wilt save alive nothing that breatheth: and thou wilt utterly destroy them; namely, the tusk#hittites, and the talker#amorites, the trader#canaanites, and the unvalled#perizzites, the experience#hivites, and the trampler#jebusites; as yeah-vowels thy unto-these-theory hath directed thee: that they teach you not to do after all their abominations, which they have done unto their elohim; so should ye miss against yeah-vowels your unto-these-theory. when

thou wilt besiege a light#city a long time, in making war against it to take it, thou wilt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou wilt not 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 between#build bulwarks against the light#city that maketh war with thee, until it be subdued. if one be found slain in the land which yeah-vowels thy unto-these-theory giveth thee to possess it, lying in the field, and it be not known who hath slain him: then thy elders and thy lip#decides will come forth, and they will measure unto the cities which are round about him that is slain: and it will be, that the light#city which is next unto the slain man, even the elders of that light#city will take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that light#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 between#boys of join#levi will come near; for them yeah-vowels thy unto-these-theory hath chosen to immerse unto him, and to knee-fluffy#bless in the name of yeah-vowels; and by their dbr will every controversy and every stroke be tried: and all the elders of that light#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. be merciful, o yeah-vowels, unto thy with-mum#people israel, whom thou hast redeemed, and lay not innocent blood unto thy with-mum#people of israel's charge. and the blood will be released them. so wilt thou put away the guilt of innocent blood from among you, when thou wilt do that which is right in the sight of yeah-vowels. when thou goest forth to war against thine fathers#enemies, and yeah-vowels thy unto-these-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 wilt 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 wilt 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 wilt let her go whither she will; and thou wilt not sell her at all for money, thou wilt not 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 children, both the beloved and the hated; and if the firstborn between#boy be hers that was hated: then it will be, when he maketh his between#boys to inherit that which he hath, that he may not make the between#boy of the beloved firstborn before#turnings the between#boy of the hated, which is indeed the firstborn: and he



will acknowledge the between#boy of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. if a man have a hard#stubborn and embittered#rebellious son, 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 light#city, and unto the hair#gate of his place; and they will say unto the elders of his light#city, this our between#boy 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 light#city will father-child#stone him with stones, that he die: so will thou put toilsome#bad away from among you; and all unto-immersed#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, and thou will in any wise bury him that day; (for he that is hanged is accursed of unto-these-theory;) that thy land be not ceased, which yeah-vowels thy unto-these-theory giveth thee for an inheritance. thou will not see thy brother's wall#ox or his going-out#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. thou will not see thy brother's serious-strict#donkey or his wall#ox fall down by the way, and hide thyself from them: thou will surely help him to lift them up again. the woman will not wear that which pertaineth unto a man, neither will a man put on a woman's garment: for all that do so are abomination unto yeah-vowels thy unto-these-theory. if a bird's nest chance to be before#turnings 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, thou will not take the dam with the young: and thou will in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. when thou between#buildest a new house, then thou will make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. thou will not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be ceased. thou will not plow with an wall#ox and an serious-strict#donkey together. thou will not wear a garment of divers sorts, as of woolen and linen together. thou will make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. if any man take a woman, and go in unto her, and hate her, and give occasions of speech against

her, and bring up an toilsome#bad name 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 his damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the light#city in the hair#gate: and the damsel's father will say unto the elders, i gave my bayt#daughter unto this man to woman, and he hateth her; and, lo, he hath given occasions of speech against her, saying, i found not thy bayt#daughter a maid; and yet these are the tokens of my daughter's virginity. and they will spread the cloth before#turnings the elders of the light#city. and the elders of that light#city will take that man and chastise him; and they will amerce him in an hundred light#shekels of silver, and give them unto the father of the damsel, because he hath brought up an toilsome#bad name upon a virgin of israel: and she will be his woman; he may not put her away all his days. and 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 light#city will father-child#stone her with stones that she die: because she hath wrought folly in israel, to play the whore in her father's house: so will thou put toilsome#bad away from among 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 toilsome#bad from israel. if a damsel that is a virgin be betrothed unto an man, and a man find her in the light#city, and lie with her; then ye will bring them both out unto the hair#gate of that light#city, and ye will father-child#stone them with stones that they die; the damsel, because she cried not, being in the light#city; and the man, because he hath humbled his neighbor's woman: so thou will put away toilsome#bad from among you. and 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. and 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 save her. if a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her will give unto the damsel's father fifty light#shekels of silver, and she will be his woman; because he hath humbled her, he may not put her away all his days. a man will not take his father's woman, nor discover his father's skirt. he that is wounded in the stones, or hath his privy member cut off, will not enter into the ever#witness of yeah-vowels. a bastard will not enter into the ever#witness of yeah-vowels; even to his tenth generation will he not enter into the ever#witness of yeah-vowels. an with#ammonite or from-father#moabite will not enter into the ever#witness of yeah-vowels; even to their tenth generation will they not enter into the ever#witness of yeah-vowels for ever: because they

met you not with bread and with water in the way, when ye came forth out of narrow-creats#mizraim; and because they hired against thee swallow#baalam the between#boy of burn#beor of pethor of high-rivers#aramnaharim, to curse thee. nevertheless yeah-vowels thy unto-these-theory would not hearken unto swallow#baalam; and yeah-vowels thy unto-these-theory turned the curse into a knee-fluffy#blessing unto thee, because yeah-vowels thy unto-these-theory loved thee. thou wilt not seek their peace nor their prosperity all thy days for ever. thou wilt not crave#abhor an man-red#edomite; for he is thy brother: thou wilt not crave#abhor an narrow-creats#mizraimian; because thou wast a stranger in his land. the children that are begotten of them will enter into the ever#witness of yeah-vowels in their third generation. when the zaba goeth forth against thine fathers#enemies, then keep thee from every evil thing. if there be among you any man, that is not bright 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: and 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 wilt have a place also without the camp, whither thou wilt go forth abroad: and thou wilt have a paddle upon thy weapon; and it will be, when thou wilt ease thyself abroad, thou wilt dig therewith, and wilt turn back and cover that which cometh from thee: for yeah-vowels thy unto-these-theory walketh in the midst of thy camp, to deliver thee, and to give up thine fathers#enemies before#turnings thee; therefore wilt thy camp be dedicated: that he see no stained thing in thee, and turn away from thee. thou wilt not deliver unto his master the worker which is escaped from his master unto thee: he will dwell with thee, even among you, in that place which he will choose in one of thy hair#gates, where it liketh him best: thou wilt not oppress him. there will be no whore of the between#daughters of israel, nor a splint-blood#sodomite of the between#boys of israel. thou wilt not bring the hire of a whore, or the price of a dog, into the daughter#bayt of yeah-vowels thy unto-these-theory for any vow: for even both these are abomination unto yeah-vowels thy unto-these-theory. thou wilt not 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; and unto thy brother thou wilt not lend upon usury: that yeah-vowels thy unto-these-theory may knee-fluffy#bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. when thou wilt vow a vow unto yeah-vowels thy unto-these-theory, thou wilt not slack to pay it: for yeah-vowels thy unto-these-theory will surely require it of thee; and it would be miss in thee. and if thou wilt forbear to vow, it will be no miss in thee. that which is gone out of thy lips thou wilt keep and perform; even a freewill qrb, according as thou hast vowed unto yeah-vowels thy unto-these-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; and thou wilt not put any in thy tool. when thou comest into the standing swimming#corn of thy neighbor, then thou mayest pluck the ears with thine hand; and thou wilt not 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#turnings yeah-vowels: and thou wilt not cause the land to sin, which yeah-vowels thy unto-these-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: and 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 the children of israel, and maketh merchandise of him, or selleth him; then that thief will die; and thou wilt put toilsome#bad away from among you. take heed in the plague of narrow#waspishness, that thou observe#guard diligently, and do according to all that the darkener#server the join#levites will teach you: as i directed them, so ye will observe#guard to do. remember what yeah-vowels thy unto-these-theory did unto bitter-sweet#miriam by the way, after that ye were come forth out of narrow-creats#mizraim. when thou dost lend thy brother any thing, thou wilt not go into his daughter#bayt 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, thou wilt not 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-fluffy#bless thee: and it will be being right unto thee before#turnings yeah-vowels thy unto-these-theory. thou wilt not oppress an hired worker that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy hair#gates: at his day thou wilt give him his hire, neither will the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto yeah-vowels, and it be miss unto thee. the fathers will not be put to death for the children, neither will the children be put to death for the fathers: every man will be put to death for his own sin. thou wilt not pervert the lip-decision#crisis of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: and thou wilt remember that thou wast a worker in narrow-creats#mizraim, and yeah-vowels thy unto-these-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, thou wilt not go again to fetch it: it will be for the stranger, for the fatherless, and for the widow: that yeah-vowels thy unto-these-theory may knee-fluffy#bless thee in all the work of thine hands. when thou beatest thine olive tree, thou wilt not 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, thou wilt not glean it afterward: it will be for the stranger, for the fatherless, and for the widow. and thou wilt remember that thou wast a worker in the land of narrows-create#mizraim: therefore i direct thee to do this thing. if there be a controversy between men, and they come unto lip-decision#crisis, that the lip#decides may lip#decide them; then they will justify the right, and condemn the evil. and it will be, if the evil man be worthy to be beaten, that the lip#decide will cause him to lie down, and to be beaten before#turnings his face, according to his fault, 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. thou wilt not muzzle the wall#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 of his brother which is dead, that his name be not put out of israel. and if the man like not to take his brother's woman, then let his brother's woman go up to the hair#gate unto the elders, and say, my man's brother refuseth to raise up unto his brother a name in israel, he will not perform the duty of my man's brother. then the elders of his light#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, and spit in his face, and will answer and say, so will it be done unto that man that will not between#build up his brother's house. and his name will be called in israel, the daughter#bayt of him that hath his shoe loosed. when men strive together one with another, and the woman of the one draweth near for to deliver her man out of the hand of him that hits him, and putteth forth her hand, and taketh him by the secrets: then thou wilt cut off her hand, thine eye will not pity her. thou wilt not have in thy bag divers weights, a great and a small. thou wilt not have in thine daughter#bayt divers measures, a great and a small. and thou wilt have a perfect and just weight, a perfect and just measure will thou have: that thy days may be lengthened in the land which yeah-vowels thy unto-these-theory giveth thee. for all that do such things, and all that do unrighteously, are an abomination unto yeah-vowels thy unto-these-theory. remember what labour-king#amalek did unto thee by the way, when ye were come forth out of 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 unto-these-theory. therefore it will be, when yeah-vowels thy unto-these-theory hath given thee rest from all thine fathers#enemies round about, in the land which yeah-vowels thy unto-these-theory giveth thee for an inheritance to possess it, that thou wilt blot out the remembrance of labour-king#amalek from under heaven; thou wilt not forget it. and it will be, when thou art come in unto the land which yeah-vowels thy unto-these-theory giveth thee for an inheritance, and possessest it, and dwellest therein; that thou wilt take of the first of all the fruit of the earth, which thou wilt bring of thy land that yeah-vowels thy unto-these-theory giveth thee, and will put it in a basket, and will go unto the place-stand#up which yeah-vowels thy unto-these-theory will choose to place his name there. and thou wilt go unto the darkener#server that will be in those days, and say unto him, i profess this day unto yeah-vowels thy unto-these-theory, that i am come unto the country which yeah-vowels 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#turnings the kitchen#butcher of yeah-vowels thy unto-these-theory. and thou wilt speak and say before#turnings yeah-vowels thy unto-these-theory, a high#aram ready to perish was my father, and he went down into narrows-create#mizraim, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the narrows-create#mizraimians toilsome#bad entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto yeah-vowels unto-these-theory of our fathers, yeah-vowels heard our voice, and looked on our affliction, and our labor, and our oppression: and yeah-vowels brought us forth out of 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 land, which thou, o yeah-vowels, hast given me. and thou wilt set it before#turnings yeah-vowels thy unto-these-theory, and partake before#turnings yeah-vowels thy unto-these-theory: and thou wilt rejoice in every good thing which yeah-vowels thy unto-these-theory hath given unto thee, and unto thine house, thou, and the join#levite, and the stranger that is among you. when thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the join#levite, the stranger, the fatherless, and the widow, that they may eat within thy hair#gates, and be filled; then thou wilt say before#turnings yeah-vowels thy unto-these-theory, i have brought away the dedicated things out of mine house, and also have given them unto the join#levite, and unto the stranger, to the fatherless, and to the widow, according to all thy directives which thou hast directed me: i have not transgressed thy directives, neither have i forgotten

them. i have not eaten thereof in my mourning, neither have i taken away ought thereof for any stained use, nor given ought thereof for the dead: and i have hearkened to the voice of yeah-vowels my unto-these-theory, and have done according to all that thou hast directed me. look down from thy dedicated habitation, from heaven, and knee-fluffy#bless thy with-mum#people israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. this day yeah-vowels thy unto-these-theory hath directed thee to do these statutes and lip-decision#crisiss: thou wilt therefore keep and do them with all thine heart, and with all thy being. thou hast avouched yeah-vowels this day to be thy unto-these-theory, and to walk in his ways, and to keep his statutes, and his directives, and his lip-decision#crisiss, and to hearken unto his voice: and yeah-vowels hath avouched thee this day to be his peculiar with-mum#people, as he hath promised thee, and that thou shouldest keep all his directives; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an dedicated with-mum#people unto yeah-vowels thy unto-these-theory, as he hath spoken. and extracted#mose with the elders of unto-immersed#israel directed the with-mum#people, saying, keep all the directives which i direct you this day. and it will be on the day when ye will pass over its-going-down#jordan unto the land which yeah-vowels thy unto-these-theory giveth thee, that thou wilt set thee up great stones, and plaster them with plaster: and thou wilt write upon them all the dbrs of this torah, when thou art passed over, that thou mayest go in unto the land which yeah-vowels thy unto-these-theory giveth thee, a land that floweth with milk and honey; as yeah-vowels unto-these-theory of thy fathers hath promised thee. therefore it will be when ye be gone over its-going-down#jordan, that ye will set up these stones, which i direct you this day, in mount mourning#ebal, and thou wilt plaster them with plaster. and there wilt thou between#build an kitchen#butcher unto yeah-vowels thy unto-these-theory, an kitchen#butcher of stones: thou wilt not lift up any iron tool upon them. thou wilt between#build the kitchen#butcher of yeah-vowels thy unto-these-theory of whole stones: and thou wilt qrb burnt qrbs thereon unto yeah-vowels thy unto-these-theory: and thou wilt qrb peace qrbs, and will eat there, and rejoice before#turnings yeah-vowels thy unto-these-theory. and thou wilt write upon the stones all the dbrs of this torah very plainly. and extracted#mose and the darkener#server the join#levites spake unto all israel, saying, take heed, and hearken, o israel; this day thou art become the with-mum#people of yeah-vowels thy unto-these-theory. thou wilt therefore obey the voice of yeah-vowels thy unto-these-theory, and do his directives and his statutes, which i direct thee this day. and extracted#mose charged the with-mum#people the same day, saying, these will stand upon mount grasses#gerizim to knee-fluffy#bless the with-mum#people, when

ye are come over its-going-down#jordan; hear-home#simeon, and levi, and know-hand#judah, and hire-wage#issachar, and add#joseph, and between-boy-righthand#benjamin: and these will stand upon mount mourning#ebal to curse; see-child#reuben, gad, and bliss-confirm#asher, and garbage-fer-tile#zebulun, dan, and cunning-twist#naphtali. and the join#levites will speak, and say unto all the men of unto-immersed#israel with a loud voice, cursed be the man that maketh any graven or molten image, an abomination unto yeah-vowels, the work of the hands of the craftsman, and putteth it in a secret place. and all the with-mum#people will answer and say, amen. cursed be he that setteth light by his father or his mother. and all the with-mum#people will say, amen. cursed be he that removeth his neighbor's landmark. and all the with-mum#people will say, amen. cursed be he that maketh the blind to wander out of the way. and all the with-mum#people will say, amen. cursed be he that perverteth the lip-decision#crisis of the stranger, fatherless, and widow. and all the with-mum#people will say, amen. cursed be he that lieth with his father's woman; because he uncovereth his father's skirt. and all the with-mum#people will say, amen. cursed be he that lieth with any manner of beast. and all the with-mum#people will say, amen. cursed be he that lieth with his sister, the bayt#daughter of his father, or the bayt#daughter of his mother. and all the with-mum#people will say, amen. cursed be he that lieth with his mother in torah. and all the with-mum#people will say, amen. cursed be he that hits his neighbor secretly. and all the with-mum#people will say, amen. cursed be he that taketh reward to slay an innocent person. and all the with-mum#people will say, amen. cursed be he that confirmeth not all the dbrs of this torah to do them. and all the with-mum#people will say, amen. and it will come to pass, if thou wilt hearken diligently unto the voice of yeah-vowels thy unto-these-theory, to observe#guard and to do all his directives which i direct thee this day, that yeah-vowels thy unto-these-theory will set thee on high above all nations of the earth: and all these knee-fluffy#blessings will come on thee, and overtake thee, if thou wilt hearken unto the voice of yeah-vowels thy unto-these-theory. knee-fluffy#blessed wilt thou be in the light#city, and knee-fluffy#blessed wilt thou be in the field. knee-fluffy#blessed will be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy going-out#sheep. knee-fluffy#blessed will be thy basket and thy store. knee-fluffy#blessed wilt thou be when thou comest in, and knee-fluffy#blessed wilt thou be when thou goest out. the yeah-vowels will cause thine fathers#enemies that rise up against thee to be smitten before#turnings thy face: they will come out against thee one way, and flee before#turnings thee seven ways. the yeah-vowels will direct the knee-fluffy#blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he will knee-fluffy#bless thee in the land which yeah-vowels thy unto-these-theory giveth thee. the yeah-vowels

will establish thee an dedicated with-mum#people unto himself, as he hath sworn unto thee, if thou will keep the directives of yeah-vowels thy unto-these-theory, and walk in his ways. and all with-mum#people of the earth will see that thou art called by the name of yeah-vowels; and they will be afraid of thee. and yeah-vowels will make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which yeah-vowels swear unto thy fathers to give thee. the yeah-vowels will open unto thee his good treasure, the namespaces to give the rain unto thy land in his season, and to knee-fluffy#bless all the work of thine hand: and thou will lend unto many nations, and thou will not borrow. and yeah-vowels will make thee the head, and not the tail; and thou will be above only, and thou will not be beneath; if that thou hearken unto the directives of yeah-vowels thy unto-these-theory, which i direct thee this day, to observe#guard and to do them: and thou will not go aside from any of the dbrs which i direct thee this day, to the right hand, or to the left, to go after other elohim to work for them. and it will come to pass, if thou wilt not hearken unto the voice of yeah-vowels thy unto-these-theory, to observe#guard 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 light#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 going-out#sheep. cursed will thou be when thou comest in, and cursed will thou be when thou goest out. the yeah-vowels 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 badness#rah of thy doings, whereby thou hast forsaken me. the yeah-vowels will make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. the yeah-vowels 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 earth that is under thee will be iron. the yeah-vowels will make the rain of thy land powder and dust: from namespaces will it come down upon thee, until thou be destroyed. the yeah-vowels will cause thee to be smitten before#turnings thine fathers#enemies: thou will go out one way against them, and flee seven ways before#turnings them: and will be removed into all the kingdoms of the earth. and thy carcass will be meat unto all fowls of the air, and unto the beasts of the earth, and no man will fray them away. the yeah-vowels will hit thee with the botch of narrows-create#mizraim, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. the yeah-vowels will hit thee with madness, and blindness, and astonishment of heart: and thou will grope at noonday, as the blind

gropeth in darkness, and thou will not prosper in thy ways: and thou will be only oppressed and spoiled evermore, and no man will save thee. thou will betroth a woman, and another man will lie with her: thou will between#build an house, and thou will not dwell therein: thou will plant a vineyard, and will not gather the grapes thereof. thine wall#ox will be slain before#turnings thine eyes, and thou will not eat thereof: thine serious-strict#donkey will be violently taken away from before#turnings thy face, and will not be restored to thee: thy going-out#sheep will be given unto thine fathers#enemies, and thou will have none to rescue them. thy between#boys and thy between#daughters will be given unto another with-mum#people, 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 will be only oppressed and crushed away: so that thou will be mad for the sight of thine eyes which thou will see. the yeah-vowels will hit thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. the yeah-vowels will bring thee, and thy moloch#king which thou will set over thee, unto a nation which neither thou nor thy fathers have known; and there will thou work for other elohim, wood and stone. and thou will become an astonishment, a proverb, and a byword, among all nations whither yeah-vowels will lead thee. thou will carry much seed out into the field, and will gather and little in; for the locust will consume it. thou will plant vineyards, and dress them, and 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, and thou will not impregnate#anoint thyself with the name-sex#oil; for thine olive will cast his fruit. thou will beget between#boys and between#daughters, and thou will not 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 thou will not 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 yeah-vowels thy unto-these-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 for ever. because thou workdst not yeah-vowels thy unto-these-theory with joyfulness, and with gladness of heart, for the abundance of all things; therefore will thou work for thine fathers#enemies which yeah-vowels 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. the yeah-vowels will bring a nation against thee from far, from the end of the earth, as swift as the drop#eagle flieth; a nation whose tongue thou will not 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 cattle, and the fruit of thy land, until thou be destroyed: which also will not leave thee either corn, wine, or name-sex#oil, or the increase of thy kine, or flocks of thy going-out#sheep, until he have destroyed thee. and he will besiege thee in all thy hair#gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he will besiege thee in all thy hair#gates throughout all thy land, which yeah-vowels thy unto-these-theory hath given thee. and thou wilt eat the fruit of thine own body, the immersed#flesh of thy between#boys and of thy between#daughters, which yeah-vowels thy unto-these-theory hath given thee, in the siege, and in the straitness, wherewith thine fathers#enemies will distress thee: so that the man that is tender among you, and very delicate, his eye will be toilsome#bad toward his brother, and toward the woman of his bosom, and toward the remnant of his children which he will leave: so that he will not give to any of them of the immersed#flesh of his children whom he will eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine fathers#enemies will distress thee in all thy hair#gates. the tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye will be toilsome#bad toward the man of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she will bear: for she will eat them for want of all things secretly in the siege and straitness, wherewith thine father#enemy will distress thee in thy hair#gates. if thou wilt not observe#guard to do all the dbrs of this torah that are written in this book, that thou mayest fear this glorious and fearful name, the yeah-vowels thy unto-these-theory; then yeah-vowels will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. moreover he will bring upon thee all the diseases of 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 torah, them will yeah-vowels bring upon thee, until thou be destroyed. and ye will be left few in number, whereas ye were as the stars of namespaces for multitude; because thou wouldest not obey the voice of yeah-vowels thy unto-these-theory. and it will come to pass, that as yeah-vowels rejoiced over you to do you good, and to multiply you; so yeah-vowels will rejoice over you to destroy you, and to bring you to nought; and ye will be plucked from off the land whither thou goest to possess it. and yeah-vowels will scatter thee among all with-mum#people, from the one end of the earth even unto the other; and there thou wilt work for other elohim, 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 have rest: and yeah-vowels

will give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life will hang in doubt before#turnings thee; and thou wilt fear day and night, and will have none assurance of thy life: in the morning thou wilt say, would unto-these-theory it were even! and at even thou wilt say, would unto-these-theory it were morning! for the fear of thine heart wherewith thou wilt fear, and for the sight of thine eyes which thou wilt see. and yeah-vowels will bring thee into narrows-create#mizraim again with ships, by the way whereof i spake unto thee, thou wilt see it no more again: and there ye will be sold unto your fathers#enemies for workers and bondwomen, and no man will buy you. these are the dbrs of the alignment, which yeah-vowels directed extracted#mose to make with the children of unto-immersed#israel in the land of from-father#moab, beside the alignment which he made with them in sword#horeb. and extracted#mose called unto all israel, and said unto them, ye have seen all that yeah-vowels did before#turnings your eyes in the land of narrows-create#mizraim unto pharaoh, 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 yeah-vowels 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 mdbar: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that i am yeah-vowels your unto-these-theory. and when ye came unto this place, curly#sihon the moloch#king of score-supposition#heshbon, and mock#og the moloch#king of bashan, came out against us unto battle, and we smote them: and we took their land, and gave it for an inheritance unto the see-child#reubenites, and to the gadites, and to the half branch of sleep-forget#manasseh. keep therefore the dbrs of this alignment, and do them, that ye may prosper in all that ye do. ye stand this day all of you before#turnings yeah-vowels your unto-these-theory; your immersed#captains of your branches, your elders, and your officers, with all the men of israel, your little ones, your women, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into alignment with yeah-vowels thy unto-these-theory, and into his unto#oath, which yeah-vowels thy unto-these-theory maketh with thee this day: that he may establish thee to day for a with-mum#people unto himself, and that he may be unto thee a unto-these-theory, as he hath said unto thee, and as he hath sworn unto thy fathers, to their-organ-dick#abraham, to laughter#isaac, and to backstreet-boy#jacob. neither with you only do i make this alignment and this unto#oath; and with him that standeth here with us this day before#turnings yeah-vowels our unto-these-theory, and also with him that is not here with us this day: (for ye know how we have dwelt in the land of narrows-create#mizraim; 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 yeah-vowels our unto-these-theory, to go and work for the elohim 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 dbrs of this curse, that he knee-fluffy#bless himself in his heart, saying, i will have peace, though i walk in the imagination of mine heart, to add drunkenness to thirst: the yeah-vowels will not spare him, and then the nose#anger of yeah-vowels and his jealousy will smoke against that man, and all the curses that are written in this book will lie upon him, and yeah-vowels will blot out his name from under heaven. and yeah-vowels will separate him unto toilsome#bad out of all the branches of israel, according to all the curses of the alignment that are written in this book of the torah: so that the generation to come of your children 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 yeah-vowels hath laid upon it; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of splint-blood#sodom, and sheaves#gomorra, earth#admah, and swollen#zeboim, which yeah-vowels overthrew in his nose#anger, and in his wrath: even all nations will say, wherefore hath yeah-vowels done thus unto this land? what meaneth the heat of this great nose#anger? then men will say, because they have forsaken the alignment of yeah-vowels unto-these-theory of their fathers, which he made with them when he brought them forth out of the land of narrows-create#mizraim: for they went and workd other elohim, and partook them, elohim whom they knew not, and whom he had not given unto them: and the nose#anger of yeah-vowels was kindled against this land, to bring upon it all the curses that are written in this book: and yeah-vowels rooted them out of their land in nose#anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. the secret things belong unto yeah-vowels our unto-these-theory: and those things which are revealed belong unto us and to our children for ever, that we may do all the dbrs of this torah. and it will come to pass, when all these things are come upon thee, the knee-fluffy#blessing and the curse, which i have set before#turnings thee, and thou wilt call them to mind among all the nations, whither yeah-vowels thy unto-these-theory hath driven thee, and will return unto yeah-vowels thy unto-these-theory, and will obey his voice according to all that i direct thee this day, thou and thy children, with all thine heart, and with all thy being; that then yeah-vowels thy unto-these-theory will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither yeah-vowels thy unto-these-theory hath scattered thee. if any of thine be driven out unto the outmost parts of heaven, from thence

will yeah-vowels thy unto-these-theory gather thee, and from thence will he fetch thee: and yeah-vowels thy unto-these-theory will bring thee into the land which thy fathers possessed, and thou wilt possess it; and he will do thee good, and multiply thee above thy fathers. and yeah-vowels thy unto-these-theory will write#circumcise thine heart, and the heart of thy seed, to love yeah-vowels thy unto-these-theory with all thine heart, and with all thy being, that thou mayest live. and yeah-vowels thy unto-these-theory will put all these curses upon thine fathers#enemies, and on them that hate thee, which persecuted thee. and thou wilt return and obey the voice of yeah-vowels, and do all his directives which i direct thee this day. and yeah-vowels thy unto-these-theory will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for yeah-vowels will again rejoice over thee for good, as he rejoiced over thy fathers: if thou wilt hearken unto the voice of yeah-vowels thy unto-these-theory, to keep his directives and his statutes which are written in this book of the torah, and if thou turn unto yeah-vowels thy unto-these-theory with all thine heart, and with all thy being. for this directive which i direct thee this day, it is not hidden from thee, neither is it far off. it is not in heaven, that thou shouldest say, who will go up for us to heaven, and bring it unto us, that we may hear it, and do it? neither is it beyond the sea, that thou shouldest say, who will go over the sea for us, and bring it unto us, that we may hear it, and do it? and the dbr is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. see, i have set before#turnings thee this day life and good, and death and evil; in that i direct thee this day to love yeah-vowels thy unto-these-theory, to walk in his ways, and to keep his directives and his statutes and his lip-decision#crisis, that thou mayest live and multiply: and yeah-vowels thy unto-these-theory will knee-fluffy#bless thee in the land whither thou goest to possess it. and if thine heart turn away, so that thou wilt not hear, and will be drawn away, and partake other elohim, 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 land, whither thou passest over its-going-down#jordan to go to possess it. i call namespaces and earth to record this day against you, that i have set before#turnings you life and death, knee-fluffy#blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love yeah-vowels thy unto-these-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 land which yeah-vowels sware unto thy fathers, to their-organ-dick#abraham, to laughter#isaac, and to backstreet-boy#jacob, to give them. and extracted#mose went and spake these dbrs unto all 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 yeah-vowels hath said unto me, thou wilt not go over this its-going-down#jordan. the yeah-vowels thy unto-these-

theory, he will go over before#turnings thee, and he will destroy these nations from before#turnings thee, and thou wilt possess them: and secure#joshua, he will go over before#turnings thee, as yeah-vowels hath said. and yeah-vowels will do unto them as he did to curly#sihon and to mock#og, kings of the talker#amorites, and unto the land of them, whom he destroyed. and yeah-vowels will give them up before#turnings your face, 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 yeah-vowels thy unto-these-theory, he it is that doth go with thee; he will not fail thee, nor forsake thee. and extracted#mose called unto secure#joshua, and said unto him in the sight of all israel, be strong and of a good courage: for thou must go with this with-mum#people unto the land which yeah-vowels hath sworn unto their fathers to give them; and thou wilt cause them to inherit it. and yeah-vowels, he it is that doth go before#turnings thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. and extracted#mose wrote this torah, and delivered it unto the darkener#server the between#boys of levi, which bare the cabinet of the alignment of yeah-vowels, and unto all the elders of israel. and extracted#mose directed them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of dwellings, when all unto-immersed#israel is come to appear before#turnings yeah-vowels thy unto-these-theory in the place-stand#up which he will choose, thou wilt read this torah before#turnings all unto-immersed#israel in their hearing. gather the with-mum#people together, men and women, and children, and thy stranger that is within thy hair#gates, that they may hear, and that they may learn, and fear yeah-vowels your unto-these-theory, and observe#guard to do all the dbrs of this torah: and that their children, which have not known any thing, may hear, and learn to fear yeah-vowels your unto-these-theory, as long as ye live in the land whither ye go over its-going-down#jordan to possess it. and yeah-vowels said unto extracted#mose, behold, thy days approach that thou must die: call secure#joshua, and present yourselves in the dwelling of the ever#witness, that i may give him a charge. and extracted#mose and secure#joshua went, and presented themselves in the dwelling of the ever#witness. and yeah-vowels appeared in the dwelling in a stand#column of a cloud: and the stand#column of the cloud stood over the opening of the dwelling. and yeah-vowels said unto extracted#mose, behold, thou wilt sleep with thy fathers; and this with-mum#people will rise up, and go a feeding#whoring after the elohim of the strangers of the land, whither they go to be among them, and will forsake me, and break my alignment which i have made with them. then my nose#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 evils and troubles will befall them; so that they will say in

that day, are not these evils come upon us, because our unto-these-theory is not among us? and i will surely hide my face#turnings in that day for all the evils which they will have wrought, in that they are turned unto other elohim. now therefore write ye this song for you, and teach it the children of israel: put it in their mouths, that this song may be a witness for me against the children of israel. for when i will have brought them into the land 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 elohim, and work for them, and provoke me, and break my alignment. and it will come to pass, when many evils and troubles are befallen them, that this song 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#turnings i have brought them into the land which i swear. extracted#mose therefore wrote this song the same day, and taught it the children of israel. and he gave secure#joshua the between#boy of fish#nun a charge, and said, be strong and of a good courage: for thou wilt bring the children of unto-immersed#israel into the land which i swear unto them: and i will be with thee, and it came to pass, when extracted#mose had made an end of writing the dbrs of this torah in a book, until they were finished, that extracted#mose directed the join#levites, which bare the cabinet of the alignment of yeah-vowels, saying, take this book of the torah, and put it in the side of the cabinet of the alignment of yeah-vowels your unto-these-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 yeah-vowels; and how much more after my death? gather unto me all the elders of your branches, and your officers, that i may speak these dbrs in their ears, and call namespaces and earth 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 toilsome#bad will befall you in the latter days; because ye will do toilsome#bad in the sight of yeah-vowels, to provoke him to nose#anger through the work of your hands. and extracted#mose spake in the ears of all the ever#witness of unto-immersed#israel the dbrs of this song, until they were ended. give ear, o ye namespaces, and i will speak; and hear, o earth, the dbrs of my mouth. my doctrine 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 of yeah-vowels: ascribe ye greatness unto our unto-these-theory. he is the rock, his work is perfect: for all his ways are lip-decision#crisis: a unto-these-theory of truth and without torment, just and right is he. they have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. do ye thus requite yeah-vowels, o kasil#foolish with-mum#people and unwise? is not he thy father that hath bought thee? hath he



not made 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 between#boys of adam, he set the bounds of the with-mum#people according to the number of the children of israel. for yeah-vowels's portion is his with-mum#people; backstreet-boy#jacob is the lot of his inheritance. he found him in a mdbar land, and in the waste howling mdbar; he led him about, he instructed him, he kept him as the apple of his eye. as an drop#eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so yeah-vowels alone did lead him, and there was no strange-substantial#gentile unto-these-theory with him. he made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and name-sex#oil out of the flinty rock; butter of kine, and milk of going-out#sheep, with fat of lambs, and rams of the breed of bashan, and intense#goats, with the fat of eliminate#kidneys of wheat; and thou didst drink the bright blood of the grape. and soaked#jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook unto-these-theory which made him, and lightly esteemed the rock of his saving. they provoked him to jealousy with strange-substantial#gentile elohim, with abominations provoked they him to nose#anger. they butcherd unto devils, not to unto-these-theory; to elohim whom they knew not, to new elohim that came newly up, whom your fathers feared not. of the rock that begat thee thou art unmindful, and hast forgotten unto-these-theory that formed thee. and when yeah-vowels saw it, he abhorred them, because of the provoking of his between#boys, and of his between#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, children in whom is no training#faith. they have moved me to jealousy with that which is not unto-these-theory; they have provoked me to nose#anger with their vanities: and i will move them to jealousy with those which are not a with-mum#people; i will provoke them to nose#anger with a kasil#foolish nation. for a fire is kindled in mine nose#anger, and will burn unto the lowest question#hell, and will consume the earth with her increase, and set on fire the foundations of the mountains. i will heap mischiefs 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 gate#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 father#enemy, lest their adversaries should

behave themselves strangely, and lest they should say, our hand is high, and yeah-vowels 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 yeah-vowels had shut them up? for their rock is not as our rock, even our fathers#enemies themselves being lip#decides. for their vine is of the vine of splint-blood#sodom, and of the fields of sheaves#gomorra: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. is not this laid up in store with me, and sealed up among my treasures? to me belongeth vengeance and recompence; their foot 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 yeah-vowels will lip#decide his with-mum#people, 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 elohim, their rock in whom they trusted, which did eat the fat of their butchers, and drank the wine of their drink qrbs? let them rise up and help you, and be your protection. see now that i, even i, am he, and there is no unto-these-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 heaven, and say, i live for ever. if i whet my glittering sword, and mine hand take hold on lip-decision#crisis; i will render vengeance to mine fathers#enemies, and will reward them that hate me. i will make mine arrows drunk with blood, and my sword will devour immersed#flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the father#enemy. rejoice, o ye nations, with his with-mum#people: for he will avenge the blood of his workers, and will render vengeance to his adversaries, and will be merciful unto his land, and to his with-mum#people. and extracted#mose came and spake all the dbrs of this song in the ears of the with-mum#people, he, and save-hoshea#joshua the between#boy of fish#nun. and extracted#mose made an end of speaking all these dbrs to all israel: and he said unto them, set your hearts unto all the dbrs which i testify among you this day, which ye will direct your children to observe#guard to do, all the dbrs of this torah. for it is not a vain thing for you; because it is your life: and through this thing ye will prolong your days in the land, whither ye go over its-going-down#jordan to possess it. and yeah-vowels spake unto extracted#mose that selfsame day, saying, get thee up into this mountain crossings-over#abarim, unto mount at-him#nebo, which is in the land of from-father#moab, that is over against moon-smell#jericho; and behold the land of trade#canaan, which i give unto the children of unto-immersed#israel for a possession: and die in the mount whither thou goest up, and be added unto thy with-mum#people; as cabinet#aaron thy brother died in mount hor, and was added unto his

with-mum#people: because ye name#fired against me among the children of unto-immersed#israel at the waters of jam#meribahkadesh, in the mdbar of briar#zin; because ye dedicated me not in the midst of the children of israel. yet thou will see the land before#turnings thee; and thou will not go thither unto the land which i give the children of israel. and this is the knee-fluffy#blessing, wherewith extracted#mose the man of unto-these-theory knee-fluffy#blessed the children of unto-immersed#israel before#turnings his death. and he said, the yeah-vowels came from bush#sinai, and rose up from hair-style#seir unto them; he shined forth from mount magnificence#paran, and he came with ten thousands of dedicated: from his right hand went a fiery torah for them. yea, he loved the with-mum#people; all his dedicateds are in thy hand: and they sat down at thy feet; every one will receive of thy dbrs. extracted#mose directed us a torah, even the inheritance of the ever#witness of backstreet-boy#jacob. and he was moloch#king in soaked#jeshurun, when the heads of the with-mum#people and the branches of unto-immersed#israel were added together. let see-child#reuben live, and not die; and let not his men be few. and this is the knee-fluffy#blessing of know-hand#judah: and he said, hear, yeah-vowels, the voice of know-hand#judah, and bring him unto his with-mum#people: let his hands be sufficient for him; and be thou an help to him from his fathers#enemies. and of join#levi he said, let thy simple-finished#thumim and thy fires#urim be with thy dedicated one, whom thou didst prove at essay#massah, and with whom thou didst strive at the waters of jam#meribah; who said unto his father and to his mother, i have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observe#guardd thy dbr, and kept thy alignment. they will teach backstreet-boy#jacob thy lip-decision#crissis, and unto-immersed#israel thy torah: they will put incense before#turnings thee, and whole burnt butcher upon thine kitchen#butcher. knee-fluffy#bless, yeah-vowels, 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 between-boy-righthand#benjamin he said, the beloved of yeah-vowels will dwell in safety by him; and the base#lord will cover him all the day long, and he will dwell between his shoulders. and of add#joseph he said, knee-fluffy#blessed of yeah-vowels be his land, for the precious things of heaven, 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 earth and fulness thereof, and for the good will of him that dwelt in the bush: let the knee-fluffy#blessing come upon the head of add#joseph, and upon the top of the head of him that was separated from his brethren. his weight 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#people together to the ends of the earth: and they are the ten thousands of gray-fruitful#ephraim, and they are the thousands of sleep-forget#manasseh. and of garbage-fertile#zebulun he said, rejoice, garbage-fertile#zebulun, in thy going out; and, hire-wage#issachar, in thy tents. they will call the with-mum#people unto the mountain; there they will qrb butchers of being right: for they will suck of the abundance of the seas, and of treasures hid in the sand. and of tell-luck#gad he said, knee-fluffy#blessed be he that enlargeth gad: he dwelleth as a gather#lion, and teareth the arm with the crown of the head. and he provided the first part for himself, because there, in a portion of the torahgiver, was he seated; and he came with the heads of the with-mum#people, he executed the being right of yeah-vowels, and his lip-decision#crissis with israel. and of discuss#dan he said, discuss#dan is a gather-lion's whelp: he will leap from bashan. and of cunning-twist#naphtali he said, o cunning-twist#naphtali, satisfied with favor, and full with the knee-fluffy#blessing of yeah-vowels: possess thou the sea#west and the dry#south. and of bliss-confirm#asher he said, let bliss-confirm#asher be knee-fluffy#blessed with children; let him be acceptable to his brethren, and let him dip his foot in name-sex#oil. thy shoes will be iron and brass; and as thy days, so will thy strength be. there is none like unto the unto-these-theory of soaked#jeshurun, who rideth upon the namespaces in thy help, and in his excellency on the sky. the eternal unto-these-theory is thy refuge, and underneath are the everlasting arms: and he will thrust out the father#enemy from before#turnings thee; and will say, destroy them. unto-immersed#israel then will dwell in safety alone: the fountain of backstreet-boy#jacob will be upon a land of swimming#corn and wine; also his namespaces will drop down dew. happy art thou, o israel: who is like unto thee, o with-mum#people saved by yeah-vowels, the shield of thy help, and who is the sword of thy excellency! and thine fathers#enemies will be found liars unto thee; and thou will tread upon their high places. and extracted#mose went up from the plains of from-father#moab unto the mountain of at-him#nebo, to the top of summit#pishgah, that is over against moon-smell#jericho. and yeah-vowels showed him all the land of roller-until#gilead, unto dan, and all cunning-twist#naphtali, and the land of gray-fruitful#ephraim, and sleep-forget#manasseh, and all the land of know-hand#judah, unto the utmost sea, and the dry#south, and the plain of the valley of moon-smell#jericho, the light#city of palm trees, unto grief#zoar. and yeah-vowels said unto him, this is the land which i swear unto their-organ-dick#abraham, unto laughter#isaac, and unto backstreet-boy#jacob, saying, i will give it unto thy seed: i have caused thee to see it with thine eyes, and thou will not go over thither. so extracted#mose the worker of yeah-vowels died there in the land of from-father#moab, according to the dbr of yeah-vowels. and he buried him in a valley in the land of from-father#moab, over against house-gaping#betpeor: and no man knoweth

of his sepulchre unto this day. and extracted#mose was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. and the children of unto-immersed#israel wept for extracted#mose in the plains of from-father#moab thirty days: so the days of weeping and mourning for extracted#mose were ended. and secure#joshua the between#boy of fish#nun was full of the ruakh of wisdom; for extracted#mose had laid his hands upon him: and the children of unto-immersed#israel hearkened unto him, and did as yeah-vowels directed extracted#mose. and there arose not a bringer since in unto-immersed#israel like unto extracted#mose, whom yeah-vowels knew face#turnings to face, in all the signs and the wonders, which yeah-vowels sent him to do in the land of narrows-create#mizraim to pharaoh, and to all his workers, and to all his land, and in all that mighty hand, and in all the great terror which extracted#mose showed in the sight of all israel.

now after the death of extracted#mose the worker of yeah-vowels it came to pass, that yeah-vowels spake unto secure#joshua the between#boy of fish#nun, extracted-mose' immerse, saying, extracted#mose my worker is dead; now therefore arise, go over this its-going-down#jordan, thou, and all this with-mum#people, unto the land which i do give to them, even to the children of israel. every place that the sole of your foot will tread upon, that have i given unto you, as i said unto extracted#mose. from the mbar and this build#white#lebanon even unto the great river, the river cow-euphrates#parat, all the land of the tusk#hittites, and unto the great sea toward the going down of the sun, will be your coast. there will not any man be able to stand before#turnings thee all the days of thy life: as i was with extracted#mose, so i will be with thee: i will not fail thee, nor forsake thee. be strong and of a good courage: for unto this with-mum#people will thou divide for an inheritance the land, which i swear unto their fathers to give them. only be thou strong and very courageous, that thou mayest observe#guard to do according to all the torah, which extracted#mose my worker directed thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. this book of the torah will not depart out of thy mouth; and thou wilt meditate therein day and night, that thou mayest observe#guard to do according to all that is written therein: for then thou wilt make 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 yeah-vowels thy unto-these-theory is with thee whithersoever thou goest. then secure#joshua directed the officers of the with-mum#people, saying, pass through the mkhnhost, and direct the with-mum#people, saying, prepare you victuals; for within three days ye will pass over this its-going-down#jordan, to go in to possess the land, which yeah-vowels your unto-these-theory giveth you to possess it. and to the see-child#reubenites, and to the gadites, and to half the branch of sleep-forget#manasseh, spake

secure#joshua, saying, remember the dbr which extracted#mose the worker of yeah-vowels directed you, saying, the yeah-vowels your unto-these-theory hath given you rest, and hath given you this land. your women, your little ones, and your cattle, will remain in the land which extracted#mose gave you on this side its-going-down#jordan; and ye will pass before#turnings your brethren armed, all the mighty men of valor, and help them; until yeah-vowels have given your brethren rest, as he hath given you, and they also have possessed the land which yeah-vowels your unto-these-theory giveth them: then ye will return unto the land of your possession, and enjoy it, which extracted#mose yeah-vowels's worker gave you on this side its-going-down#jordan toward the sunrising. and they answered secure#joshua, saying, all that thou directest us we will do, and whithersoever thou sendest us, we will go. according as we hearkened unto extracted#mose in all things, so will we hearken unto thee: only yeah-vowels thy unto-these-theory be with thee, as he was with extracted#mose. whosoever he be that doth rebel against thy directive, and will not hearken unto thy dbars in all that thou directest him, he will be put to death: only be strong and of a good courage. and secure#joshua the between#boy of fish#nun sent out of sailing#shitim two men to spy secretly, saying, go view the land, even moon-smell#jericho. and they went, and came into an feed-harlot's house, named wide#rahah, and lodged there. and it was told the moloch#king of moon-smell#jericho, saying, behold, there came men in hither to night of the children of unto-immersed#israel to search out the country. and the moloch#king of moon-smell#jericho sent unto wide#rahah, saying, bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. and the woman took the two men, and hid them, and said thus, there came men unto me, and i wist not whence they were: and it came to pass about the time of shutting of the hair#gate, when it was dark, that the men went out: whether the men went i wot not: pursue after them quickly; for ye will overtake them. and she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. and the men pursued after them the way to its-going-down#jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the hair#gate. and before#turnings they were laid down, she came up unto them upon the roof; and she said unto the men, i know that yeah-vowels 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 yeah-vowels dried up the water of the red sea for you, when ye came out of narrows-create#mizraim; and what ye did unto the two kings of the talker#amorites, that were on the other side its-going-down#jordan, curly#sihon and mock#og, whom ye utterly 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 yeah-vowels your unto-these-theory, he is

unto-these-theory in namespaces above, and in earth beneath. now therefore, i pray you, swear unto me by yeah-vowels, 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 save 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 yeah-vowels 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 daughter#bayt 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 unto#oath which thou hast made us swear. behold, when we come into the land, thou will bind this line of two caterpillars thread in the window which thou didst let us down by: and thou will bring thy father, and thy mother, and thy brethren, and all thy father's daughter#bayt, home unto thee. and it will be, that whosoever will go out of the openings of thy daughter#bayt 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 unto#oath which thou hast made us to swear. and she said, according unto your dbrs, 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, and found them not. so the two men returned, and descended from the mountain, and passed over, and came to secure#joshua the between#boy of fish#nun, and told him all things that befell them: and they said unto secure#joshua, truly yeah-vowels hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us. and secure#joshua rose early in the morning; and they removed from sailing#shitim, and came to its-going-down#jordan, he and all the children of israel, and lodged there before#turnings they passed over. and it came to pass after three days, that the officers went through the zaba; and they directed the with-mum#people, saying, when ye see the cabinet of the alignment of yeah-vowels your unto-these-theory, and the darkener#server the join#levites bearing it, then ye will remove from your place, and go after it. yet there will be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. and secure#joshua said unto the with-mum#people, dedicate yourselves: for to morrow yeah-vowels will do wonders among you. and secure#joshua spake unto the darkener#server, saying, take up the cabinet of the alignment, and pass over before#turnings the

with-mum#people. and they took up the cabinet of the alignment, and went before#turnings the with-mum#people. and yeah-vowels said unto secure#joshua, this day will i begin to magnify thee in the sight of all israel, that they may know that, as i was with extracted#mose, so i will be with thee. and thou will direct the darkener#server that bear the cabinet of the alignment, saying, when ye are come to the brink of the water of its-going-down#jordan, ye will stand still in its-going-down#jordan. and secure#joshua said unto the children of israel, come hither, and hear the dbrs of yeah-vowels your unto-these-theory. and secure#joshua said, hereby ye will know that the living unto-these-theory is among you, and that he will without fail drive out from before#turnings you the trader#canaanites, and the tusk#hittites, and the experience#shivites, and the unvalled#perizzites, and the emotional#girgashites, and the talker#amorites, and the trampler#jebusites. behold, the cabinet of the alignment of yeah-vowels of all the earth passeth over before#turnings you into its-going-down#jordan. now therefore take you twelve men out of the branches of israel, out of every branch a man. and it will come to pass, as soon as the soles of the feet of the darkener#server that bear the cabinet of yeah-vowels, yeah-vowels of all the earth, will rest in the waters of its-going-down#jordan, that the waters of its-going-down#jordan will be cut off from the waters that come down from above; and they will stand upon an heap. and it came to pass, when the with-mum#people removed from their tents, to pass over its-going-down#jordan, and the darkener#server bearing the cabinet of the alignment before#turnings the with-mum#people; and as they that bare the cabinet were come unto its-going-down#jordan, and the feet of the darkener#server that bare the cabinet were dipped in the brim of the water, (for its-going-down#jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap very far from the light#city adam, that is beside zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the with-mum#people passed over right against moon-smell#jericho. and the darkener#server that bare the cabinet of the alignment of yeah-vowels stood firm on dry ground in the midst of its-going-down#jordan, and all the unto-immersed#israelites passed over on dry ground, until all the with-mum#people were passed bright over its-going-down#jordan. and it came to pass, when all the with-mum#people were bright passed over its-going-down#jordan, that yeah-vowels spake unto secure#joshua, saying, take you twelve men out of the with-mum#people, out of every branch a man, and direct ye them, saying, take you hence out of the midst of its-going-down#jordan, out of the place where the darkener-server' feet 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 secure#joshua called the twelve men, whom he had prepared of the children of israel, out of every branch a man: and secure#joshua said

unto them, pass over before#turnings the cabinet of yeah-vowels your unto-these-theory into the midst of its-going-down#jordan, and take you up every man of you a father-child#stone upon his shoulder, according unto the number of the branches of the children of israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, what mean ye by these stones? then ye will answer them, that the waters of its-going-down#jordan were cut off before#turnings the cabinet of the alignment of yeah-vowels; when it passed over its-going-down#jordan, the waters of its-going-down#jordan were cut off: and these stones will be for a memorial unto the children of unto-immersed#israel for ever. and the children of unto-immersed#israel did so as secure#joshua directed, and took up twelve stones out of the midst of its-going-down#jordan, as yeah-vowels spake unto secure#joshua, according to the number of the branches of the children of israel, and carried them over with them unto the place where they lodged, and laid them down there. and secure#joshua set up twelve stones in the midst of its-going-down#jordan, in the place where the feet of the darkener#server which bare the cabinet of the alignment stood: and they are there unto this day. for the darkener#server which bare the cabinet stood in the midst of its-going-down#jordan, until everything was finished that yeah-vowels directed secure#joshua to speak unto the with-mum#people, according to all that extracted#mose directed secure#joshua: and the with-mum#people hastened and passed over. and it came to pass, when all the with-mum#people were bright passed over, that the cabinet of yeah-vowels passed over, and the darkener#server, in the presence of the with-mum#people. and the children of see-child#reuben, and the children of gad, and half the branch of sleep-forget#manasseh, passed over armed before#turnings the children of israel, as extracted#mose spake unto them: about forty thousand prepared for war passed over before#turnings yeah-vowels unto battle, to the plains of moon-smell#jericho. on that day yeah-vowels magnified secure#joshua in the sight of all israel; and they feared him, as they feared extracted#mose, all the days of his life. and yeah-vowels spake unto secure#joshua, saying, direct the darkener#server that bear the cabinet of the witness, that they come up out of its-going-down#jordan. secure#joshua therefore directed the darkener#server, saying, come ye up out of its-going-down#jordan. and it came to pass, when the darkener#server that bare the cabinet of the alignment of yeah-vowels were come up out of the midst of its-going-down#jordan, and the soles of the darkener-server' feet were lifted up unto the dry land, that the waters of its-going-down#jordan returned unto their place, and flowed over all his banks, as they did before. and the with-mum#people came up out of its-going-down#jordan on the tenth day of the first month, and encamped in roll#gilgal, in the east border of moon-smell#jericho. and those twelve stones, which they took out of its-going-down#jordan, did secure#joshua pitch

in roll#gilgal. and he spake unto the children of israel, saying, when your children will ask their fathers in time to come, saying, what mean these stones? then ye will let your children know, saying, unto-immersed#israel came over this its-going-down#jordan on dry land. for yeah-vowels your unto-these-theory dried up the waters of its-going-down#jordan from before#turnings you, until ye were passed over, as yeah-vowels your unto-these-theory did to the red sea, which he dried up from before#turnings us, until we were gone over: that all the with-mum#people of the earth might know the hand of yeah-vowels, that it is mighty: that ye might fear yeah-vowels your unto-these-theory for ever. and it came to pass, when all the kings of the talker#amorites, which were on the side of its-going-down#jordan sea#westward, and all the kings of the trader#canaanites, which were by the sea, heard that yeah-vowels had dried up the waters of its-going-down#jordan from before#turnings the children of israel, until we were passed over, that their heart melted, neither was there ruakh in them any more, because of the children of israel. at that time yeah-vowels said unto secure#joshua, make thee sharp knives, and write#circumcise again the children of unto-immersed#israel the second time. and secure#joshua made him sharp knives, and wrote#circumcised the children of unto-immersed#israel at the hill of the foreskins. and this is the cause why secure#joshua did write#circumcise: all the with-mum#people that came out of narrow#create#mizraim, that were rememberers, even all the men of war, died in the mdbar by the way, after they came out of narrow#create#mizraim. now all the with-mum#people that came out were write#circumcised: and all the with-mum#people that were born in the mdbar by the way as they came forth out of narrow#create#mizraim, them they had not write#circumcised. for the children of unto-immersed#israel walked forty years in the mdbar, till all the with-mum#people that were men of war, which came out of narrow#create#mizraim, were consumed, because they obeyed not the voice of yeah-vowels: unto whom yeah-vowels swore that he would not show them the land, which yeah-vowels swore unto their fathers that he would give us, a land that floweth with milk and honey. and their children, whom he raised up in their stead, them secure#joshua wrote#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 with-mum#people, that they abode in their places in the camp, till they were whole. and yeah-vowels said unto secure#joshua, this day have i rolled away the reproach of narrow#create#mizraim from off you. wherefore the name of the place is called roll#gilgal unto this day. and the children of unto-immersed#israel encamped in roll#gilgal, and kept the passover on the fourteenth day of the month at even in the plains of moon-smell#jericho. and they did eat of the old swimming#corn of the land on the morrow after the passover, unleavened slang#cakes,

and parched swimming#corn in the selfsame day. and the whats-that#manna ceased on the morrow after they had eaten of the old swimming#corn of the land; neither had the children of unto-immersed#israel whats-that#manna any more; and they did eat of the fruit of the land of trade#canaan that year. and it came to pass, when secure#joshua was by moon-smell#jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and secure#joshua went unto him, and said unto him, art thou for us, or for our adversaries? and he said, nay; and as immersed#captain of the zaba of yeah-vowels am i now come. and secure#joshua fell on his face#turnings to the earth, and did partake, and said unto him, what saith my base#lord unto his worker? and the immersed#captain of yeah-vowels's zaba said unto secure#joshua, loose thy shoe from off thy foot; for the place whereon thou standest is dedicated. and secure#joshua did so. now moon-smell#jericho was straitly shut up because of the children of israel: none went out, and none came in. and yeah-vowels said unto secure#joshua, see, i have given into thine hand moon-smell#jericho, and the moloch#king thereof, and the mighty men of valor. and ye will compass the light#city, all ye men of war, and go round about the light#city once. thus will thou do six days. and seven darkener#server will bear before#turnings the cabinet seven trumpets of rams' ray#horns: and the seventh day ye will compass the light#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 trumpet, all the with-mum#people will shout with a great shout; and the wall of the light#city will fall down flat, and the with-mum#people will ascend up every man straight before#turnings him. and secure#joshua the between#boy of fish#nun called the darkener#server, and said unto them, take up the cabinet of the alignment, and let seven darkener#server bear seven trumpets of rams' ray#horns before#turnings the cabinet of yeah-vowels. and he said unto the with-mum#people, pass on, and compass the light#city, and let him that is armed pass on before#turnings the cabinet of yeah-vowels. and it came to pass, when secure#joshua had spoken unto the with-mum#people, that the seven darkener#server bearing the seven trumpets of rams' ray#horns passed on before#turnings yeah-vowels, and blew with the trumpets: and the cabinet of the alignment of yeah-vowels followed them. and the armed men went before#turnings the darkener#server that blew with the trumpets, and the rearward came after the cabinet, the darkener#server going on, and blowing with the trumpets. and secure#joshua had directed the with-mum#people, saying, ye will not shout, nor make any noise with your voice, neither will any dbr proceed out of your mouth, until the day i bid you shout; then will ye shout. so the cabinet of yeah-vowels compassed the light#city, going about it once: and they came into the camp, and lodged in the camp.

and secure#joshua rose early in the morning, and the darkener#server took up the cabinet of yeah-vowels. and seven darkener#server bearing seven trumpets of rams' ray#horns before#turnings the cabinet of yeah-vowels went on continually, and blew with the trumpets: and the armed men went before#turnings them; and the rearward came after the cabinet of yeah-vowels, the darkener#server going on, and blowing with the trumpets. and the second day they compassed the light#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 light#city after the same manner seven times: only on that day they compassed the light#city seven times. and it came to pass at the seventh time, when the darkener#server blew with the trumpets, secure#joshua said unto the with-mum#people, shout; for yeah-vowels hath given you the light#city. and the light#city will be accursed, even it, and all that are therein, to yeah-vowels: only wide#rahah 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 accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of unto-immersed#israel a curse, and trouble it. and all the silver, and gold, and tools of brass and iron, are filld unto yeah-vowels: they will come into the treasury of yeah-vowels. so the with-mum#people shouted when the darkener#server blew with the trumpets: and it came to pass, when the with-mum#people heard the sound of the trumpet, and the with-mum#people shouted with a great shout, that the wall fell down flat, so that the with-mum#people went up into the light#city, every man straight before#turnings him, and they took the light#city. and they utterly destroyed all that was in the light#city, both man and woman, young and old, and wall#ox, and going-out#sheep, and ass, with the edge of the sword. and secure#joshua 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 swear unto her. and the young men that were spies went in, and brought out wide#rahah, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of israel. and they burnt the light#city with fire, and all that was therein: only the silver, and the gold, and the tools of brass and of iron, they put into the treasury of the daughter#bayt of yeah-vowels. and secure#joshua saved wide#rahah the feed#harlot alive, and her father's daughter#bayt, and all that she had; and she dwelleth in unto-immersed#israel even unto this day; because she hid the messengers, which secure#joshua sent to spy out moon-smell#jericho. and secure#joshua adjured them at that time, saying, cursed be the man before#turnings yeah-vowels, that riseth up and between#buildeth this light#city moon-smell#jericho: he will lay the foundation thereof in his firstborn, and in his youngest between#boy will he set up the hair#gates of it. so yeah-vowels

was with secure#joshua; and his fame was noised throughout all the country. and the children of unto-immersed#israel committed a name#fire in the accursed thing: for snake#achan, the between#boy of my-wineyard#carmi, the between#boy of my-gift#zabdi, the between#boy of shine#zerah, of the branch of know-hand#judah, took of the accursed thing: and the nose#anger of yeah-vowels was kindled against the children of israel. and secure#joshua sent men from moon-smell#jericho to ai, which is beside house-strength#beth-aven, on the east of house-theory#bethel, and spake unto them, saying, go up and view the country. and the men went up and viewed ai. and they returned to secure#joshua, and said unto him, let not all the with-mum#people go up; and let about two or three thousand men go up and hit ai; and make not all the with-mum#people to labor thither; for they are and few. so there went up thither of the with-mum#people about three thousand men: and they fled before#turnings the men of ai. and the men of island#ai smote of them about thirty and six men: for they chased them from before#turnings the hair#gate even unto coming#shebarim, and smote them in the going down: wherefore the hearts of the with-mum#people melted, and became as water. and secure#joshua rent his clothes, and fell to the earth upon his face#turnings before#turnings the cabinet of yeah-vowels until the eventide, he and the elders of israel, and put dust upon their heads. and secure#joshua said, alas, o yeah-vowels unto-these-theory, wherefore hast thou at all brought this with-mum#people over its-going-down#jordan, to deliver us into the hand of the talker#amorites, to destroy us? would to unto-these-theory we had been content, and dwelt on the other side its-going-down#jordan! o yeah-vowels, what will i say, when unto-immersed#israel turneth their backs before#turnings their fathers#enemies! for the trader#canaanites and all the inhabitants of the land will hear of it, and will environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? and yeah-vowels said unto secure#joshua, get thee up; wherefore liest thou thus upon thy face? unto-immersed#israel hath missed, and they have also transgressed my alignment which i directed them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. therefore the children of unto-immersed#israel could not stand before#turnings their fathers#enemies, and turned their backs before#turnings their fathers#enemies, because they were accursed: neither will i be with you any more, except ye destroy the accursed from among you. up, dedicate the with-mum#people, and say, dedicate yourselves against to-morrow: for thus saith yeah-vowels unto-these-theory of israel, there is an accursed thing in the midst of thee, o israel: thou canst not stand before#turnings thine fathers#enemies, until ye take away the accursed thing from among you. in the morning therefore ye will be brought according to your branches: and it will be, that the branch which yeah-vowels taketh

will come according to the families thereof; and the family which yeah-vowels will take will come by daughter#bayts; and the daughter#bayt which yeah-vowels will take will come man by man. and it will be, that he that is taken with the accursed thing will be burnt with fire, he and all that he hath: because he hath transgressed the alignment of yeah-vowels, and because he hath wrought folly in israel. so secure#joshua rose up early in the morning, and brought unto-immersed#israel by their branches; and the branch of know-hand#judah was taken: and he brought the family of know-hand#judah; and he took the family of the shine#zarhites: and he brought the family of the shine#zarhites man by man; and my-gift#zabdi was taken: and he brought his daughter#bayt man by man; and snake#achan, the between#boy of my-wineyard#carmi, the between#boy of my-gift#zabdi, the between#boy of shine#zerah, of the branch of know-hand#judah, was taken. and secure#joshua said unto snake#achan, my son, give, i pray thee, weight to yeah-vowels unto-these-theory of israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. and snake#achan answered secure#joshua, and said, indeed i have missed against yeah-vowels unto-these-theory of israel, and thus and thus have i done: when i saw among the spoils a goodly wear-out#babylonish garment, and two hundred light#shekels of silver, and a wedge of gold of fifty light#shekels weight, then i coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. so secure#joshua 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 secure#joshua, and unto all the children of israel, and laid them out before#turnings yeah-vowels. and secure#joshua, and all unto-immersed#israel with him, took snake#achan the between#boy of shine#zerah, and the silver, and the garment, and the wedge of gold, and his between#boys, and his between#daughters, and his wall#oxen, and his asses, and his going-out#sheep, and his tent, and all that he had: and they brought them unto the valley of muddy-cloudy#achor. and secure#joshua said, why hast thou troubled us? yeah-vowels will trouble thee this day. and all unto-immersed#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 yeah-vowels turned from the fierceness of his nose#anger. wherefore the name of that place was called, the valley of muddy-cloudy#achor, unto this day. and yeah-vowels said unto secure#joshua, fear not, neither be thou dismayed: take all the with-mum#people of war with thee, and arise, go up to ai: see, i have given into thy hand the moloch#king of ai, and his with-mum#people, and his light#city, and his land: and thou wilt do to island#ai and her moloch#king as thou didst unto moon-smell#jericho and her king: only the spoil thereof, and the in-them#animal thereof, will ye take for a prey unto yourselves:

lay thee an ambush for the light#city behind it. so secure#joshua arose, and all the with-mum#people of war, to go up against ai: and secure#joshua 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 light#city, even behind the light#city: go not very far from the light#city, and be ye all ready: and i, and all the with-mum#people that are with me, will approach unto the light#city: and it will come to pass, when they come out against us, as at the first, that we will flee before#turnings them, (for they will come out after us) till we have drawn them from the light#city; for they will say, they flee before#turnings us, as at the first: therefore we will flee before#turnings them. then ye will rise up from the ambush, and seize upon the light#city: for yeah-vowels your unto-these-theory will deliver it into your hand. and it will be, when ye have taken the light#city, that ye will set the light#city on fire: according to the directive of yeah-vowels will ye do. see, i have directed you. secure#joshua therefore sent them forth: and they went to lie in ambush, and abode between house-theory#bethel and ai, on the sea#west side of ai: and secure#joshua lodged that night among the with-mum#people. and secure#joshua rose up early in the morning, and numbered the with-mum#people, and went up, he and the elders of israel, before#turnings the with-mum#people to ai. and all the with-mum#people, even the with-mum#people of war that were with him, went up, and drew nigh, and came before#turnings the light#city, and pitched on the hide#north side of ai: now there was a valley between them and ai. and he took about five thousand men, and set them to lie in ambush between house-theory#bethel and ai, on the sea#west side of the light#city. and when they had set the with-mum#people, even all the zaba that was on the hide#north of the light#city, and their liers in wait on the sea#west of the light#city, secure#joshua went that night into the midst of the valley. and it came to pass, when the moloch#king of island#ai saw it, that they hasted and rose up early, and the men of the light#city went out against unto-immersed#israel to battle, he and all his with-mum#people, at a time appointed, before#turnings the plain; and he wist not that there were liers in ambush against him behind the light#city. and secure#joshua and all unto-immersed#israel made as if they were beaten before#turnings them, and fled by the way of the mdbar. and all the with-mum#people that were in island#ai were called together to pursue after them: and they pursued after secure#joshua, and were drawn away from the light#city. and there was not a man left in island#ai or house-theory#bethel, that went not out after israel: and they left the light#city open, and pursued after israel. and yeah-vowels said unto secure#joshua, stretch out the spear that is in thy hand toward ai; for i will give it into thine hand. and secure#joshua stretched out the spear that he had in his hand toward the light#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 light#city, and took it, and hasted and set the light#city on fire. and when the men of island#ai looked behind them, they saw, and, behold, the smoke of the light#city ascended up to heaven, and they had no power to flee this way or that way: and the with-mum#people that fled to the mdbar turned back upon the pursuers. and when secure#joshua and all unto-immersed#israel saw that the ambush had taken the light#city, and that the smoke of the light#city ascended, then they turned again, and slew the men of ai. and the other issued out of the light#city against them; so they were in the midst of 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 moloch#king of island#ai they took alive, and brought him to secure#joshua. and it came to pass, when unto-immersed#israel had made an end of slaying all the inhabitants of island#ai in the field, in the mdbar wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the unto-immersed#israelites returned unto ai, and smote it with the edge of the sword. and so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of ai. for secure#joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of ai. only the in-them#animal and the spoil of that light#city unto-immersed#israel took for a prey unto themselves, according unto the dbr of yeah-vowels which he directed secure#joshua. and secure#joshua burnt ai, and made it an heap for ever, even a desolation unto this day. and the moloch#king of island#ai he hanged on a tree until eventide: and as soon as the sun was down, secure#joshua directed that they should take his carcass down from the tree, and cast it at the entering of the hair#gate of the light#city, and raise thereon a great heap of stones, that remaineth unto this day. then secure#joshua between#built a kitchen#butcher unto yeah-vowels unto-these-theory of unto-immersed#israel in mount mourning#ebal, as extracted#mose the worker of yeah-vowels directed the children of israel, as it is written in the book of the torah of extracted#mose, a kitchen#butcher of whole stones, over which no man hath lift up any iron: and they qrbed thereon burnt qrbs unto yeah-vowels, and butcherd peace qrbs. and he wrote there upon the stones a copy of the torah of extracted#mose, which he wrote in the presence of the children of israel. and all israel, and their elders, and officers, and their lip#decides, stood on this side the cabinet and on that side before#turnings the darkener#server the join#levites, which bare the cabinet of the alignment of yeah-vowels, as well the stranger, as he that was born among them; half of them over against mount grasses#gerizim, and half of them over against mount mourning#ebal; as extracted#mose the worker of yeah-vowels had directed before, that they should knee-fluffy#bless the with-mum#people of israel. and afterward he read all the dbrs of the torah, the knee-fluffy#blessings and cursings, according to



all that is written in the book of the torah. there was not a dbr of all that extracted#mose directed, which secure#joshua read not before#turnings all the ever#witness of israel, with the women, and the little ones, and the strangers that were conversant among them. and it came to pass, when all the kings which were on this side its-going-down#jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against build#white#lebanon, the cut#hittite, and the talker#amorite, the trader#canaanite, the unvalled#perizzite, the experience#hivite, and the trampler#jebusite, heard thereof; that they added themselves together, to fight with secure#joshua and with israel, with one accord. and when the inhabitants of small-hill#gibeon heard what secure#joshua had done unto moon-smell#jericho and to ai, they did work wilily, and went and made 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, and old garments upon them; and all the bread of their provision was dry and mouldy. and they went to secure#joshua unto the camp at roll#gilgal, and said unto him, and to the men of israel, we be come from a far country: now therefore make ye a league with us. and the men of unto-immersed#israel said unto the experience#hivites, peradventure ye dwell among us; and how will we make a league with you? and they said unto secure#joshua, we are thy workers. and secure#joshua 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 of yeah-vowels thy unto-these-theory: for we have heard the fame of him, and all that he did in narrows-create#mizraim, and all that he did to the two kings of the talker#amorites, that were beyond its-going-down#jordan, to curly#sihon moloch#king of score-supposition#heshbon, and to mock#og moloch#king of bashan, which was at star-sex'n'war#ahstaroth. wherefore our elders and all the inhabitants of our country spake to us, saying, take victuals with you for the journey, and go to meet them, and say unto them, we are your workers: therefore now make ye a league with us. this our bread we took hot for our provision out of our houses on the day we came forth to go unto you; and 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 yeah-vowels. and secure#joshua made peace with them, and made a league with them, to let them live: and the immersed#princes of the ever#witness sware unto them. and it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them. and the children of unto-immersed#israel journeyed, and came unto their cities on the third day. now their cities were small-hill#gibeon, and heresy#chephirah, and wells#beeroth, and forests-city#kirjath-jearim.

and the children of unto-immersed#israel smote them not, because the immersed#princes of the ever#witness had sworn unto them by yeah-vowels unto-these-theory of israel. and all the ever#witness murmured against the immersed#princes. and all the immersed#princes said unto all the ever#witness, we have sworn unto them by yeah-vowels unto-these-theory of 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 unto#oath which we sware unto them. and the immersed#princes said unto them, let them live; and let them be hewers of wood and drawers of water unto all the ever#witness; as the immersed#princes had promised them. and secure#joshua called for them, and he spake unto them, saying, wherefore have ye beguiled us, saying, we are very far from you; when ye dwell among 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 daughter#bayt of my unto-these-theory. and they answered secure#joshua, and said, because it was certainly told thy workers, how that yeah-vowels thy unto-these-theory directed his worker extracted#mose to give you all the land, and to destroy all the inhabitants of the land from before#turnings 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 the children of israel, that they slew them not. and secure#joshua made them that day hewers of wood and drawers of water for the ever#witness, and for the kitchen#butcher of yeah-vowels, even unto this day, in the place-stand#up which he should choose. now it came to pass, when my-right-foundation#adonizedec moloch#king of project-complete#jerusalem had heard how secure#joshua had taken ai, and had utterly destroyed it; as he had done to moon-smell#jericho and her king, so he had done to island#ai and her king; and how the inhabitants of small-hill#gibeon had made peace with israel, and were among them; that they feared greatly, because small-hill#gibeon was a great light#city, as one of the royal cities, and because it was greater than ai, and all the men thereof were mighty. wherefore my-right-foundation#adonizedec moloch#king of project-complete#jerusalem, sent unto hoham moloch#king of friend-joy#hebron, and unto savage#piram moloch#king of high-death#jarmuth, and unto fie#japhia moloch#king of to-beat#lachish, and unto word-holy-of-holies#debir moloch#king of driver#eglon, saying, come up unto me, and help me, that we may hit small-hill#gibeon: for it hath made peace with secure#joshua and with the children of israel. therefore the five kings of the talker#amorites, the moloch#king of project-complete#jerusalem, the moloch#king of friend-joy#hebron, the moloch#king of high-death#jarmuth, the moloch#king of to-beat#lachish, the moloch#king of driver#eglon, added themselves

together, and went up, they and all their zabas, and encamped before#turnings small-hill#gibeon, and made war against it. and the men of small-hill#gibeon sent unto secure#joshua to the camp to roll#gilgal, saying, slack not thy hand from thy workers; come up to us quickly, and save us, and help us: for all the kings of the talker#amorites that dwell in the mountains are added together against us. so secure#joshua ascended from roll#gilgal, he, and all the with-mum#people of war with him, and all the mighty men of valor. and yeah-vowels said unto secure#joshua, fear them not: for i have delivered them into thine hand; there will not a man of them stand before#turnings thee. secure#joshua therefore came unto them suddenly, and went up from roll#gilgal all night. and yeah-vowels discomfited them before#turnings israel, and slew them with a great slaughter at small-hill#gibeon, and chased them along the way that goeth up to house-of-wrath#bethhoron, and smote them to her-goat#azekah, and unto target#makkedah. and it came to pass, as they fled from before#turnings israel, and were in the going down to house-of-wrath#bethhoron, that yeah-vowels cast down great stones from namespaces upon them unto her-goat#azekah, and they died: they were more which died with hailstones than they whom the children of unto-immersed#israel slew with the sword. then spake secure#joshua to yeah-vowels in the day when yeah-vowels delivered up the talker#amorites before#turnings the children of israel, and he said in the sight of israel, sun, stand thou still upon small-hill#gibeon; and thou, moon, in the valley of ram#chief. and the sun stood still, and the moon stayed, until the with-mum#people had avenged themselves upon their fathers#enemies. is not this written in the book of jasher? so the sun stood still in the midst of heaven, and hasted not to go down about a whole day. and there was no day like that before#turnings it or after it, that yeah-vowels hearkened unto the voice of a man: for yeah-vowels fought for israel. and secure#joshua returned, and all unto-immersed#israel with him, unto the camp to roll#gilgal. and these five kings fled, and hid themselves in a cave at target#makkedah. and it was told secure#joshua, saying, the five kings are found hid in a cave at target#makkedah. and secure#joshua said, roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, and pursue after your fathers#enemies, and hit the hindmost of them; suffer them not to enter into their cities: for yeah-vowels your unto-these-theory hath delivered them into your hand. and it came to pass, when secure#joshua and the children of unto-immersed#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#people returned to the camp to secure#joshua at target#makkedah in peace: none moved his tongue against any of the children of israel. then said secure#joshua, 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 moloch#king of project-complete#jerusalem, the moloch#king of friend-joy#hebron, the moloch#king of high-death#jarmuth, the moloch#king of to-beat#lachish, and the moloch#king of driver#eglon. and it came to pass, when they brought out those kings unto secure#joshua, that secure#joshua called for all the men of israel, and said unto the immersed#captains of the men of war which went with him, come near, put your feet upon the necks of these kings. and they came near, and put their feet upon the necks of them. and secure#joshua said unto them, fear not, nor be dismayed, be strong and of good courage: for thus will yeah-vowels do to all your fathers#enemies against whom ye fight. and afterward secure#joshua 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 secure#joshua 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 secure#joshua took target#makkedah, and smote it with the edge of the sword, and the moloch#king thereof he utterly destroyed, them, and all the beings that were therein; he let none remain: and he did to the moloch#king of target#makkedah as he did unto the moloch#king of moon-smell#jericho. then secure#joshua passed from target#makkedah, and all unto-immersed#israel with him, unto white-build#libnah, and fought against white-build#libnah: and yeah-vowels delivered it also, and the moloch#king thereof, into the hand of israel; and he smote it with the edge of the sword, and all the beings that were therein; he let none remain in it; and did unto the moloch#king thereof as he did unto the moloch#king of moon-smell#jericho. and secure#joshua passed from white-build#libnah, and all unto-immersed#israel with him, unto to-beat#lachish, and encamped against it, and fought against it: and yeah-vowels delivered to-beat#lachish into the hand of israel, which took it on the second day, and smote it with the edge of the sword, and all the beings that were therein, according to all that he had done to white-build#libnah. then horam moloch#king of cut-carrot#gezer came up to help to-beat#lachish; and secure#joshua smote him and his with-mum#people, until he had left him none remaining. and from to-beat#lachish secure#joshua passed unto driver#eglon, and all unto-immersed#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 beings that were therein he utterly destroyed that day, according to all that he had done to to-beat#lachish. and secure#joshua went up from driver#eglon, and all unto-immersed#israel with him, unto friend-joy#hebron; and they fought against it: and they took it, and smote it with the edge of the sword, and the moloch#king thereof, and all the cities thereof, and all the beings that were therein; he left none remaining, according to all that he had

done to driver#eglon; and destroyed it utterly, and all the beings that were therein. and secure#joshua returned, and all unto-immersed#israel with him, to word-holy-of-holies#debir; and fought against it: and he took it, and the moloch#king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the beings that were therein; he left none remaining: as he had done to friend-joy#hebron, so he did to word-holy-of-holies#debir, and to the moloch#king thereof; as he had done also to white-build#libnah, and to her king. so secure#joshua smote all the country of the hills, and of the dry#south, and of the vale, and of the springs, and all their kings: he left none remaining, and utterly destroyed all that breathed, as yeah-vowels unto-these-theory of unto-immersed#israel directed. and secure#joshua smote them from finished-desert-staggering#kadeshbarnea even unto courage-goat#gaza, and all the country of rain#goshen, even unto small-hill#gibeon. and all these kings and their land did secure#joshua take at one time, because yeah-vowels unto-these-theory of unto-immersed#israel fought for israel. and secure#joshua returned, and all unto-immersed#israel with him, unto the camp to roll#gilgal. and it came to pass, when understand-between#jabin moloch#king of yard#hazor had heard those things, that he sent to crying#jobab moloch#king of strife#madon, and to the moloch#king of name-joy#shimron, and to the moloch#king of enchant#achshaph, and to the kings that were on the hide#north of the mountains, and of the plains dry#south of fiddler-candles#chinneroth, and in the valley, and in the borders of generation-whorl#dor on the sea#west, and to the trader#canaanite on the east and on the sea#west, and to the talker#amorite, and the cut#hittite, and the unwall#perizzite, and the trampler#ebusite in the mountains, and to the experience#hivite under fishing-net#hermon in the land of expect-cover#mizpeh. and they went out, they and all their zabas with them, much with-mum#people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. and when all these kings were met together, they came and pitched together at the waters of height#merom, to fight against israel. and yeah-vowels said unto secure#joshua, be not afraid because of them: for to morrow about this time will i deliver them up all slain before#turnings israel: thou will hough their horses, and burn their chariots with fire. so secure#joshua came, and all the with-mum#people of war with him, against them by the waters of height#merom suddenly; and they fell upon them. and yeah-vowels delivered them into the hand of israel, who smote them, and chased them unto great side-by-side#zidon, and unto from-fires-waters#misrephothmaim, and unto the valley of expect-cover#mizpeh eastward; and they smote them, until they left them none remaining. and secure#joshua did unto them as yeah-vowels bade him: he houghed their horses, and burnt their chariots with fire. and secure#joshua at that time turned back, and took yard#hazor, and smote the

moloch#king thereof with the sword: for yard#hazor beforetime was the head of all those kingdoms. and they smote all the beings that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt yard#hazor with fire. and all the cities of those kings, and all the kings of them, did secure#joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as extracted#mose the worker of yeah-vowels directed. and as for the cities that stood still in their strength, unto-immersed#israel burned none of them, save yard#hazor only; that did secure#joshua burn. and all the spoil of these cities, and the cattle, the children of unto-immersed#israel took for a prey unto themselves; and every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. as yeah-vowels directed extracted#mose his worker, so did extracted#mose direct secure#joshua, and so did secure#joshua; he left nothing undone of all that yeah-vowels directed extracted#mose. so secure#joshua took all that land, the hills, and all the dry#south country, and all the land of rain#goshen, and the valley, and the plain, and the mountain of israel, and the valley of the same; even from the mount part#halak, that goeth up to hair-style#seir, even unto fortune-baalgad#own in the valley of build#white#lebanon under mount fishing-net#hermon: and all their kings he took, and smote them, and slew them. secure#joshua made war a long time with all those kings. there was not a light#city that made peace with the children of israel, save the experience#hivites the inhabitants of small-hill#gibeon: all other they took in battle, for it was of yeah-vowels to harden their hearts, that they should come against unto-immersed#israel in battle, that he might destroy them utterly, and that they might have no favor, and that he might destroy them, as yeah-vowels directed extracted#mose. and at that time came secure#joshua, and cut off the giants#anakim from the mountains, from friend-joy#hebron, from word-holy-of-holies#debir, from grape#anab, and from all the mountains of know-hand#judah, and from all the mountains of israel: secure#joshua destroyed them utterly with their cities. there was none of the giants#anakim left in the land of the children of israel: only in courage-goat#gaza, in gath, and in fire-plunder#ashdod, there remained. so secure#joshua took the whole land, according to all that yeah-vowels said unto extracted#mose; and secure#joshua gave it for an inheritance unto unto-immersed#israel according to their divisions by their branches. and the land rested from war. now these are the kings of the land, which the children of unto-immersed#israel smote, and possessed their land on the other side its-going-down#jordan toward the rising of the sun, from the river pine#arnon unto mount fishing-net#hermon, and all the plain on the east: curly#sion moloch#king of the talker#amorites, who dwelt in score-supposition#heshbon, and ruled from juniper-object#aroer, which is upon the bank of the river pine#arnon, and from the middle of the river, and from half roller-until#gilead, even unto the

river boxwood#jaboq, which is the border of the children of with#ammon; and from the plain to the sea of fiddler#candles#chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to house-of-names#bethjeshimoth; and from the dry#south, under fire-justice#peak; and the coast of mock#og moloch#king of bashan, which was of the remnant of the let-to#weak#giants, that dwelt at star-sex'n'war#ahstaroth and at live-prohibit#edrei, and kinged in mount fishing-net#hermon, and in poor#salcah, and in all bashan, unto the border of the bridge#geshurites and the crush-squeeze#maachathites, and half roller-until#gilead, the border of curly#sihon moloch#king of score-supposition#heshbon. them did extracted#mose the worker of yeah-vowels and the children of unto-immersed#israel hit: and extracted#mose the worker of yeah-vowels gave it for a possession unto the see-child#reubenites, and the gadites, and the half branch of sleep-forget#manasseh. and these are the kings of the country which secure#joshua and the children of unto-immersed#israel smote on this side its-going-down#jordan on the sea#west, from fortune-baalgad#own in the valley of build#white#lebanon even unto the mount part#halak, that goeth up to hair-style#seir; which secure#joshua gave unto the branches of unto-immersed#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 mđbar, and in the dry#south country; the tusk#hittites, the talker#amorites, and the trader#canaanites, the unwall#perizzites, the experience#hivites, and the trampler#jebusites: the moloch#king of moon-smell#jericho, one; the moloch#king of ai, which is beside house-theory#bethel, one; the moloch#king of project-complete#jerusalem, one; the moloch#king of friend-joy#hebron, one; the moloch#king of high-death#jarmuth, one; the moloch#king of to-beat#lachish, one; the moloch#king of driver#eglon, one; the moloch#king of cut-carrot#gezer, one; the moloch#king of word-holy-of-holies#debir, one; the moloch#king of wall-compound#geder, one; the moloch#king of boycott#hormah, one; the moloch#king of bronze#arad, one; the moloch#king of white-build#libnah, one; the moloch#king of until-why#adullam, one; the moloch#king of target#makkedah, one; the moloch#king of house-theory#bethel, one; the moloch#king of apple#tappuah, one; the moloch#king of dig-spy#epher, one; the moloch#king of horizon#aphek, one; the moloch#king of watch#lasharon, one; the moloch#king of strife#madon, one; the moloch#king of yard#hazor, one; the moloch#king of name-joy#shimronmeron, one; the moloch#king of enchant#achshaph, one; the moloch#king of cloud#taanach, one; the moloch#king of precious-thing#megiddo, one; the moloch#king of dedicate#kadesh, one; the moloch#king of envy#jokneam of damp-unripe-grain#carmel, one; the moloch#king of generation-whorl#dor in the coast of dor, one; the moloch#king of the nations of roll#gilgal, one; the moloch#king of want-

placate-solve#tirzah, one: all the kings thirty and one. now secure#joshua was old and stricken in years; and yeah-vowels said unto him, thou art old and stricken in years, and there remaineth yet very much land to be possessed. this is the land that yet remaineth: all the borders of the invade-grieve#philistines, and all bridge#geshuri, from seek-clarify#sihor, which is before#turnings narrows-create#mizraim, even unto the borders of essence-futile#ekron hide#northward, which is counted to the trader#canaanite: five base#lords of the invade-grieve#philistines; the courage-goat#gazathites, and the ashdothites, the fire-easy#eshkalonites, the wine-press#gittites, and the essence-futile#ekronites; also the twist-distort#avites: from the dry#south, all the land of the trader#canaanites, and cave-involved-in#mearah that is beside the side-by-side#sidonians unto horizon#aphek, to the borders of the talker#amorites: and the land of the border#giblites, and all build#white#lebanon, toward the sunrising, from fortune-baalgad#own under mount fishing-net#hermon unto the entering into gourd-vessel#hamath. all the inhabitants of the hill country from build#white#lebanon unto from-fires-waters#misrephothmaim, and all the side-by-side#sidonians, them will i drive out from before#turnings the children of israel: only divide thou it by lot unto the unto-immersed#israelites for an inheritance, as i have directed thee. now therefore divide this land for an inheritance unto the nine branches, and the half branch of sleep-forget#manasseh, with whom the see-child#reubenites and the gadites have received their inheritance, which extracted#mose gave them, beyond its-going-down#jordan eastward, even as extracted#mose the worker of yeah-vowels gave them; from juniper-object#aroer, that is upon the bank of the river pine#arnon, and the light#city that is in the midst of the river, and all the plain of bear-come#medeba unto slander#dibon; and all the cities of curly#sihon moloch#king of the talker#amorites, which kinged in score-supposition#heshbon, unto the border of the children of with#ammon; and roller-until#gilead, and the border of the bridge#geshurites and crush-squeeze#maachathites, and all mount fishing-net#hermon, and all at-tooth#bashan unto poor#salcah; all the kingdom of mock#og in bashan, which kinged in star-sex'n'war#ahstaroth and in live-prohibit#edrei, who remained of the remnant of the let-to#weak#giants: for these did extracted#mose hit, and cast them out. nevertheless the children of unto-immersed#israel expelled not the bridge#geshurites, nor the crush-squeeze#maachathites: and the bridge#geshurites and the crush-squeeze#maachathites dwell among the unto-immersed#israelites until this day. only unto the branches of join#levi he gave none inheritance; the butchers of yeah-vowels unto-these-theory of unto-immersed#israel made by fire are their inheritance, as he said unto them. and extracted#mose gave unto the branch of the children of see-child#reuben inheritance according to their families. and their coast was from juniper-object#aroer, that is on the

bank of the river pine#arnon, and the light#city that is in the midst of the river, and all the plain by bear-come#medeba; score-supposition#heshbon, and all her cities that are in the plain; slander#dibon, and death-stage#bamothbaal, and residence-ownership-house#beth-baal-meon, and stress#jahaza, and advancement-old-days#kedemoth, and from-the-mouth#mephaath, and towns#kirjatim, and stages#sibmah, and shahar-narrow-dawn#zareth in the mount of the valley, and house-gap-ing#betpeor, and fire-justice#peak, and house-of-names#bethjeshimoth, and all the cities of the plain, and all the kingdom of curly#sihon moloch#king of the talker#amorites, which king in score-supposition#heshbon, whom extracted#mose smote with the immersed#princes of discussed-law#midian, evi, and weave#rekem, and flint#zur, and hur, and one-fourth-great-grandson#reba, which were dukes of curly#sihon, dwelling in the country. swallow#baalam also the between#boy of burn#beor, the soothsayer, did the children of unto-immersed#israel slay with the sword among them that were slain by them. and the border of the children of see-child#reuben was its-going-down#jordan, and the border thereof. this was the inheritance of the children of see-child#reuben after their families, the cities and the villages thereof. and extracted#mose gave inheritance unto the branch of gad, even unto the children of tell-luck#gad according to their families. and their coast was help#jazer, and all the cities of roller-until#gilead, and half the land of the children of with#ammon, unto juniper-object#aroer that is before#turnings much#rabbah; and from score-supposition#heshbon unto high-region#ramathmizpeh, and abdomen#betonim; and from camping#mahanaim unto the border of word-holy-of-holies#debir; and in the valley, lift-house#betharam, and house-of-leopardess#betnimrah, and succoth, and north-hidden#zaphon, the rest of the kingdom of curly#sihon moloch#king of score-supposition#heshbon, its-going-down#jordan and his border, even unto the edge of the sea of like-candle#kineret on the other side its-going-down#jordan eastward. this is the inheritance of the children of tell-luck#gad after their families, the cities, and their villages. and extracted#mose gave inheritance unto the half branch of sleep-forget#manasseh: and this was the possession of the half branch of the children of sleep-forget#manasseh by their families. and their coast was from camping#mahanaim, all bashan, all the kingdom of mock#og moloch#king of bashan, and all the towns of glow#jair, which are in bashan, threescore cities: and half roller-until#gilead, and star-sex'n'war#ahstaroth, and live-prohibit#edrei, cities of the kingdom of mock#og in bashan, were pertaining unto the children of recognize#machir the between#boy of sleep-forget#manasseh, even to the one half of the children of recognize#machir by their families. these are the countries which extracted#mose did distribute for inheritance in the plains of from-father#moab, on the other side its-going-down#jordan, by moon-smell#jericho,

eastward. and unto the branch of join#levi extracted#mose gave not any inheritance: yeah-vowels unto-these-theory of unto-immersed#israel was their inheritance, as he said unto them. and these are the countries which the children of unto-immersed#israel inherited in the land of trade#canaan, which theory-stop#eleazar the priest, and secure#joshua the between#boy of fish#nun, and the heads of the fathers of the branches of the children of israel, distributed for inheritance to them. by lot was their inheritance, as yeah-vowels directed by the hand of extracted#mose, for the nine branches, and for the half branch. for extracted#mose had given the inheritance of two branches and an half branch on the other side its-going-down#jordan: and unto the join#levites he gave none inheritance among them. for the children of add#joseph were two branches, sleep-forget#manasseh and gray-fruitful#ephraim: therefore they gave no part unto the join#levites in the land, save cities to dwell in, with their plots#suburbs for their in-them#animal and for their substance. as yeah-vowels directed extracted#mose, so the children of unto-immersed#israel did, and they divided the land. then the children of know-hand#judah came unto secure#joshua in roll#gilgal: and dog-as-heart#caleb the between#boy of turn#jephuneh the as-hawk#kenezite said unto him, thou knowest the thing that yeah-vowels said unto extracted#mose the man of unto-these-theory concerning me and thee in finished-desert-staggering#kadeshbarnea. forty years old was i when extracted#mose the worker of yeah-vowels sent me from finished-desert-staggering#kadeshbarnea to spy out the land; and i brought him dbr again as it was in mine heart. nevertheless my brethren that went up with me made the heart of the with-mum#people melt: and i wholly followed yeah-vowels my unto-these-theory. and extracted#mose swore on that day, saying, surely the land whereon thy feet have trodden will be thine inheritance, and thy children's for ever, because thou hast wholly followed yeah-vowels my unto-these-theory. and now, behold, yeah-vowels hath kept me alive, as he said, these forty and five years, even since yeah-vowels spake this dbr unto extracted#mose, while the children of unto-immersed#israel wandered in the mldbar: 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 extracted#mose sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. now therefore give me this mountain, whereof yeah-vowels spake in that day; for thou heardest in that day how the giants#anakim were there, and that the cities were great and fenced: if so be yeah-vowels will be with me, then i will be able to drive them out, as yeah-vowels said. and secure#joshua knee-fluffy#blessed him, and gave unto dog-as-heart#caleb the between#boy of turn#jephuneh friend-joy#hebron for an inheritance. friend-joy#hebron therefore became the inheritance of dog-as-heart#caleb the between#boy of turn#jephuneh the as-hawk#kenezite unto this day, because that he wholly followed yeah-

vowels unto-these-theory of israel. and the name of friend-joy#hebron before#turnings was city-of-four#kirjatharba; which ambush#arba was a great man among the giants#anakim. and the land had rest from war. this then was the lot of the branch of the children of know-hand#judah by their families; even to the border of man-red#edom the mbar of briar#zin dry#southward was the uttermost part of the dry#south coast. and their dry#south border was from the shore of the salt sea, from the bay that looketh dry#southward: and it went out to the dry#south side to from-up-scorpion#maalehcrabbim, and passed along to briar#zin, and ascended up on the dry#south side unto finished-desert-staggering#kadeshbarnea, and passed along to courtyard#hebron, and went up to maple-promise#adar, and fetched a compass to earth-ground#karkaa: from thence it passed toward skeleton#azmon, and went out unto the river of narrows-create#mizraim; and the goings out of that coast were at the sea: this will be your dry#south coast. and the east border was the salt sea, even unto the end of its-going-down#jordan. and their border in the hide#north quarter was from the bay of the sea at the uttermost part of its-going-down#jordan: and the border went up to house-wave-ripple#bethhogla, and passed along by the hide#north of house-willow-pleasant#betharabah; and the border went up to the father-child#stone of big-toe#bohan the between#boy of see-child#reuben: and the border went up toward word-holy-of-holies#debir from the valley of muddy-cloudy#achor, and so hide#northward, looking toward roll#gilgal, that is before#turnings the going up to men#adummim, which is on the dry#south side of the river: and the border passed toward the waters of eye-well-sun-beadle#enshemesh, and the goings out thereof were at eye-well-foot-spy#enrogel: and the border went up by the valley of the between#boy of doze#hinnom unto the dry#south side of the trampler#jebusite; the same is project-complete#jerusalem: and the border went up to the top of the mountain that lieth before#turnings the valley of doze#hinnom sea#westward, which is at the end of the valley of the let-to#weak#giants hide#northward: and the border was drawn from the top of the hill unto the fountain of the water of open-up#nephtoah, and went out to the cities of mount pencil#ephron; and the border was drawn to ownership-her-husband#baalah, which is forests-city#kirjath-jearim: and the border compassed from ownership-her-husband#baalah sea#westward unto mount hair-style#seir, and passed along unto the side of mount cities-awake#jearim, which is chair-overnight-stay#chesalon, on the hide#north side, and went down to house-sun-beadle#bethshemesh, and passed on to prevent#timnah: and the border went out unto the side of essence-futile#ekron hide#northward: and the border was drawn to hire#shicron, and passed along to mount ownership-her-husband#baalah, and went out unto build-child-towards#jabneel; and the goings out of the border were at the sea. and the sea#west border was to the

great sea, and the coast thereof. this is the coast of the children of know-hand#judah round about according to their families. and unto dog-as-heart#caleb the between#boy of turn#jephunch he gave a part among the children of know-hand#judah, according to the directive of yeah-vowels to secure#joshua, even the light#city of ambush#arba the father of giant#anak, which light#city is friend-joy#hebron. and dog-as-heart#caleb drove thence the three between#boys of giant#anak, my-six#sheshai, and my-brother-from#ahiman, and furrow#talmai, the children of giant#anak. and he went up thence to the inhabitants of word-holy-of-holies#debir: and the name of word-holy-of-holies#debir before#turnings was sepher-city-book#kirjath. and dog-as-heart#caleb said, he that hits sepher-city-book#kirjath, and taketh it, to him will i give attitude#achsah my bayt#daughter to woman. and contemporary-to#othniel the between#boy of like-a-hawk#kenaz, the brother of dog-as-heart#caleb, took it: and he gave him attitude#achsah his bayt#daughter to woman. and it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and dog-as-heart#caleb said unto her, what wouldest thou? who answered, give me a knee-fluffy#blessing; for thou hast given me a dry#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 the children of know-hand#judah according to their families. and the uttermost cities of the branch of the children of know-hand#judah toward the coast of man-red#edom dry#southward were group-to#kabzeel, and herd#eder, and dwell-fear#jagur, and lament-nest#kinah, and imagine-dung#dimonah, and until-eternity#adadah, and dedicate#kadesh, and yard#hazor, and give-al-low#ithnan, bristle#ziph, and furrow-hang#telem, and ownership-up#bealoth, and yard#hazor, sharpened#hadattah, and towns#kerioth, and courtyard#hebron, which is yard#hazor, mother-if#amam, and schema, and born#moladah, and yard-bank-rim#hazargaddah, and feel-rain#heshmon, and emit#bethpalet, and yard-fox#hazarshual, and well-of-satiated-seven#beersheba, and in-her-hallucinations#bizjotjhah, ownership-her-husband#baalah, and islands#iim, and closed#azem, and to-born#eltolad, and orion-like-a-fool#chesil, and boycott#hormah, and sketch#ziklag, and bloodshed#madvannah, and base-of-palm-frond#sansannah, and to-come#lebaoth, and sendings#shilhim, and eye-well#ain, and pomegranate#rimmon: all the cities are twenty and nine, with their villages: and in the valley, woman-of-burden#eshtaol, and wasp#zoreah, and fire-year#ashnah, and abandoned#zanoah, and eye-gardens#engannim, apple#tappuah, and their-eye#enam, high-death#jarmuth, and until-why#adullam, hut#socoh, and her-goat#azekah, and gates#sharaim, and witnesses#adithaim, and wall-compound#gederah, and fences#gederothaim; fourteen cities with their villages: briar#zenan, and new#hadashah, and tower-great-tell#migdalgal,

and host-load#dilean, and expect-cover#mizpeh, and handle-to#joktheel, to-beat#lachish, and pour#bozkath, and driver#eglon, and intent#cabbon, and bread-melt#lahmas, and as-thorn#kithlish, and wall-compound#gederoth, house-of-grain#bethdagon, and pleasant#naamah, and target#makkedah; sixteen cities with their villages: white-build#libnah, and petition#ether, and smoke#ashan, and open-nurture#gijptah, and fire-year#ashnah, and place-pillar#nezib, and community#keilah, and disappoint#achzib, and from-her-head#mareshah; nine cities with their villages: essence-futile#ekron, with her towns and her villages: from essence-futile#ekron even unto the sea, all that lay near fire-plunder#ashdod, with their villages: fire-plunder#ashdod with her towns and her villages, courage-goat#gaza with her towns and her villages, unto the river of narrows-create#mizraim, and the great sea, and the border thereof: and in the mountains, dill-emery#shamir, and loosen#jattir, and hut#socoh, and discuss-judge#dannah, and city-bush#kirjathsannah, which is word-holy-of-holies#debir, and grape#anab, and fire-honesty#eshtemoh, and anim, and rain#goshen, and apply#holon, and discovered#giloh; eleven cities with their villages: arbarab, and similar#dumah, and wash#eshean, and wines#janum, and house-apple#beth-tappuah, and horizon#aphekah, and hot-rod#humtah, and city-of-four#kirjatharba, which is friend-joy#hebron, and sorrow#zior; nine cities with their villages: residence#maon, damp-unripe-grain#carmel, and bristle#ziph, and divert#juttah, and sow-to#jezreel, and nod-together#jokdeam, and abandoned#zanoah, cell#cain, hill#gibeah, and prevent#timnah; ten cities with their villages: trickling#halhul, house-flint-create#bethzur, and fenced-restrain#gedor, and cave#maarath, and house-answer-suffering#bethanoth, and repair#eltekon; six cities with their villages: city-of-owner-ship#kirjathbaal, which is forests-city#kirjath-jearim, and much#rabbah; two cities with their villages: in the mdbar, house-willow-pleasant#betharabah, place-of-consideration#middin, and shed#secacah, and the-bearer#nibshan, and the light#city of salt, and eye-well-of-my-garden#engedi; six cities with their villages. as for the trampler#jebusites the inhabitants of project-complete#jerusalem, the children of know-hand#judah could not drive them out; and the trampler#jebusites dwell with the children of know-hand#judah at project-complete#jerusalem unto this day. and the lot of the children of add#joseph fell from its-going-down#jordan by moon-smell#jericho, unto the water of moon-smell#jericho on the east, to the mdbar that goeth up from moon-smell#jericho throughout mount house-theory#bethel, and goeth out from house-theory#bethel to hazel#luz, and passeth along unto the borders of long#archi to decorate-crown#atarot, and goeth down sea#westward to the coast of emit#aphleti, unto the coast of house-of-wrath#bethhoron the nether, and to cut-carrot#gezer; and the goings out thereof are at the sea. so the children of add#joseph, sleep-for-

get#manasseh and gray-fruitful#ephraim, took their inheritance. and the border of the children of gray-fruitful#ephraim according to their families was thus: even the border of their inheritance on the east side was decorate-crown#atarotadatar, unto house-of-wrath#bethhoron the upper; and the border went out toward the sea to quantifier#michmethah on the hide#north side; and the border went about eastward unto shiloh-fig-pull-out#taanath, and passed by it on the east to relax#janohah; and it went down from relax#janohah to decorate-crown#atarot, and to her-girl#naarath, and came to moon-smell#jericho, and went out at its-going-down#jordan. the border went out from apple#tappuah sea#westward unto the river barrel-buy#kanah; and the goings out thereof were at the sea. this is the inheritance of the branch of the children of gray-fruitful#ephraim by their families. and the separate cities for the children of gray-fruitful#ephraim were among the inheritance of the children of sleep-forget#manasseh, all the cities with their villages. and they drave not out the trader#canaanites that dwelt in cut-carrot#gezer: and the trader#canaanites dwell among the gray-fruitful#ephraimites unto this day, and work for under tribute. there was also a lot for the branch of sleep-forget#manasseh; for he was the firstborn of add#joseph; to wit, for recognize#machir the firstborn of sleep-forget#manasseh, the father of roller-until#gilead: because he was a man of war, therefore he had roller-until#gilead and bashan. there was also a lot for the rest of the children of sleep-forget#manasseh by their families; for the children of my-father-help#abiezer, and for the children of part#helek, and for the children of theory-my-happy#asriel, and for the children of shoulder#shechem, and for the children of dig-spy#hepher, and for the children of know-my-name#shemida: these were the rememberer children of sleep-forget#manasseh the between#boy of add#joseph by their families. and whip-sharp#zelophehad, the between#boy of dig-spy#hepher, the between#boy of roller-until#gilead, the between#boy of recognize#machir, the between#boy of sleep-forget#manasseh, had no between#boys, and between#daughters: and these are the names of his between#daughters, illness#mahlah, and rest#noah, partridge#hoglah, queen#milcah, and want-placate-solve#tirzah. and they came near before#turnings theory-stop#eleazar the priest, and before#turnings secure#joshua the between#boy of fish#nun, and before#turnings the immersed#princes, saying, the yeah-vowels directed extracted#mose to give us an inheritance among our brethren. therefore according to the directive of yeah-vowels he gave them an inheritance among the brethren of their father. and there fell ten portions to sleep-forget#manasseh, beside the land of roller-until#gilead and bashan, which were on the other side its-going-down#jordan; because the between#daughters of sleep-forget#manasseh had an inheritance among his between#boys: and the rest of sleep-forget-manasseh's between#boys had the land of roller-until#gilead. and the coast of sleep-

forget#manasseh was from bliss-confirm#asher to quantifier#michmethah, that lieth before#turnings shoulder#shechem; and the border went along on the right hand unto the inhabitants of eye-apple#entappuah. now sleep-forget#manasseh had the land of apple#tappuah; and apple#tappuah on the border of sleep-forget#manasseh belonged to the children of gray-fruitful#ephraim; and the coast descended unto the river barrel-buy#kanah, dry#southward of the river: these cities of gray-fruitful#ephraim are among the cities of sleep-forget#manasseh: the coast of sleep-forget#manasseh also was on the hide#north side of the river, and the outgoings of it were at the sea: dry#southward it was gray-fruitful-ephraim's, and hide#northward it was sleep-forget-manasseh's, and the sea is his border; and they met together in bliss-confirm#asher on the hide#north, and in hire-wage#issachar on the east. and sleep-forget#manasseh had in hire-wage#issachar and in bliss-confirm#asher house-where-to#bethshean and her towns, and mouthful#ebleam and her towns, and the inhabitants of generation-whorl#dor and her towns, and the inhabitants of eye-well-generation#en-dor and her towns, and the inhabitants of cloud#taanach and her towns, and the inhabitants of precious-thing#megiddo and her towns, even three countries. yet the children of sleep-forget#manasseh could not drive out the inhabitants of those cities; and the trader#canaanites would dwell in that land. yet it came to pass, when the children of unto-immersed#israel were waxen strong, that they put the trader#canaanites to tribute, and did not utterly drive them out. and the children of add#joseph spake unto secure#joshua, saying, why hast thou given me and one lot and one portion to inherit, seeing i am a great with-mum#people, forasmuch as yeah-vowels hath knee-fluffy#blessed me hitherto? and secure#joshua answered them, if thou be a great with-mum#people, then get thee up to the wood country, and cut down for thyself there in the land of the unvalled#perizzites and of the let-to#weak#giant, if mount gray-fruitful#ephraim be too narrow for thee. and the children of add#joseph said, the hill is not enough for us: and all the trader#canaanites that dwell in the land of the valley have chariots of iron, both they who are of house-where-to#bethshean and her towns, and they who are of the valley of sow-to#jezreel. and secure#joshua spake unto the daughter#bayt of add#joseph, even to gray-fruitful#ephraim and to sleep-forget#manasseh, saying, thou art a great with-mum#people, and hast great power: thou wilt not have one lot only: and 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 trader#canaanites, though they have iron chariots, and though they be strong. and the whole ever#witness of the children of unto-immersed#israel assembled together at calm#shiloh, and set up the dwelling of the ever#witness there. and the land was subdued before#turnings them. and there remained among the children of unto-immersed#israel seven branches, which had not yet

received their inheritance. and secure#joshua said unto the children of israel, how long are ye slack to go to possess the land, which yeah-vowels unto-these-theory of your fathers hath given you? give out from among you three men for each branch: and i will send them, and they will rise, and go through the land, and describe it according to the inheritance of them; and they will come again to me. and they will divide it into seven parts: know-hand#judah will abide in their coast on the dry#south, and the daughter#bayt of add#joseph will abide in their coasts on the hide#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#turnings yeah-vowels our unto-these-theory. and the join#levites have no part among you; for the priesthood of yeah-vowels is their inheritance: and gad, and see-child#reuben, and half the branch of sleep-forget#manasseh, have received their inheritance beyond its-going-down#jordan on the east, which extracted#mose the worker of yeah-vowels gave them. and the men arose, and went away: and secure#joshua 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#turnings yeah-vowels in calm#shiloh. and the men went and passed through the land, and described it by cities into seven parts in a book, and came again to secure#joshua to the zaba at calm#shiloh. and secure#joshua cast lots for them in calm#shiloh before#turnings yeah-vowels: and there secure#joshua divided the land unto the children of unto-immersed#israel according to their divisions. and the lot of the branch of the children of between-boy-righthand#benjamin came up according to their families: and the coast of their cover#lot came forth between the children of know-hand#judah and the children of add#joseph. and their border on the hide#north side was from its-going-down#jordan: and the border went up to the side of moon-smell#jericho on the hide#north side, and went up through the mountains sea#westward; and the goings out thereof were at the mbar of house-strength#beth-aven. and the border went over from thence toward hazel#luz, to the side of hazel#luz, which is house-theory#bethel, dry#southward; and the border descended to decorate-crown#atarotadar, near the hill that lieth on the dry#south side of the nether house-of-wrath#bethhoron. and the border was drawn thence, and compassed the corner of the sea dry#southward, from the hill that lieth before#turnings house-of-wrath#bethhoron dry#southward; and the goings out thereof were at city-of-ownership#kirjathbaal, which is forests-city#kirjath-jearim, a light#city of the children of know-hand#judah: this was the sea#west quarter. and the dry#south quarter was from the end of forests-city#kirjath-jearim, and the border went out on the sea#west, and went out to the well of waters of open-up#nephtoa: and the border came down to the end of the mountain that lieth before#turnings the valley of the between#boy of doze#hinom, and which is in the valley of the let-to#weak#giant



on the hide#north, and descended to the valley of doze#hinnom, to the side of defeated#jebusi on the dry#south, and descended to eye-well-foot-spy#enrogel, and was drawn from the hide#north, and went forth to eye-well-sun-beadle#enshemesh, and went forth toward rollings#gililoth, which is over against the going up of men#adummim, and descended to the father-child#stone of big-toe#bohan the between#boy of see-child#reuben, and passed along toward the side over against evening-pleasant#arabah hide#northward, and went down unto evening-pleasant#arabah: and the border passed along to the side of house-wave-ripple#bethhoglah hide#northward: and the outgoings of the border were at the hide#north bay of the salt sea at the dry#south end of its-going-down#jordan: this was the dry#south coast. and its-going-down#jordan was the border of it on the east side. this was the inheritance of the children of between-boy-righthand#benjamin, by the coasts thereof round about, according to their families. now the cities of the branch of the children of between-boy-righthand#benjamin according to their families were moon-smell#jericho, and house-wave-ripple#bethhoglah, and the valley of keziz, and house-willow-pleasant#betharabah, and wool#zemaraim, and house-theory#bethel, and distortions#avim, and break-cow-fertilize#pharah, and ash-ore#ophrah, and village-people#chephah-haamonai, and open#ophni, and small-hill#gaba; twelve cities with their villages: small-hill#gibeon, and high-region#ramah, and wells#beeroth, and expect-cover#mizpeh, and heresy#chephirah, and strife#mozah, and weave#rekem, and feeble-to#irpeel, and explore-to#taralah, and side#zelah, alef#eleph, and defeated#jebusi, which is project-complete#jerusalem, hill#gibeath, and kirjath; fourteen cities with their villages. this is the inheritance of the children of between-boy-righthand#benjamin according to their families. and the second cover#lot came forth to hear-home#simeon, even for the branch of the children of hear-home#simeon according to their families: and their inheritance was within the inheritance of the children of know-hand#judah. and they had in their inheritance well-of-satiated-seven#beersheba, and coming#sheba, and born#moladah, and yard-fox#hazarshual, and ownership#balah, and closed#azem, and to-born#eltolad, and virgin#bethul, and boycott#hormah, and sketch#ziklag, and house-carriage-made-up-of#beth-marcaboth, and courtyard-mare#hazar-susah, and house-for-the-coming#beth-lebaoth, and ten#sharuhen; thirteen cities and their villages: eye-well#ain, pomegranate-high#remmon, and petition#ether, and smoke#ashan; four cities and their villages: and all the villages that were round about these cities to beer-owner-well#baalath, see#ramath of the dry#south. this is the inheritance of the branch of the children of hear-home#simeon according to their families. out of the portion of the children of know-hand#judah was the inheritance of the children of hear-home#simeon: for the part of the children of

know-hand#judah was too much for them: therefore the children of hear-home#simeon had their inheritance within the inheritance of them. and the third cover#lot came up for the children of garbage-fertile#zebulun according to their families: and the border of their inheritance was unto survivor-remnant#sarid: and their border went up toward the sea, and poison#maralah, and reached to camelhump-honeylotus#dabbasheth, and reached to the river that is before#turnings envy#jokneam; and turned from survivor-remnant#sarid eastward toward the sunrising unto the border of fail-tell#chisloth-tabor, and then goeth out to say#daberath, and goeth up to fie#japhia, and from thence passeth on along on the east to winepress-dug#gittah-hepther, to now-leader#itah-kazin, and goeth out to pomegranate-outline#remmon-methoar to moving#neah; and the border compasseth it on the hide#north side to grace-placed#hannathon: and the outgoings thereof are in the valley of el-open-to#jipthah: and faction#kattath, and exalt#nahallal, and name-joy#shimron, and poor#idalah, and bread-house#bethlehem: twelve cities with their villages. this is the inheritance of the children of garbage-fertile#zebulun according to their families, these cities with their villages. and the fourth cover#lot came out to hire-wage#issachar, for the children of hire-wage#issachar according to their families. and their border was toward sow-to#jezreel, and waste#chesulloth, and different#shunem, and diggers#haphraim, and peak#shihon, and another#anaharath, and interest#rabbith, and cation#kishion, and zinc#abez, and high-loud#remeth, and eye-gardens#engannim, and haddah-eye-sharp#en, and house-spread#beth-pazzez; and the coast reacheth to tell#tabor, and cut#shahazimah, and house-sun-beadle#bethshemesh; and the outgoings of their border were at its-going-down#jordan: sixteen cities with their villages. this is the inheritance of the branch of the children of hire-wage#issachar according to their families, the cities and their villages. and the fifth cover#lot came out for the branch of the children of bliss-confirm#asher according to their families. and their border was plot#helkath, and hali, and belly-peanut#beten, and enchant#achshaph, and to-king#alammelech, and with-until#amad, and referendum#misheal; and reacheth to damp-unripe-grain#carmel sea#westward, and to blackening-whitening#shihor-libnah; and turneth toward the sunrising to house-of-grain#bethdagon, and reacheth to garbage-fertile#zebulun, and to the valley of el-open-to#jipthah toward the hide#north side of house-valley#beth-emek, and moving#nei-el, and goeth out to bound#cabul on the left hand, and friend-joy#hebron, and rehob, and hot#hammon, and barrel-buy#kanah, even unto great side-by-side#zidon; and then the coast turneth to high-region#ramah, and to the strong light#city narrow-flint-create#tyre; and the coast turneth to lettuce#hosah; and the outgoings thereof are at the sea from the coast to disappoint#achzib: with-her#ummah also, and horizon#aphek, and rehob:

twenty and two cities with their villages. this is the inheritance of the branch of the children of bliss-confirm#asher according to their families, these cities with their villages. the sixth cover#lot came out to the children of cunning-twist#naphtali, even for the children of cunning-twist#naphtali according to their families. and their coast was from interchange#heleph, from oak#allon to the-cold#zaananim, and adami, hole-puncture-female#nekeb, and build-child-towards#jabneel, unto getting-up#lakum; and the outgoings thereof were at its-going-down#jordan: and then the coast turneth sea#westward to tabor-listening-tell#aznoth, and goeth out from thence to enact-engrave#hukkuk, and reacheth to garbage-fertile#zebulon on the dry#south side, and reacheth to bliss-confirm#asher on the sea#west side, and to know-hand#judah upon its-going-down#jordan toward the sunrising. and the fenced cities are hunters#zidim, zer, and gourd-vessel#hamath, temple#rakkath, and like-candle#kineret, and adamah, and high-region#ramah, and yard#hazor, and dedicate#kadesh, and live-prohibit#edrei, and eye-court-yard#enhazor, and see#iron, and tower-to#migdalel, emgargo#horem, and house-of-reply#beth-anath, and house-sun-beadle#bethshemesh; nineteen cities with their villages. this is the inheritance of the branch of the children of cunning-twist#naphtali according to their families, the cities and their villages. and the seventh cover#lot came out for the branch of the children of discuss#dan according to their families. and the coast of their inheritance was wasp#zorah, and woman-of-burden#eshtaol, and city-of-sun#irshemesh, and ask-between#shaalabbin, and ram#chief, and hung-up#jethlah, and elon, and appointed#thimnathah, and essence-futile#ekron, and to-hit#eltekeh, and bunting#gibethon, and ownership#baalath, and jehud, and between-boys-light-ening-salvia#beneberak, and high-winepress#gath-rimon, and greenfinch-water#me-jarkon, and bent#rakkon, with the border before#turnings beautify#japho. and the coast of the children of discuss#dan went out too little for them: therefore the children of discuss#dan went up to fight against opal-knead-name#leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called opal-knead-name#leshem, dan, after the name of discuss#dan their father. this is the inheritance of the branch of the children of discuss#dan according to their families, these cities with their villages. when they had made an end of dividing the land for inheritance by their coasts, the children of unto-immersed#israel gave an inheritance to secure#joshua the between#boy of fish#nun among them: according to the dbr of yeah-vowels they gave him the light#city which he asked, even serah-promise-excess#timnath in mount gray-fruitful#ephrain: and he between#built the light#city, and dwelt therein. these are the inheritances, which theory-stop#eleazar the priest, and secure#joshua the between#boy of fish#nun, and the heads of the fathers of the branches of the children of israel, divided for an inheritance by

lot in calm#shiloh before#turnings yeah-vowels, at the opening of the dwelling of the ever#witness. so they made an end of dividing the country. the yeah-vowels also spake unto secure#joshua, saying, speak to the children of israel, saying, appoint out for you cities of refuge, whereof i spake unto you by the hand of extracted#mose: that the slayer that killeth any person unawares and unwittingly may flee thither: and they will be your refuge from the avenger of blood. and when he that doth flee unto one of those cities will stand at the entering of the hair#gate of the light#city, and will declare his cause in the ears of the elders of that light#city, they will take him into the light#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 light#city, until he stand before#turnings the ever#witness for lip-decision#crisis, 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 light#city, and unto his own house, unto the light#city from whence he fled. and they appointed dedicate#kadesh in rolling#galiilee in mount cunning-twist#naphtali, and shoulder#shechem in mount gray-fruitful#ephrain, and city-of-four#kirjatharba, which is friend-joy#hebron, in the mountain of know-hand#judah. and on the other side its-going-down#jordan by moon-smell#jericho eastward, they assigned ore#bezer in the mdsbar upon the plain out of the branch of see-child#reuben, and highs#ramoth in roller-until#gilead out of the branch of gad, and wave-reveal#golan in at-tooth#bashan out of the branch of sleep-forget#manasseh. these were the cities appointed for all the children of 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#turnings the ever#witness. then came near the heads of the fathers of the join#levites unto theory-stop#eleazar the priest, and unto secure#joshua the between#boy of fish#nun, and unto the heads of the fathers of the branches of the children of israel; and they spake unto them at calm#shiloh in the land of trade#canaan, saying, the yeah-vowels directed by the hand of extracted#mose to give us cities to dwell in, with the plots#suburbs thereof for our cattle. and the children of unto-immersed#israel gave unto the join#levites out of their inheritance, at the directive of yeah-vowels, these cities and their plots#suburbs. and the lot came out for the families of the obedient-hope#kohathites: and the children of cabinet#aaron the priest, which were of the join#levites, had by lot out of the branch of know-hand#judah, and out of the branch of hear-home#simeon, and out of the branch of between-boy-righthand#benjamin, thirteen cities. and the rest of the children of obedient-hope#kohath had by lot out of the families of the branch of gray-fruitful#ephrain, and out of the branch of dan, and out of the half branch of

sleep-forget#manasseh, ten cities. and the children of stranger#gershon had by lot out of the families of the branch of hire-wage#issachar, and out of the branch of bliss-confirm#asher, and out of the branch of cunning-twist#naphtali, and out of the half branch of sleep-forget#manasseh in bashan, thirteen cities. the children of bitter#merari by their families had out of the branch of see-child#reuben, and out of the branch of gad, and out of the branch of garbage-fertile#zebulun, twelve cities. and the children of unto-immersed#israel gave by lot unto the join#levites these cities with their plots#suburbs, as yeah-vowels directed by the hand of extracted#mose. and they gave out of the branch of the children of know-hand#judah, and out of the branch of the children of hear-home#simeon, these cities which are here mentioned by name. which the children of cabinet#aaron, being of the families of the obedient-hope#kohathites, who were of the children of levi, had: for theirs was the first lot. and they gave them the light#city of ambush#arba the father of giant#anak, which light#city is friend-joy#hebron, in the hill country of know-hand#judah, with the plots#suburbs thereof round about it. and the fields of the light#city, and the villages thereof, gave they to dog-as-heart#caleb the between#boy of turn#jephuneh for his possession. thus they gave to the children of cabinet#aaron the darkener#server friend-joy#hebron with her plots#suburbs, to be a light#city of refuge for the slayer; and white-build#libnah with her plots#suburbs, and loosen#jattir with her plots#suburbs, and i-will-listen#eshtemoa with her plots#suburbs, and apply#holon with her plots#suburbs, and word-holy-of-holies#debir with her plots#suburbs, and eye-well#ain with her plots#suburbs, and divert#juttah with her plots#suburbs, and house-sun-beadle#bethshemesh with her plots#suburbs; nine cities out of those two branches. and out of the branch of between-boy-right-hand#benjamin, small-hill#gibeon with her plots#suburbs, small-hill#geba with her plots#suburbs, replies#anathoth with her plots#suburbs, and youth#almon with her plots#suburbs; four cities. all the cities of the children of cabinet#aaron, the darkener#server, were thirteen cities with their plots#suburbs. and the families of the children of obedient-hope#kohath, the join#levites which remained of the children of obedient-hope#kohath, even they had the cities of their cover#lot out of the branch of gray-fruitful#ephraim. for they gave them shoulder#shechem with her plots#suburbs in mount gray-fruitful#ephraim, to be a light#city of refuge for the slayer; and cut-carrot#gezer with her plots#suburbs, and collection#kibzaim with her plots#suburbs, and house-of-wrath#bethhoron with her plots#suburbs; four cities. and out of the branch of dan, to-hit#eltekeh with her plots#suburbs, bunting#gibethon with her plots#suburbs, ram-male-sheep#aijalon with her plots#suburbs, high-winepress#gath-rimon with her plots#suburbs; four cities. and out of the half branch of sleep-forget#manasseh, thank-you#tanach with her

plots#suburbs, and high-winepress#gath-rimon with her plots#suburbs; two cities. all the cities were ten with their plots#suburbs for the families of the children of obedient-hope#kohath that remained. and unto the children of stranger#gershon, of the families of the join#levites, out of the other half branch of sleep-forget#manasseh they gave wave-reveal#golan in at-tooth#bashan with her plots#suburbs, to be a light#city of refuge for the slayer; and beeshterah with her plots#suburbs; two cities. and out of the branch of hire-wage#issachar, rigidity#kishon with her plots#suburbs, speak-bee#dabareh with her plots#suburbs, high-death#jarmuth with her plots#suburbs, eye-gardens#engannim with her plots#suburbs; four cities. and out of the branch of bliss-confirm#asher, mishal with her plots#suburbs, worked-them#abdon with her plots#suburbs, plot#helkath with her plots#suburbs, and wide#rehob with her plots#suburbs; four cities. and out of the branch of cunning-twist#naphtali, dedicate#kadash in rolling#gallee with her plots#suburbs, to be a light#city of refuge for the slayer; and hot-mail#hammothdor with her plots#suburbs, and creator#kartan with her plots#suburbs; three cities. all the cities of the stranger#gershonites according to their families were thirteen cities with their plots#suburbs. and unto the families of the children of bitter#merari, the rest of the join#levites, out of the branch of garbage-fertile#zebulun, envy#jokneam with her plots#suburbs, and kartah with her plots#suburbs, excrement#dimnah with her plots#suburbs, praise#nahalal with her plots#suburbs; four cities. and out of the branch of see-child#reuben, ore#bezer with her plots#suburbs, and stress#jahazah with her plots#suburbs, advancement-old-days#kedemoth with her plots#suburbs, and from-the-mouth#mephaath with her plots#suburbs; four cities. and out of the branch of gad, highs#ramoth in roller-until#gilead with her plots#suburbs, to be a light#city of refuge for the slayer; and camping#mahanaim with her plots#suburbs, score-supposition#heshbon with her plots#suburbs, help#jazer with her plots#suburbs; four cities in all. so all the cities for the children of bitter#merari by their families, which were remaining of the families of the join#levites, were by their cover#lot twelve cities. all the cities of the join#levites within the possession of the children of unto-immersed#israel were forty and eight cities with their plots#suburbs. these cities were every one with their plots#suburbs round about them: thus were all these cities. and yeah-vowels gave unto unto-immersed#israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. and yeah-vowels gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their fathers#enemies before#turnings them; yeah-vowels delivered all their fathers#enemies into their hand. there failed not ought of any good thing which yeah-vowels had spoken unto the daughter#bayt of israel; all came to pass. then secure#joshua called

the see-child#reubenites, and the gadites, and the half branch of sleep-forget#manasseh, and said unto them, ye have kept all that extracted#mose the worker of yeah-vowels 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, and have kept the charge of the directive of yeah-vowels your unto-these-theory. and now yeah-vowels your unto-these-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 extracted#mose the worker of yeah-vowels gave you on the other side its-going-down#jordan. and take diligent heed to do the directive and the torah, which extracted#mose the worker of yeah-vowels charged you, to love yeah-vowels your unto-these-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 being. so secure#joshua knee-fluffy#blessed them, and sent them away: and they went unto their tents. now to the one half of the branch of sleep-forget#manasseh extracted#mose had given possession in bashan: and unto the other half thereof gave secure#joshua among their brethren on this side its-going-down#jordan sea#westward. and when secure#joshua sent them away also unto their tents, then he knee-fluffy#blessed them, and he spake unto them, saying, return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your fathers#enemies with your brethren. and the children of see-child#reuben and the children of tell-luck#gad and the half branch of sleep-forget#manasseh returned, and departed from the children of unto-immersed#israel out of calm#shiloh, which is in the land of trade#canaan, to go unto the country of roller-until#gilead, to the land of their possession, whereof they were possessed, according to the dbr of yeah-vowels by the hand of extracted#mose. and when they came unto the borders of its-going-down#jordan, that are in the land of trade#canaan, the children of see-child#reuben and the children of tell-luck#gad and the half branch of sleep-forget#manasseh between#built there an kitchen#butcher by its-going-down#jordan, a great kitchen#butcher to see to. and the children of unto-immersed#israel heard say, behold, the children of see-child#reuben and the children of tell-luck#gad and the half branch of sleep-forget#manasseh have between#built an kitchen#butcher over against the land of trade#canaan, in the borders of its-going-down#jordan, at the passage of the children of israel. and when the children of unto-immersed#israel heard of it, the whole ever#witness of the children of unto-immersed#israel added themselves together at calm#shiloh, to go up to war against them. and the children of unto-immersed#israel sent unto the children of see-child#reuben, and to the children of gad, and to the half branch of sleep-forget#manasseh, into the land of roller-until#gilead, mouth-attempt#pinehas the between#boy

of theory-stop#eleazar the priest, and with him ten immersed#princes, of each chief daughter#bayt a prince throughout all the branches of israel; and each one was an head of the daughter#bayt of their fathers among the thousands of israel. and they came unto the children of see-child#reuben, and to the children of gad, and to the half branch of sleep-forget#manasseh, unto the land of roller-until#gilead, and they spake with them, saying, thus saith the whole ever#witness of yeah-vowels, what name#fire is this that ye have committed against the unto-these-theory of israel, to turn away this day from following yeah-vowels, in that ye have between#built you an kitchen#butcher, that ye might rebel this day against yeah-vowels? is the torment of peor too little for us, from which we are not brightend until this day, although there was a plague in the ever#witness of yeah-vowels, and that ye must turn away this day from following yeah-vowels? and it will be, seeing ye rebel to day against yeah-vowels, that to morrow he will be wroth with the whole ever#witness of israel. notwithstanding, if the land of your possession be stained, then pass ye over unto the land of the possession of yeah-vowels, wherein yeah-vowels's dwelling dwelleth, and take possession among us: and rebel not against yeah-vowels, nor rebel against us, in between#building you an kitchen#butcher beside the kitchen#butcher of yeah-vowels our unto-these-theory. did not snake#achan the between#boy of shine#zerah commit a name#fire in the accursed thing, and wrath fell on all the ever#witness of israel? and that man perished not alone in his torment. then the children of see-child#reuben and the children of tell-luck#gad and the half branch of sleep-forget#manasseh answered, and said unto the heads of the thousands of israel, the yeah-vowels unto-these-theory of elohim, yeah-vowels unto-these-theory of elohim, he knoweth, and unto-immersed#israel he will know; if it be in dejection, or if in crime against yeah-vowels, (save us not this day,) that we have between#built us an kitchen#butcher to turn from following yeah-vowels, or if to qrb thereon burnt qrb or meat qrb, or if to qrb peace qrbs thereon, let yeah-vowels himself require it; and if we have not rather done it for fear of this thing, saying, in time to come your children might speak unto our children, saying, what have ye to do with yeah-vowels unto-these-theory of israel? for yeah-vowels hath made its-going-down#jordan a border between us and you, ye children of see-child#reuben and children of gad; ye have no part in yeah-vowels: so will your children make our children cease from fearing yeah-vowels. therefore we said, let us now prepare to between#build us an kitchen#butcher, not for burnt qrb, nor for butcher: and that it may be a witness between us, and you, and our generations after us, that we might do the work of yeah-vowels before#turnings him with our burnt qrbs, and with our butchers, and with our peace qrbs; that your children may not say to our children in time to come, ye have no part in yeah-vowels. 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 kitchen#butcher of yeah-vowels, which our fathers made, not for burnt qrbs, nor for butchers; and it is a witness between us and you. unto-these-theory forbid that we should rebel against yeah-vowels, and turn this day from following yeah-vowels, to between#build an kitchen#butcher for burnt qrbs, for meat qrbs, or for butchers, beside the kitchen#butcher of yeah-vowels our unto-these-theory that is before#turnings his dwelling. and when mouth-attempt#pinehas the priest, and the immersed#princes of the ever#witness and heads of the thousands of unto-immersed#israel which were with him, heard the dbrs that the children of see-child#reuben and the children of tell-luck#gad and the children of sleep-forget#manasseh spake, it pleased them. and mouth-attempt#pinehas the between#boy of theory-stop#eleazar the darkener#server said unto the children of see-child#reuben, and to the children of gad, and to the children of sleep-forget#manasseh, this day we perceive that yeah-vowels is among us, because ye have not committed this name#fire against yeah-vowels: now ye have delivered the children of unto-immersed#israel out of the hand of yeah-vowels. and mouth-attempt#pinehas the between#boy of theory-stop#eleazar the priest, and the immersed#princes, returned from the children of see-child#reuben, and from the children of gad, out of the land of roller-until#gilead, unto the land of trade#canaan, to the children of israel, and brought them dbr again. and the thing pleased the children of israel; and the children of unto-immersed#israel knee-fluffy#blessed unto-these-theory, and did not intend to go up against them in battle, to destroy the land wherein the children of see-child#reuben and tell-luck#gad dwelt. and the children of see-child#reuben and the children of tell-luck#gad called the kitchen#butcher ed: for it will be a witness between us that yeah-vowels is unto-these-theory. and it came to pass a long time after that yeah-vowels had given rest unto unto-immersed#israel from all their fathers#enemies round about, that secure#joshua waxed old and stricken in age. and secure#joshua called for all israel, and for their elders, and for their heads, and for their lip#decides, and for their officers, and said unto them, i am old and stricken in age: and ye have seen all that yeah-vowels your unto-these-theory hath done unto all these nations because of you; for yeah-vowels your unto-these-theory is he that hath fought for you. behold, i have divided unto you by lot these nations that remain, to be an inheritance for your branches, from its-going-down#jordan, with all the nations that i have cut off, even unto the great sea sea#westward. and yeah-vowels your unto-these-theory, he will expel them from before#turnings you, and drive them from out of your sight; and ye will possess their land, as yeah-vowels your unto-these-theory hath promised unto you. be ye therefore very courageous to keep and to do all that is written in the book of the torah of extracted#mose, that ye turn not aside therefrom to the right hand or to the left;

that ye come not among these nations, these that remain among you; neither make mention of the name of their elohim, nor cause to swear by them, neither work for them, nor bow yourselves unto them: and cleave unto yeah-vowels your unto-these-theory, as ye have done unto this day. for yeah-vowels hath driven out from before#turnings you great nations and strong: and as for you, no man hath been able to stand before#turnings you unto this day. one man of you will chase a thousand: for yeah-vowels your unto-these-theory, he it is that fighteth for you, as he hath promised you. take good heed therefore unto yourselves, that ye love yeah-vowels your unto-these-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 yeah-vowels your unto-these-theory will no more drive out any of these nations from before#turnings you; and 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 land which yeah-vowels your unto-these-theory hath given you. and, behold, this day i am going the way of all the earth: and ye know in all your hearts and in all your beings, that not one thing hath failed of all the good things which yeah-vowels your unto-these-theory spake 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 yeah-vowels your unto-these-theory promised you; so will yeah-vowels bring upon you all toilsome#bad things, until he have destroyed you from off this good land which yeah-vowels your unto-these-theory hath given you. when ye have transgressed the alignment of yeah-vowels your unto-these-theory, which he directed you, and have gone and workd other elohim, and bowed yourselves to them; then will the nose#anger of yeah-vowels be kindled against you, and ye will perish quickly from off the good land which he hath given unto you. and secure#joshua added all the branches of unto-immersed#israel to shoulder#shechem, and called for the elders of israel, and for their heads, and for their lip#decides, and for their officers; and they presented themselves before#turnings unto-these-theory. and secure#joshua said unto all the with-mum#people, thus saith yeah-vowels unto-these-theory of israel, your fathers dwelt on the other side of the flood in old time, even effort#terah, the father of their-organ-dick#abraham, and the father of snoring#nachor: and they workd other elohim. and i took your father their-organ-dick#abraham from the other side of the flood, and led him throughout all the land of trade#canaan, and multiplied his seed, and gave him laughter#isaac. and i gave unto laughter#isaac backstreet-boy#jacob and do#esau: and i gave unto do#esau mount hair-style#seir, to possess it; and backstreet-boy#jacob and his children went down into narrows-create#mizraim. i sent extracted#mose also and cabinet#aaron, and i plagued narrows-create#mizraim, according to

that which i did among them: and afterward i brought you out. and i brought your fathers out of narrows-create#mizraim: and ye came unto the sea; and the narrows-create#mizraimians pursued after your fathers with chariots and horsemen unto the red sea. and when they cried unto yeah-vowels, he put darkness between you and the narrows-create#mizraimians, and brought the sea upon them, and covered them; and your eyes have seen what i have done in narrows-create#mizraim: and ye dwelt in the mbar a long season. and i brought you into the land of the talker#amorites, which dwelt on the other side its-going-down#jordan; and they fought with you: and i gave them into your hand, that ye might possess their land; and i destroyed them from before#turnings you. then beat#balak the between#boy of bird#zipor, moloch#king of from-father#moab, arose and warred against israel, and sent and called swallow#baalam the between#boy of burn#beor to curse you: and i would not hearken unto swallow#baalam; therefore he knee-fluffy#blessed you still: so i delivered you out of his hand. and you went over its-going-down#jordan, and came unto moon-smell#jericho: and the men of moon-smell#jericho fought against you, the talker#amorites, and the unvalled#perizzites, and the trader#canaanites, and the tusk#hittites, and the emotional#girgashites, the experience#hivites, and the trampler#jebusites; and i delivered them into your hand. and i sent the wasp before#turnings you, which drave them out from before#turnings you, even the two kings of the talker#amorites; and 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 between#built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. now therefore fear yeah-vowels, and work for him in sincerity and in truth: and put away the elohim which your fathers workd on the other side of the flood, and in narrows-create#mizraim; and work for ye yeah-vowels. and if it seem toilsome#bad unto you to work for yeah-vowels, choose you this day whom ye will work; whether the elohim which your fathers workd that were on the other side of the flood, or the elohim of the talker#amorites, in whose land ye dwell: and as for me and my house, we will work for yeah-vowels. and the with-mum#people answered and said, unto-these-theory forbid that we should forsake yeah-vowels, to work for other elohim; for yeah-vowels our unto-these-theory, he it is that brought us up and our fathers out of the land of narrows-create#mizraim, from the daughter#bay of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the with-mum#people through whom we passed: and yeah-vowels drave out from before#turnings us all the with-mum#people, even the talker#amorites which dwelt in the land: therefore will we also work for yeah-vowels; for he is our unto-these-theory. and secure#joshua said unto the with-mum#people, ye cannot work for yeah-vowels: for he is an dedicated unto-these-theory; he is a jealous unto-these-theory;

he will not forgive your crimes nor your misses. if ye forsake yeah-vowels, and work for strange-substantial#gentile elohim, then he will turn and do you hurt, and consume you, after that he hath done you good. and the with-mum#people said unto secure#joshua, nay; and we will work for yeah-vowels. and secure#joshua said unto the with-mum#people, ye are witnesses against yourselves that ye have chosen you yeah-vowels, to work for him. and they said, we are witnesses. now therefore put away, said he, the strange-substantial#gentile elohim which are among you, and incline your heart unto yeah-vowels unto-these-theory of israel. and the with-mum#people said unto secure#joshua, the yeah-vowels our unto-these-theory will we work, and his voice will we obey. so secure#joshua made a alignment with the with-mum#people that day, and set them a statute and an ordinance in shoulder#shechem. and secure#joshua wrote these dbrs in the book of the torah of unto-these-theory, and took a great stone, and set it up there under an oak, that was by the dedicated of yeah-vowels. and secure#joshua said unto all the with-mum#people, behold, this father-child#stone will be a witness unto us; for it hath heard all the dbrs of yeah-vowels which he spake unto us: it will be therefore a witness unto you, lest ye deny your unto-these-theory. so secure#joshua let the with-mum#people depart, every man unto his inheritance. and it came to pass after these things, that secure#joshua the between#boy of fish#nun, the worker of yeah-vowels, died, being an hundred and ten years old. and they buried him in the border of his inheritance in serah-promise-excess#timnath, which is in mount gray-fruitful#ephrain, on the hide#north side of the hill of stormy#gaash. and unto-immersed#israel workd yeah-vowels all the days of secure#joshua, and all the days of the elders that overlived secure#joshua, and which had known all the works of yeah-vowels, that he had done for israel. and the bones of add#joseph, which the children of unto-immersed#israel brought up out of narrows-create#mizraim, buried they in shoulder#shechem, in a parcel of ground which backstreet-boy#jacob bought of the between#boys of donkey-serious#hamor the father of shoulder#shechem for an hundred pieces of silver: and it became the inheritance of the children of add#joseph. and theory-stop#eazar the between#boy of cabinet#aaron died; and they buried him in a hill that pertained to mouth-attempt#pinehas his son, which was given him in mount gray-fruitful#ephrain.

now after the death of secure#joshua it came to pass, that the children of unto-immersed#israel asked yeah-vowels, saying, who will go up for us against the trader#canaanites first, to fight against them? and yeah-vowels said, know-hand#judah will go up: behold, i have delivered the land into his hand. and know-hand#judah said unto hear-home#simeon his brother, come up with me into my lot, that we may fight against the trader#canaanites; and i likewise will go with thee into thy lot. so hear-home#simeon went with him. and know-

hand#judah went up; and yeah-vowels delivered the trader#canaanites and the unwall#perizzites into their hand: and they slew of them in sprinkle-lightening#bezek ten thousand men. and they found my-lord-sprinkle-lightening#adonibezek in sprinkle-lightening#bezek: and they fought against him, and they slew the trader#canaanites and the unwall#perizzites. and my-lord-sprinkle-lightening#adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. and my-lord-sprinkle-lightening#adonibezek said, threescore and ten kings, having their thumbs and their great toes cut off, added their meat under my table: as i have done, so unto-these-theory hath required me. and they brought him to project-complete#jerusalem, and there he died. now the children of know-hand#judah had fought against project-complete#jerusalem, and had taken it, and smitten it with the edge of the sword, and set the light#city on fire. and afterward the children of know-hand#judah went down to fight against the trader#canaanites, that dwelt in the mountain, and in the dry#south, and in the valley. and know-hand#judah went against the trader#canaanites that dwelt in friend-joy#hebron: (now the name of friend-joy#hebron before#turnings was city-of-four#kirjatharba:) and they slew my-six#sheshai, and my-brother-from#ahiman, and furrow#talmi. and from thence he went against the inhabitants of word-holy-of-holies#debir: and the name of word-holy-of-holies#debir before#turnings was sepher-city-book#kirjath: and dog-as-heart#caleb said, he that hits sepher-city-book#kirjath, and taketh it, to him will i give attitude#achsah my bayt#daughter to woman. and contemporary-to#othniel the between#boy of like-a-hawk#kenaz, dog-as-heart-caleb's younger brother, took it: and he gave him attitude#achsah his bayt#daughter to woman. and it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and dog-as-heart#caleb said unto her, what wilt thou? and she said unto him, give me a knee-fluffy#blessing: for thou hast given me a dry#south land; give me also springs of water. and dog-as-heart#caleb gave her the upper springs and the nether springs. and the children of the kenite, extracted-mose' father in torah, went up out of the light#city of palm trees with the children of know-hand#judah into the mdbar of know-hand#judah, which lieth in the dry#south of bronze#arad; and they went and dwelt among the with-mum#people. and know-hand#judah went with hear-home#simeon his brother, and they slew the trader#canaanites that inhabited zephath, and utterly destroyed it. and the name of the light#city was called boycott#hormah. also know-hand#judah took courage-goat#gaza with the coast thereof, and fire-shame#askelon with the coast thereof, and essence-futile#ekron with the coast thereof. and yeah-vowels was with know-hand#judah; and he drove out the inhabitants of the mountain; and could not drive out the inhabitants of the valley, because they had chariots of iron. and they gave

friend-joy#hebron unto dog-as-heart#caleb, as extracted#mose said: and he expelled thence the three between#boys of giant#anak. and the children of between-boy-righthand#benjamin did not drive out the trampler#jebusites that inhabited project-complete#jerusalem; and the trampler#jebusites dwell with the children of between-boy-righthand#benjamin in project-complete#jerusalem unto this day. and the daughter#bayt of add#joseph, they also went up against house-theory#bethel: and yeah-vowels was with them. and the daughter#bayt of add#joseph sent to descry house-theory#bethel. (now the name of the light#city before#turnings was hazel#luz.) and the spies saw a man come forth out of the light#city, and they said unto him, show us, we pray thee, the entrance into the light#city, and we will show thee mercy. and when he showed them the entrance into the light#city, they smote the light#city with the edge of the sword; and they let go the man and all his family. and the man went into the land of the tusk#hittites, and between#built a light#city, and called the name thereof hazel#luz: which is the name thereof unto this day. neither did sleep-forget#manasseh drive out the inhabitants of house-where-to#bethshean and her towns, nor cloud#taanach and her towns, nor the inhabitants of generation-whorl#dor and her towns, nor the inhabitants of mouthful#ebleam and her towns, nor the inhabitants of precious-thing#megiddo and her towns: and the trader#canaanites would dwell in that land. and it came to pass, when unto-immersed#israel was strong, that they put the trader#canaanites to tribute, and did not utterly drive them out. neither did gray-fruitful#ephraim drive out the trader#canaanites that dwelt in cut-carrot#gezer; and the trader#canaanites dwell in cut-carrot#gezer among them. neither did garbage-fertile#zebulun drive out the inhabitants of smoke#kitron, nor the inhabitants of praise#nahalol; and the trader#canaanites dwell among them, and became tributaries. neither did bliss-confirm#asher drive out the inhabitants of acre#achcho, nor the inhabitants of side-by-side#zidon, nor of milk#ahlal, nor of disappoint#achzib, nor of animalfat-milk#helbah, nor of river-bed#aphik, nor of reboh: and the bliss-confirm#asherites dwell among the trader#canaanites, the inhabitants of the land: for they did not drive them out. neither did cunning-twist#naphtali drive out the inhabitants of house-sun-beadle#bethshemesh, nor the inhabitants of house-of-reply#beth-anath; and he dwell among the trader#canaanites, the inhabitants of the land: nevertheless the inhabitants of house-sun-beadle#bethshemesh and of house-of-reply#beth-anath became tributaries unto them. and the talker#amorites forced the children of discuss#dan into the mountain: for they would not suffer them to come down to the valley: and the talker#amorites would dwell in mount heres in ram-male-sheep#aialon, and in leaves#shaalbim: yet the hand of the daughter#bayt of add#joseph prevailed, so that they became tributaries. and the coast of the talker#amorites was from the going up

to scorpions#akrabim, from the rock, and upward. and an messenger#angel of yeah-vowels came up from roll#gilgal to crying#bochim, and said, i made you to go up out of narrows-create#mizraim, and have brought you unto the land which i swear unto your fathers; and i said, i will never break my alignment with you. and ye will make no league with the inhabitants of this land; ye will throw down their kitchen#butchers: and ye have not obeyed my voice: why have ye done this? wherefore i also said, i will not drive them out from before#turnings you; and they will be as thorns in your sides, and their elohim will be a snare unto you. and it came to pass, when the messenger#angel of yeah-vowels spake these dbrs unto all the children of israel, that the with-mum#people lifted up their voice, and wept. and they called the name of that place crying#bochim: and they butchered there unto yeah-vowels. and when secure#joshua had let the with-mum#people go, the children of unto-immersed#israel went every man unto his inheritance to possess the land. and the with-mum#people workd yeah-vowels all the days of secure#joshua, and all the days of the elders that outlived secure#joshua, who had seen all the great works of yeah-vowels, that he did for israel. and secure#joshua the between#boy of fish#nun, the worker of yeah-vowels, died, being an hundred and ten years old. and they buried him in the border of his inheritance in promise-clay#timnath-heres, in the mount of gray-fruitful#ephraim, on the hide#north side of the hill stormy#gash. and also all that generation were added unto their fathers: and there arose another generation after them, which knew not yeah-vowels, nor yet the works which he had done for israel. and the children of unto-immersed#israel did toilsome#bad in the sight of yeah-vowels, and workd proprietary#baalim: and they forsook yeah-vowels unto-these-theory of their fathers, which brought them out of the land of narrows-create#mizraim, and followed other elohim, of the elohim of the with-mum#people that were round about them, and bowed themselves unto them, and provoked yeah-vowels to nose#anger. and they forsook yeah-vowels, and workd possessor-husband#baal and star-sex'n'war#ahstaroth. and the nose#anger of yeah-vowels was hot against israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their fathers#enemies round about, so that they could not any longer stand before#turnings their fathers#enemies. whithersoever they went out, the hand of yeah-vowels was against them for evil, as yeah-vowels had said, and as yeah-vowels had sworn unto them: and they were greatly distressed. nevertheless yeah-vowels raised up lip#decides, which delivered them out of the hand of those that spoiled them. and yet they would not hearken unto their lip#decides, and they went a feeding#whoring after other elohim, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the directives of yeah-vowels; and they did not so. and when yeah-vowels raised them up lip#decides, then yeah-vowels was

with the lip#decide, and delivered them out of the hand of their fathers#enemies all the days of the lip#decide: for it repented yeah-vowels because of their groanings by reason of them that oppressed them and vexed them. and it came to pass, when the lip#decide was dead, that they returned, and sthcorrupted themselves more than their fathers, in following other elohim to work for them, and to bow down unto them; they ceased not from their own doings, nor from their hard#stubborn way. and the nose#anger of yeah-vowels was hot against israel; and he said, because that this with-mum#people hath transgressed my alignment which i directed their fathers, and have not hearkened unto my voice; i also will not henceforth drive out any from before#turnings them of the nations which secure#joshua left when he died: that through them i may prove israel, whether they will keep the way of yeah-vowels to walk therein, as their fathers did keep it, or not. therefore yeah-vowels left those nations, without driving them out hastily; neither delivered he them into the hand of secure#joshua. now these are the nations which yeah-vowels left, to prove unto-immersed#israel by them, even as many of unto-immersed#israel as had not known all the wars of trade#canaan; only that the generations of the children of unto-immersed#israel might know, to teach them war, at the least such as before#turnings knew nothing thereof; namely, five base#lords of the invade#grieve#philistines, and all the trader#canaanites, and the side-by-side#sidonians, and the experience#shivites that dwelt in mount build#white#lebanon, from mount proprietary-fishing-net#baal-hermon unto the entering in of gourd-vessel#hamath. and they were to prove unto-immersed#israel by them, to know whether they would hearken unto the directives of yeah-vowels, which he directed their fathers by the hand of extracted#mose. and the children of unto-immersed#israel dwelt among the trader#canaanites, tusk#hittites, and talker#amorites, and unwall#perizzites, and experience#shivites, and trampler#jebusites: and they took their between#daughters to be their women, and gave their between#daughters to their between#boys, and workd their elohim. and the children of unto-immersed#israel did toilsome#bad in the sight of yeah-vowels, and forgat yeah-vowels their unto-these-theory, and workd proprietary#baalim and the prosperity-fortuna#asherahs. therefore the nose#anger of yeah-vowels was hot against israel, and he sold them into the hand of asleep-evil#chushan-rishathaim moloch#king of high-rivers#aramnaharim: and the children of unto-immersed#israel workd asleep-evil#chushan-rishathaim eight years. and when the children of unto-immersed#israel cried unto yeah-vowels, yeah-vowels raised up a deliverer to the children of israel, who delivered them, even contemporary-to#othniel the between#boy of like-a-hawk#kenaz, dog-as-heart-caleb's younger brother. and the ruakh of yeah-vowels came upon him, and he lip#decided israel, and went out to war: and yeah-vowels delivered asleep-evil#chushan-rishathaim



moloch#king of high-rivers#aramnaharim into his hand; and his hand prevailed against asleep-evil#chushan-rishathaim. and the land had rest forty years. and contemporary-to#othniel the between#boy of like-a-hawk#kenaz died. and the children of unto-immersed#israel did toilsome#bad again in the sight of yeah-vowels: and yeah-vowels strengthened driver#eglon the moloch#king of from-father#moab against israel, because they had done toilsome#bad in the sight of yeah-vowels. and he added unto him the children of with#ammon and labour-king#amalek, and went and smote israel, and possessed the light#city of palm trees. so the children of unto-immersed#israel workd driver#eglon the moloch#king of from-father#moab eighteen years. and when the children of unto-immersed#israel cried unto yeah-vowels, yeah-vowels raised them up a deliverer, cherished#ehud the between#boy of stranger#gera, a between-boy-righthand#benjamite, a man lefthanded: and by him the children of unto-immersed#israel sent a present unto driver#eglon the moloch#king of from-father#moab. and cherished#ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. and he brought the present unto driver#eglon moloch#king of from-father#moab: and driver#eglon was a very fat man. and when he had made an end to qrb the present, he sent away the with-mum#people that bare the present. and he himself turned again from the quarries that were by roll#gilgal, and said, i have a secret errand unto thee, o king: who said, keep silence. and all that stood by him went out from him. and cherished#ehud came unto him; and he was sitting in a summer parlor, which he had for himself alone. and cherished#ehud said, i have a message from unto-these-theory unto thee. and he arose out of his seat. and cherished#ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. then cherished#ehud went forth through the porch, and shut the openings of the parlor upon him, and locked them. when he was gone out, his workers came; and when they saw that, behold, the openings of the parlor were locked, they said, surely he covereth his feet in his summer bureau#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 base#lord was fallen down dead on the earth. and cherished#ehud escaped while they tarried, and passed beyond the quarries, and escaped unto hair-style#seirath. and it came to pass, when he was come, that he blew a mouthpiece#trumpet in the mountain of gray-fruitful#ephrain, and the children of unto-immersed#israel went down with him from the mount, and he before#turnings them. and he said unto them, follow after me: for yeah-vowels hath delivered your fathers#enemies the from-father#moabites into your hand. and they went down after him, and

took the fords of its-going-down#jordan toward from-father#moab, and suffered not a man to pass over. and they slew of from-father#moab at that time about ten thousand men, all lusty, and all men of valor; and there escaped not a man. so from-father#moab was subdued that day under the hand of israel. and the land had rest fourscore years. and after him was name-dweller#shamgar the between#boy of anath, which slew of the invade-grieve#philistines six hundred men with an wall#ox goad: and he also delivered israel. and the children of unto-immersed#israel again did toilsome#bad in the sight of yeah-vowels, when cherished#ehud was dead. and yeah-vowels sold them into the hand of understand-between#jabin moloch#king of trade#canaan, that kinged in yard#hazor; the immersed#captain of whose zaba was kaiser#sisera, which dwelt in deafness#harosheth of the nations. and the children of unto-immersed#israel cried unto yeah-vowels: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of israel. and bee#deborah, a bringeress, the woman of trouble-torches#lapidoth, she lip#decided unto-immersed#israel at that time. and she dwelt under the palm tree of bee#deborah between high-region#ramah and house-theory#bethel in mount gray-fruitful#ephrain: and the children of unto-immersed#israel came up to her for lip-decision#crisis. and she sent and called lightning-sparkle#barak the between#boy of my-pleasant-dad#abinoam out of dedicate#kadeshnaphtali, and said unto him, hath not yeah-vowels unto-these-theory of unto-immersed#israel directed, saying, go and draw toward mount tell#tabor, and take with thee ten thousand men of the children of cunning-twist#naphtali and of the children of garbage-fertile#zebulun? and i will draw unto thee to the river rigidity#kishon kaiser#sisera, the immersed#captain of understand-between-jabin's army, with his chariots and his multitude; and i will deliver him into thine hand. and lightning-sparkle#barak said unto her, if thou wilt go with me, then i will go: and 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 yeah-vowels will sell kaiser#sisera into the hand of a woman. and bee#deborah arose, and went with lightning-sparkle#barak to dedicate#kadesh. and lightning-sparkle#barak called garbage-fertile#zebulun and cunning-twist#naphtali to dedicate#kadesh; and he went up with ten thousand men at his feet: and bee#deborah went up with him. now friend#heber the kenite, which was of the children of like#hobab the father in torah of extracted#mose, had severed himself from the nest#kenites, and pitched his tent unto the plain of cold#zaanaim, which is by dedicate#kadesh. and they showed kaiser#sisera that lightning-sparkle#barak the between#boy of my-pleasant-dad#abinoam was gone up to mount tell#tabor. and kaiser#sisera added together all his chariots, even nine hundred chariots of iron, and all the with-mum#people that were with him, from deafness#harosheth of the nations unto the river of

rigidity#kishon. and bee#deborah said unto lightning-sparkle#barak, up; for this is the day in which yeah-vowels hath delivered kaiser#sisera into thine hand: is not yeah-vowels gone out before#turnings thee? so lightning-sparkle#barak went down from mount tell#tabor, and ten thousand men after him. and yeah-vowels discomfited kaiser#sisera, and all his chariots, and all his zaba, with the edge of the sword before#turnings lightning-sparkle#barak; so that kaiser#sisera lighted down off his chariot, and fled away on his feet. and lightning-sparkle#barak pursued after the chariots, and after the zaba, unto deafness#harosheth of the nations: and all the zaba of kaiser#sisera fell upon the edge of the sword; and there was not a man left. howbeit kaiser#sisera fled away on his feet to the tent of efficient#jael the woman of friend#heber the kenite: for there was peace between understand-between#jabin the moloch#king of yard#hazor and the daughter#bayt of friend#heber the kenite. and efficient#jael went out to meet kaiser#sisera, and said unto him, turn in, my base#lord, turn in to me; fear not. and when he had turned in unto her into the tent, she covered him with a mantle. and he said unto her, give me, i pray thee, a little water to drink; for i am thirsty. and she opened a bottle of milk, and gave him drink, and covered him. again he said unto her, stand in the opening of the tent, and it will be, when any man doth come and inquire of thee, and say, is there any man here? that thou wilt say, no. then efficient#jael friend-heber's woman took a nail of the tent, and took an hot#hammer in her hand, and went softly unto him, and smote the nail into his possibility-halls, and fastened it into the ground: for he was fast asleep and weary. so he died. and, behold, as lightning-sparkle#barak pursued kaiser#sisera, efficient#jael came out to meet him, and said unto him, come, and i will show thee the man whom thou seekest. and when he came into her tent, behold, kaiser#sisera lay dead, and the nail was in his possibility-halls. so unto-these-theory subdued on that day understand-between#jabin the moloch#king of trade#canaan before#turnings the children of israel. and the hand of the children of unto-immersed#israel prospered, and prevailed against understand-between#jabin the moloch#king of trade#canaan, until they had destroyed understand-between#jabin moloch#king of trade#canaan. then sang bee#deborah and lightning-sparkle#barak the between#boy of my-pleasant-dad#abinoam on that day, saying, praise ye yeah-vowels for the avenging of israel, when the with-mum#people willingly qrbed themselves. hear, o ye kings; give ear, o ye immersed#princes; i, even i, will sing unto yeah-vowels; i will sing praise to yeah-vowels unto-these-theory of israel. yeah-vowels, when thou wentest out of hair-style#seir, when thou marchedst out of the field of man-red#edom, the earth trembled, and the namespaces dropped, the clouds also dropped water. the mountains melted from before#turnings yeah-vowels, even that bush#sinai from before#turnings yeah-vowels unto-these-theory of israel. in the days of name-dweller#shamgar the between#boy

of anath, in the days of efficient#jael, the highways were unoccupied, and the travellers walked through byways. the inhabitants of the villages ceased, they ceased in israel, until that i bee#deborah arose, that i arose a mother in israel. they chose new elohim; then was war in the hair#gates: was there a shield or spear seen among forty thousand in israel? my heart is toward the governors of israel, that qrbed themselves willingly among the with-mum#people. knee-fluffy#bless ye yeah-vowels. speak, ye that ride on to-build#white asses, ye that sit in lip-decision#crisis, 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 yeah-vowels, even the right acts toward the inhabitants of his villages in israel: then will the with-mum#people of yeah-vowels go down to the hair#gates. awake, awake, bee#deborah: awake, awake, utter a song: arise, lightning-sparkle#barak, and lead thy captivity captive, thou between#boy of my-pleasant-dad#abinoam. then he made him that remaineth have dominion over the nobles among the with-mum#people: yeah-vowels made me have dominion over the mighty. out of gray-fruitful#ephraim was there a root of them against labour-king#amalek; after thee, between-boy-righthand#benjamin, among thy with-mum#people; out of recognize#machir came down governors, and out of garbage-fertile#zebulun they that handle the pen of the writer. and the immersed#princes of hire-wage#issachar were with bee#deborah; even hire-wage#issachar, and also lightning-sparkle#barak: he was sent on foot into the valley. for the divisions of see-child#reuben there were great thoughts of heart. why abodest thou among the going-out#sheepfolds, to hear the bleatings of the flocks? for the divisions of see-child#reuben there were great searchings of heart. roller-until#gilead abode beyond its-going-down#jordan: and why did discuss#dan remain in ships? bliss-confirm#asher continued on the sea shore, and abode in his breaches. garbage-fertile#zebulun and cunning-twist#naphtali were a with-mum#people that jeopardized their lives unto the death in the high places of the field. the kings came and fought, then fought the kings of trade#canaan in cloud#taanach by the waters of precious-thing#megiddo; they took no gain of money. they fought from heaven; the stars in their courses fought against kaiser#sisera. the river of rigidity#kishon swept them away, that ancient river, the river rigidity#kishon. o my being, thou hast trodden down strength. then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. curse ye vigor#meroz, said the messenger#angel of yeah-vowels, curse ye bitterly the inhabitants thereof; because they came not to the help of yeah-vowels, to the help of yeah-vowels against the mighty. knee-fluffy#blessed above women will efficient#jael the woman of friend#heber the nest#kenite be, knee-fluffy#blessed will she be above women in the tent. he asked water, and she gave him milk; she brought forth butter in a base#lordly dish. she put her hand to the nail,

and her right hand to the workmen's hot#hammer; and with the hot#hammer she smote kaiser#sisera, she smote off his head, when she had pierced and stricken through his possibility-halls. at her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. the mother of kaiser#sisera looked out at a window, and cried through the lattice, why is his chariot so long in coming? why tarry the wheels of his chariots? her wise ladies answered her, yea, she returned answer to herself, have they not sped? have they not divided the prey; to every man a damsel or two; to kaiser#sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework on both sides, meet for the necks of them that take the spoil? so let all thine fathers#enemies perish, o yeah-vowels: and let them that love him be as the sun when he goeth forth in his might. and the land had rest forty years. and the children of unto-immersed#israel did toilsome#bad in the sight of yeah-vowels: and yeah-vowels delivered them into the hand of discussed-law#midian seven years. and the hand of discussed-law#midian prevailed against israel: and because of the discussed-law#midianites the children of unto-immersed#israel made them the dens which are in the mountains, and caves, and strong holds. and so it was, when unto-immersed#israel had sown, that the discussed-law#midianites came up, and the labour-king#amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto courage-goat#gaza, and left no sustenance for israel, neither going-out#sheep, nor wall#ox, nor ass. for they came up with their in-them#animal and their tents, and they came as grasshoppers for multitude; for both they and their ripen#camels were without number: and they entered into the land to destroy it. and unto-immersed#israel was greatly impoverished because of the discussed-law#midianites; and the children of unto-immersed#israel cried unto yeah-vowels. and it came to pass, when the children of unto-immersed#israel cried unto yeah-vowels because of the discussed-law#midianites, that yeah-vowels sent a bringer unto the children of israel, which said unto them, thus saith yeah-vowels unto-these-theory of israel, i brought you up from narrow-create#mizraim, and brought you forth out of the daughter#bayt of bondage; and i delivered you out of the hand of the narrow-create#mizraimians, and out of the hand of all that oppressed you, and drave them out from before#turnings you, and gave you their land; and i said unto you, i am yeah-vowels your unto-these-theory; fear not the elohim of the talker#amorites, in whose land ye dwell: and ye have not obeyed my voice. and there came an messenger#angel of yeah-vowels, and sat under an oak which was in ash-ore#ophrah, that pertained unto give-up#joash the ezrite-my-father-the-aid#abi: and his between#boy cut-off#gideon threshed wheat by the winepress, to hide it from the discussed-law#midianites. and the messenger#angel

of yeah-vowels appeared unto him, and said unto him, the yeah-vowels is with thee, thou mighty man of valor. and cut-off#gideon said unto him, oh my base#lord, if yeah-vowels 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 yeah-vowels bring us up from narrow-create#mizraim? and now yeah-vowels hath forsaken us, and delivered us into the hands of the discussed-law#midianites. and yeah-vowels looked upon him, and said, go in this thy might, and thou wilt save unto-immersed#israel from the hand of the discussed-law#midianites: have not i sent thee? and he said unto him, oh my base#lord, wherewith will i save israel? behold, my family is poor in sleep-forget#manasseh, and i am the least in my father's house. and yeah-vowels said unto him, surely i will be with thee, and thou wilt hit the discussed-law#midianites as one man. and he said unto him, if now i have found attractiveness-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#turnings thee. and he said, i will tarry until thou come again. and cut-off#gideon went in, and made ready a kid, and unleavened slang#cakes of an tired#ophah of flour: the immersed#flesh 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#angel of unto-these-theory said unto him, take the immersed#flesh and the unleavened slang#cakes, and lay them upon this rock, and pour out the broth. and he did so. then the messenger#angel of yeah-vowels put forth the end of the staff that was in his hand, and touched the immersed#flesh and the unleavened slang#cakes; and there rose up fire out of the rock, and consumed the immersed#flesh and the unleavened slang#cakes. then the messenger#angel of yeah-vowels departed out of his sight. and when cut-off#gideon perceived that he was an messenger#angel of yeah-vowels, cut-off#gideon said, alas, o yeah-vowels unto-these-theory! for because i have seen an messenger#angel of yeah-vowels face#turnings to face. and yeah-vowels said unto him, peace be unto thee; fear not: thou wilt not die. then cut-off#gideon between#built an kitchen#butcher there unto yeah-vowels, and called it yhvshalom: unto this day it is yet in ash-ore#ophrah of the ezrite-my-father-the-aid#abis. and it came to pass the same night, that yeah-vowels said unto him, take thy father's young bull, even the second bull of seven years old, and throw down the kitchen#butcher of possessor-husband#baal that thy father hath, and cut down the prosperity-fortuna#asherah that is by it: and between#build an kitchen#butcher unto yeah-vowels thy unto-these-theory upon the top of this rock, in the ordered place, and take the second bull, and qrb a burnt butcher with the wood of the prosperity-fortuna#asherah which thou will cut down. then cut-off#gideon took ten men of his workers, and did as yeah-vowels had said unto him: and so it was, because he feared his father's daughter#bayt, and the men of the light#city, that he could not do it by

day, that he did it by night. and when the men of the light#city arose early in the morning, behold, the kitchen#butcher of possessor-husband#baal was cast down, and the prosperity-fortuna#asherah was cut down that was by it, and the second bull was qrbd upon the kitchen#butcher that was between#built. and they said one to another, who hath done this thing? and when they inquired and asked, they said, cut-off#gideon the between#boy of give-up#joash hath done this thing. then the men of the light#city said unto give-up#joash, bring out thy son, that he may die: because he hath cast down the kitchen#butcher of baal, and because he hath cut down the prosperity-fortuna#asherah that was by it. and give-up#joash said unto all that stood against him, will ye plead for baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a unto-these-theory, let him plead for himself, because one hath cast down his kitchen#butcher. therefore on that day he called him cut-down-owner#jerub-baal, saying, let possessor-husband#baal plead against him, because he hath thrown down his kitchen#butcher. then all the discussed-law#midianites and the labour-king#amalekites and the children of the east were added together, and went over, and pitched in the valley of sow-to#jezreel. and the ruakh of yeah-vowels came upon cut-off#gideon, and he blew a trumpet; and my-father-help#abiezer was added after him. and he sent messengers throughout all sleep-forget#manasseh; who also was added after him: and he sent messengers unto bliss-confirm#asher, and unto garbage-fertile#zebulun, and unto cunning-twist#naphtali; and they came up to meet them. and cut-off#gideon said unto unto-these-theory, if thou wilt save unto-immersed#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 earth beside, then will i know that thou wilt save unto-immersed#israel by mine hand, as thou hast said. and it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. and cut-off#gideon said unto unto-these-theory, let not thine nose#anger be hot against me, and i will speak and this once: let me prove, i pray thee, and this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. and unto-these-theory did so that night: for it was dry upon the fleece only, and there was dew on all the ground. then cut-down-owner#jerub-baal, who is cut-off#gideon, and all the with-mum#people that were with him, rose up early, and pitched beside the well of harod: so that the zaba of the discussed-law#midianites were on the hide#north side of them, by the hill of teacher#moreh, in the valley. and yeah-vowels said unto cut-off#gideon, the with-mum#people that are with thee are too many for me to give the discussed-law#midianites into their hands, lest unto-immersed#israel vaunt themselves against me, saying, mine own hand hath saved me. now therefore go to, proclaim in the ears of the

with-mum#people, saying, whosoever is fearful and afraid, let him return and depart early from mount roller-until#gilead. and there returned of the with-mum#people twenty and two thousand; and there remained ten thousand. and yeah-vowels said unto cut-off#gideon, the with-mum#people 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#people unto the water: and yeah-vowels said unto cut-off#gideon, every one that lappeth of the water with his tongue, as a dog lappeth, him will thou set by himself; likewise every one that boweth down upon his knees to drink. and the number of them that lapped, putting their hand to their mouth, were three hundred men: and all the rest of the with-mum#people bowed down upon their knees to drink water. and yeah-vowels said unto cut-off#gideon, by the three hundred men that lapped will i save you, and deliver the discussed-law#midianites into thine hand: and let all the other with-mum#people go every man unto his place. so the with-mum#people took victuals in their hand, and their trumpets: and he sent all the rest of unto-immersed#israel every man unto his tent, and retained those three hundred men: and the zaba of discussed-law#midian was beneath him in the valley. and it came to pass the same night, that yeah-vowels said unto him, arise, get thee down unto the zaba; for i have delivered it into thine hand. and if thou fear to go down, go thou with cow#phurah thy worker down to the zaba: and thou wilt hear what they say; and afterward will thine hands be strengthened to go down unto the zaba. then went he down with cow#phurah his worker unto the outside of the armed men that were in the zaba. and the discussed-law#midianites and the labour-king#amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their ripen#camels were without number, as the sand by the sea side for multitude. and when cut-off#gideon was come, behold, there was a man that told a dream unto his fellow, and said, behold, i dreamed a dream, and, lo, a slang#cake of gates#barley bread tumbled into the zaba of discussed-law#midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. and his fellow answered and said, this is nothing else save the sword of cut-off#gideon the between#boy of give-up#joash, a man of israel: for into his hand hath unto-these-theory delivered discussed-law#midian, and all the zaba. and it was so, when cut-off#gideon heard the telling of the dream, and the interpretation thereof, that he partook, and returned into the zaba of israel, and said, arise; for yeah-vowels hath delivered into your hand the zaba of discussed-law#midian. and he divided the three hundred men into three companies, and he put a mouthpiece#trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. and he said unto them, look on me, and do likewise: and, behold, when i come to the outside of

the camp, it will be that, as i do, so will ye do. when i blow with a 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 yeah-vowels, and of cut-off#gideon. so cut-off#gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had and 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 yeah-vowels, and of cut-off#gideon. and they stood every man in his place round about the camp; and all the zaba ran, and cried, and fled. and the three hundred blew the trumpets, and yeah-vowels set every man's sword against his fellow, even throughout all the zaba: and the zaba fled to house-floating#beth-shittah in bundle-hostile#zererath, and to the border of mourning-sick-dance#abelmeholah, unto fourth-month#tabbath. and the men of unto-immersed#israel added themselves together out of cunning-twist#naphtali, and out of bliss-confirm#asher, and out of all sleep-forget#manasseh, and pursued after the discussed-law#midianites. and cut-off#gideon sent messengers throughout all mount gray-fruitful#ephraim, saying, come down against the discussed-law#midianites, and take before#turnings them the waters unto house-eat#beth-barah and its-going-down#jordan. then all the men of gray-fruitful#ephraim added themselves together, and took the waters unto house-eat#beth-barah and its-going-down#jordan. and they took two immersed#princes of the discussed-law#midianites, crow#oreb and wolf#zeeb; and they slew crow#oreb upon the rock crow#oreb, and wolf#zeeb they slew at the winepress of wolf#zeeb, and pursued discussed-law#midian, and brought the heads of crow#oreb and wolf#zeeb to cut-off#gideon on the other side its-going-down#jordan. and the men of gray-fruitful#ephraim said unto him, why hast thou workd us thus, that thou calledst us not, when thou wentest to fight with the discussed-law#midianites? and they did chide with him sharply. and he said unto them, what have i done now in comparison of you? is not the gleaning of the grapes of gray-fruitful#ephraim better than the vintage of my-father-help#abiezer? unto-these-theory hath delivered into your hands the immersed#princes of discussed-law#midian, crow#oreb and wolf#zeeb: and what was i able to do in comparison of you? then their nose#anger was abated toward him, when he had said that. and cut-off#gideon came to its-going-down#jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. and he said unto the men of succoth, give, i pray you, loaves of bread unto the with-mum#people that follow me; for they be faint, and i am pursuing after kill#zebah and image#zalmunna, kings of discussed-law#midian. and the immersed#princes of booths#succoth said, are the hands of kill#zebah and image#zalmunna now in thine hand, that

we should give bread unto thine army? and cut-off#gideon said, therefore when yeah-vowels hath delivered kill#zebah and image#zalmunna into mine hand, then i will tear your immersed#flesh with the thorns of the mdbar and with briers. and he went up thence to turnings-to#penuel, and spake unto them likewise: and the men of turnings-to#penuel answered him as the men of booths#succoth had answered him. and he spake also unto the men of turnings-to#penuel, saying, when i come again in peace, i will break down this tower. now kill#zebah and image#zalmunna were in cold-cold#karkor, and their zabas with them, about fifteen thousand men, all that were left of all the zabas of the children of the east: for there fell an hundred and twenty thousand men that drew sword. and cut-off#gideon went up by the way of them that dwelt in tents on the east of bark-abuse#nobah and rise#jogbehah, and smote the zaba; for the zaba was secure. and when kill#zebah and image#zalmunna fled, he pursued after them, and took the two kings of discussed-law#midian, kill#zebah and image#zalmunna, and discomfited all the zaba. and cut-off#gideon the between#boy of give-up#joash returned from battle before#turnings the sun was up, and caught a young man of the men of succoth, and inquired of him: and he described unto him the immersed#princes of succoth, and the elders thereof, even threescore and seventeen men. and he came unto the men of succoth, and said, behold kill#zebah and image#zalmunna, with whom ye did upbraid me, saying, are the hands of kill#zebah and image#zalmunna now in thine hand, that we should give bread unto thy men that are weary? and he took the elders of the light#city, and thorns of the mdbar and briers, and with them he taught the men of succoth. and he beat down the tower of turnings-to#penuel, and slew the men of the light#city. then said he unto kill#zebah and image#zalmunna, what manner of men were they whom ye slew at tell#abor? and they answered, as thou art, so were they; each one resembled the children of a king. and he said, they were my brethren, even the between#boys of my mother: as yeah-vowels liveth, if ye had saved them alive, i would not slay you. and he said unto remainder#jether his firstborn, up, and slay them. and the youth drew not his sword: for he feared, because he was yet a youth. then kill#zebah and image#zalmunna said, rise thou, and fall upon us: for as the man is, so is his strength. and cut-off#gideon arose, and slew kill#zebah and image#zalmunna, and took away the ornaments that were on their ripen-camels' necks. then the men of unto-immersed#israel said unto cut-off#gideon, rule thou over us, both thou, and thy son, and thy son's between#boy also: for thou hast delivered us from the hand of discussed-law#midian. and cut-off#gideon said unto them, i will not rule over you, neither will my between#boy rule over you: yeah-vowels will rule over you. and cut-off#gideon said unto them, i would desire a request of you, that ye would give me every man the earrings of his prey. (for they had golden earrings, because they were theory-hears#ishmaelites.) and they answered, we

will willingly give them. and they spread a garment, and did cast therein every man the earrings of his prey. and the weight of the golden earrings that he requested was a thousand and seven hundred light#shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of discussed-law#midian, and beside the chains that were about their ripen-camels' necks. and cut-off#gideon made an cash-in#ephod thereof, and put it in his light#city, even in ash-ore#ophrah: and all unto-immersed#israel went thither a feeding#whoring after it: which thing became a snare unto cut-off#gideon, and to his house. thus was discussed-law#midian subdued before#turnings the children of israel, so that they lifted up their heads no more. and the country was in quietness forty years in the days of cut-off#gideon. and cut-down-owner#jerub-baal the between#boy of give-up#joash went and dwelt in his own house. and cut-off#gideon had threescore and ten between#boys of his body begotten: for he had many women. and his concubine that was in shoulder#shechem, she also bare him a son, whose name he called my-dad-king#abimelech. and cut-off#gideon the between#boy of give-up#joash died in a good old age, and was buried in the sepulchre of give-up#joash his father, in ash-ore#ophrah of the ezrite-my-father-the-aid#abis. and it came to pass, as soon as cut-off#gideon was dead, that the children of unto-immersed#israel turned again, and went a feeding#whoring after proprietary#baalim, and made own-aliance#baalberith their unto-these-theory. and the children of unto-immersed#israel remembered not yeah-vowels their unto-these-theory, who had delivered them out of the hands of all their fathers#enemies on every side: neither showed they kindness to the daughter#bayt of cut-down-owner#jerub-baal, namely, cut-off#gideon, according to all the goodness which he had showed unto israel. and my-dad-king#abimelech the between#boy of cut-down-owner#jerub-baal went to shoulder#shechem unto his mother's brethren, and communed with them, and with all the family of the daughter#bayt of his mother's father, saying, speak, i pray you, in the ears of all the men of shoulder#shechem, whether is better for you, either that all the between#boys of cut-down-owner#jerub-baal, which are threescore and ten persons, king over you, or that one king over you? remember also that i am your bone and your immersed#flesh. and his mother's brethren spake of him in the ears of all the men of shoulder#shechem all these dbrs: and their hearts inclined to follow my-dad-king#abimelech; for they said, he is our brother. and they gave him threescore and ten pieces of silver out of the daughter#bayt of own-aliance#baalberith, wherewith my-dad-king#abimelech hired vain and light persons, which followed him. and he went unto his father's daughter#bayt at ash-ore#ophrah, and slew his brethren the between#boys of cut-down-owner#jerub-baal, being threescore and ten persons, upon one stone: notwithstanding yet yeah-perfect#jotham the youngest between#boy of cut-down-owner#jerub-baal was left; for he hid himself.

and all the men of shoulder#shechem added together, and all the daughter#bayt of full#millo, and went, and made my-dad-king#abimelech king, by the plain of the stand#column that was in shoulder#shechem. and when they told it to yeah-perfect#jotham, he went and stood in the top of mount grasses#gerizim, and lifted up his voice, and cried, and said unto them, hearken unto me, ye men of shoulder#shechem, that unto-these-theory may hearken unto you. the trees went forth on a time to impregnate#anoit a moloch#king over them; and they said unto the olive tree, king thou over us. and the olive tree said unto them, should i leave my fatness, wherewith by me they honor unto-these-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. and 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 unto-these-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 impregnate#anoit me moloch#king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of build#white#lebanon. now therefore, if ye have done truly and sincerely, in that ye have made my-dad-king#abimelech king, and if ye have dealt well with cut-down-owner#jerub-baal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of discussed-law#midian: and ye are risen up against my father's daughter#bayt this day, and have slain his between#boys, threescore and ten persons, upon one stone, and have made my-dad-king#abimelech, the between#boy of his true-mum#maid, moloch#king over the men of shoulder#shechem, because he is your brother;) if ye then have dealt truly and sincerely with cut-down-owner#jerub-baal and with his daughter#bayt this day, then rejoice ye in my-dad-king#abimelech, and let him also rejoice in you: and if not, let fire come out from my-dad-king#abimelech, and devour the men of shoulder#shechem, and the daughter#bayt of full#millo; and let fire come out from the men of shoulder#shechem, and from the daughter#bayt of full#millo, and devour my-dad-king#abimelech. and yeah-perfect#jotham ran away, and fled, and went to beer, and dwelt there, for fear of my-dad-king#abimelech his brother. when my-dad-king#abimelech had kinged three years over israel, then unto-these-theory sent an toil-some#bad ruakh between my-dad-king#abimelech and the men of shoulder#shechem; and the men of shoulder#shechem dealt treacherously with my-dad-king#abimelech: that the cruelty done to the threescore and ten between#boys of cut-down-owner#jerub-baal might come, and their blood be laid upon my-dad-king#abimelech their brother, which slew them; and upon the men of

shoulder#shechem, which aided him in the killing of his brethren. and the men of shoulder#shechem set liars in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told my-dad-king#abimelech. and yellow#gaal the between#boy of worker#ebed came with his brethren, and went over to shoulder#shechem: and the men of shoulder#shechem put their confidence in him. and they went out into the fields, and added their vineyards, and trode the grapes, and made merry, and went into the daughter#bayt of their unto-these-theory, and did eat and drink, and cursed my-dad-king#abimelech. and yellow#gaal the between#boy of worker#ebed said, who is my-dad-king#abimelech, and who is shoulder#shechem, that we should work for him? is not he the between#boy of cut-down-owner#jerub-baal? and garbage#zebul his officer? work for the men of donkey-serious#hamor the father of shoulder#shechem: for why should we work for him? and would to unto-these-theory this with-mum#people were under my hand! then would i remove my-dad-king#abimelech. and he said to my-dad-king#abimelech, increase thine army, and come out. and when garbage#zebul the governor of the light#city heard the dbrs of yellow#gaal the between#boy of ebed, his nose#anger was kindled. and he sent messengers unto my-dad-king#abimelech privily, saying, behold, yellow#gaal the between#boy of worker#ebed and his brethren be come to shoulder#shechem; and, behold, they fortify the light#city against thee. now therefore up by night, thou and the with-mum#people that is with thee, and lie in wait in the field: and it will be, that in the morning, as soon as the sun is up, thou will rise early, and set upon the light#city: and, behold, when he and the with-mum#people that is with him come out against thee, then mayest thou do to them as thou will find occasion. and my-dad-king#abimelech rose up, and all the with-mum#people that were with him, by night, and they laid wait against shoulder#shechem in four companies. and yellow#gaal the between#boy of worker#ebed went out, and stood in the entering of the hair#gate of the light#city: and my-dad-king#abimelech rose up, and the with-mum#people that were with him, from lying in wait. and when yellow#gaal saw the with-mum#people, he said to zebul, behold, there come with-mum#people down from the top of the mountains. and garbage#zebul said unto him, thou seest the shadow of the mountains as if they were men. and yellow#gaal spake again, and said, see there come with-mum#people down by the middle of the land, and another company come along by the plain of cloudy#meonenim. then said garbage#zebul unto him, where is now thy mouth, wherewith thou saidst, who is my-dad-king#abimelech, that we should work for him? is not this the with-mum#people that thou hast despised? go out, i pray now, and fight with them. and yellow#gaal went out before#turnings the men of shoulder#shechem, and fought with my-dad-king#abimelech. and my-dad-king#abimelech chased him, and he fled

before#turnings him, and many were overthrown and wounded, even unto the entering of the hair#gate. and my-dad-king#abimelech dwelt at be-deceived#arumah: and garbage#zebul thrust out yellow#gaal and his brethren, that they should not dwell in shoulder#shechem. and it came to pass on the morrow, that the with-mum#people went out into the field; and they told my-dad-king#abimelech. and he took the with-mum#people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the with-mum#people were come forth out of the light#city; and he rose up against them, and smote them. and my-dad-king#abimelech, and the company that was with him, rushed forward, and stood in the entering of the hair#gate of the light#city: and the two other companies ran upon all the with-mum#people that were in the fields, and slew them. and my-dad-king#abimelech fought against the light#city all that day; and he took the light#city, and slew the with-mum#people that was therein, and beat down the light#city, and sowed it with salt. and when all the men of the tower of shoulder#shechem heard that, they entered into an hold of the daughter#bayt of the unto-these-theory eat-clear#berith. and it was told my-dad-king#abimelech, that all the men of the tower of shoulder#shechem were added together. and my-dad-king#abimelech gat him up to mount image#zalmon, he and all the with-mum#people that were with him; and my-dad-king#abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the with-mum#people that were with him, what ye have seen me do, make haste, and do as i have done. and all the with-mum#people likewise cut down every man his bough, and followed my-dad-king#abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of shoulder#shechem died also, about a thousand men and women. then went my-dad-king#abimelech to emerge#thebez, and encamped against emerge#thebez, and took it. and there was a strong tower within the light#city, and thither fled all the men and women, and all they of the light#city, and shut it to them, and gat them up to the top of the tower. and my-dad-king#abimelech came unto the tower, and fought against it, and went hard unto the opening of the tower to burn it with fire. and a certain woman cast a piece of a millstone upon my-dad-king#abimelech's head, and all to brake his skull. then he called hastily unto the young man his armourbearer, and said unto him, draw thy sword, and slay me, that men say not of me, a woman slew him. and his young man thrust him through, and he died. and when the men of unto-immersed#israel saw that my-dad-king#abimelech was dead, they departed every man unto his place. thus unto-these-theory rendered the badness#rah of my-dad-king#abimelech, which he did unto his father, in slaying his seventy brethren: and all the toilsome#bad of the men of shoulder#shechem did unto-these-theory render upon their heads: and upon them came the curse of yeah-perfect#jotham

the between#boy of cut-down-owner#jerub-baal. and after my-dad-king#abimelech there arose to defend unto-immersed#israel red-worm#tola the between#boy of cry#puah, the between#boy of uncle#dodo, a man of hire-wage#issachar; and he dwelt in dill-emery#shamir in mount gray-fruitful#ephraim. and he lip#decided unto-immersed#israel twenty and three years, and died, and was buried in dill-emery#shamir. and after him arose glow#jair, a roller-until#gileadite, and lip#decided unto-immersed#israel twenty and two years. and he had thirty between#boys that rode on thirty serious-strict#donkey colts, and they had thirty cities, which are called farm-of-glow#havotjair unto this day, which are in the land of roller-until#gilead. and glow#jair died, and was buried in camon. and the children of unto-immersed#israel did toilsome#bad again in the sight of yeah-vowels, and workd proprietary#baalim, and star-sex'n'war#ahstaroth, and the elohim of syria, and the elohim of side-by-side#zidon, and the elohim of from-father#moab, and the elohim of the children of with#ammon, and the elohim of the invade-grieve#philistines, and forsook yeah-vowels, and workd not him. and the nose#anger of yeah-vowels was hot against israel, and he sold them into the hands of the invade-grieve#philistines, and into the hands of the children of with#ammon. and that year they vexed and oppressed the children of israel: eighteen years, all the children of unto-immersed#israel that were on the other side its-going-down#jordan in the land of the talker#amorites, which is in roller-until#gilead. moreover the children of with#ammon passed over its-going-down#jordan to fight also against know-hand#judah, and against between-boy-righthand#benjamin, and against the daughter#bayt of gray-fruitful#ephraim; so that unto-immersed#israel was sore distressed. and the children of unto-immersed#israel cried unto yeah-vowels, saying, we have missed against thee, both because we have forsaken our unto-these-theory, and also workd proprietary#baalim. and yeah-vowels said unto the children of israel, did not i deliver you from the narrows-create#mizraimians, and from the talker#amorites, from the children of with#ammon, and from the invade-grieve#philistines? the side-by-side#zidonians also, and the labour-king#amalekites, and the residence#maonites, did oppress you; and ye cried to me, and i delivered you out of their hand. yet ye have forsaken me, and workd other elohim: wherefore i will deliver you no more. go and cry unto the elohim which ye have chosen; let them deliver you in the time of your tribulation. and the children of unto-immersed#israel said unto yeah-vowels, 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#gentile elohim from among them, and workd yeah-vowels: and his being was grieved for the misery of israel. then the children of with#ammon were added together, and encamped in roller-until#gilead. and the children of unto-immersed#israel assembled themselves together,

and encamped in expect-cover#mizpeh. and the with-mum#people and immersed#princes of roller-until#gilead said one to another, what man is he that will begin to fight against the children of with#ammon? he will be head over all the inhabitants of roller-until#gilead. now open#jephthah the roller-until#gileadite was a mighty man of valor, and he was the between#boy of an feed#harlot: and roller-until#gilead begat open#jephthah. and roller-until#gilead's woman bare him between#boys; and his woman's between#boys grew up, and they thrust out open#jephthah, and said unto him, thou wilt not inherit in our father's house; for thou art the between#boy of a strange-substantial#gentile woman. then open#jephthah fled from his brethren, and dwelt in the land of good#tob: and there were added vain men to open#jephthah, and went out with him. and it came to pass in process of time, that the children of with#ammon made war against israel. and it was so, that when the children of with#ammon made war against israel, the elders of roller-until#gilead went to fetch open#jephthah out of the land of good#tob: and they said unto open#jephthah, come, and be our immersed#captain, that we may fight with the children of with#ammon. and open#jephthah said unto the elders of roller-until#gilead, did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress? and the elders of roller-until#gilead said unto open#jephthah, therefore we turn again to thee now, that thou mayest go with us, and fight against the children of with#ammon, and be our head over all the inhabitants of roller-until#gilead. and open#jephthah said unto the elders of roller-until#gilead, if ye bring me home again to fight against the children of with#ammon, and yeah-vowels deliver them before#turnings me, will i be your head? and the elders of roller-until#gilead said unto open#jephthah, the yeah-vowels be witness between us, if we do not so according to thy dbrs. then open#jephthah went with the elders of roller-until#gilead, and the with-mum#people made him head and immersed#captain over them: and open#jephthah uttered all his dbrs before#turnings yeah-vowels in expect-cover#mizpeh. and open#jephthah sent messengers unto the moloch#king of the children of with#ammon, saying, what hast thou to do with me, that thou art come against me to fight in my land? and the moloch#king of the children of with#ammon answered unto the messengers of open#jephthah, because unto-immersed#israel took away my land, when they came up out of narrows-create#mizraim, from pine#arnon even unto boxwood#jaboq, and unto its-going-down#jordan: now therefore restore those lands again peaceably. and open#jephthah sent messengers again unto the moloch#king of the children of with#ammon: and said unto him, thus saith open#jephthah, unto-immersed#israel took not away the land of from-father#moab, nor the land of the children of with#ammon: and when unto-immersed#israel came up from narrows-create#mizraim, and walked through the



mdbar unto the red sea, and came to kadesh; then unto-immersed#israel sent messengers unto the moloch#king of man-red#edom, saying, let me, i pray thee, pass through thy land: and the moloch#king of man-red#edom would not hearken thereto. and in like manner they sent unto the moloch#king of from-father#moab: and he would not consent: and unto-immersed#israel abode in kadesh. then they went along through the mdbar, and compassed the land of man-red#edom, and the land of from-father#moab, and came by the east side of the land of from-father#moab, and pitched on the other side of pine#arnon, and came not within the border of from-father#moab: for pine#arnon was the border of from-father#moab. and unto-immersed#israel sent messengers unto curly#sihon moloch#king of the talker#amorites, the moloch#king of score-supposition#heshbon; and unto-immersed#israel said unto him, let us pass, we pray thee, through thy land into my place. and curly#sihon trusted not unto-immersed#israel to pass through his coast: and curly#sihon added all his with-mum#people together, and pitched in stress#jahaz, and fought against israel. and yeah-vowels unto-these-theory of unto-immersed#israel delivered curly#sihon and all his with-mum#people into the hand of israel, and they smote them: so unto-immersed#israel possessed all the land of the talker#amorites, the inhabitants of that country. and they possessed all the coasts of the talker#amorites, from pine#arnon even unto boxwood#jaboq, and from the mdbar even unto its-going-down#jordan. so now yeah-vowels unto-these-theory of unto-immersed#israel hath dispossessed the talker#amorites from before#turnings his with-mum#people israel, and shouldest thou possess it? wilt not thou possess that which withered#chemosh thy unto-these-theory giveth thee to possess? so whosoever yeah-vowels unto-these-theory will drive out from before#turnings us, them will we possess. and now art thou any thing better than beat#balak the between#boy of bird#zipor, moloch#king of from-father#moab? did he ever strive against israel, or did he ever fight against them, while unto-immersed#israel dwelt in score-supposition#heshbon and her towns, and in juniper-object#aroer and her towns, and in all the cities that be along by the coasts of pine#arnon, three hundred years? why therefore did ye not recover them within that time? wherefore i have not missed against thee, and thou doest me wrong to war against me: yeah-vowels the lip#decide be lip#decide this day between the children of unto-immersed#israel and the children of with#ammon. howbeit the moloch#king of the children of with#ammon hearkened not unto the dbrs of open#jephthah which he sent him. then the ruakh of yeah-vowels came upon open#jephthah, and he passed over roller-until#gilead, and sleep-forget#manasseh, and passed over expect-cover#mizpeh of roller-until#gilead, and from expect-cover#mizpeh of roller-until#gilead he passed over unto the children of with#ammon. and open#jephthah vowed a vow unto yeah-vowels, and said, if thou will without fail

deliver the children of with#ammon into mine hands, then it will be, that whatsoever cometh forth of the openings of my daughter#bayt to meet me, when i return in peace from the children of with#ammon, will surely be yeah-vowels's, and i will qrb it up for a burnt qrb. so open#jephthah passed over unto the children of with#ammon to fight against them; and yeah-vowels delivered them into his hands. and he smote them from juniper-object#aroer, even till thou come to count#minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. thus the children of with#ammon were subdued before#turnings the children of israel. and open#jephthah came to expect-cover#mizpeh unto his house, and behold, his bayt#daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither between#boy nor daughter. and it came to pass, when he saw her, that he rent his clothes, and said, alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for i have opened my mouth unto yeah-vowels, and i cannot go back. and she said unto him, my father, if thou hast opened thy mouth unto yeah-vowels, do to me according to that which hath proceeded out of thy mouth; forasmuch as yeah-vowels hath taken vengeance for thee of thine fathers#enemies, even of the children of with#ammon. and she said unto her father, let this thing be done for me: let me alone two months, that i may go up and down upon the mountains, and bewail my virginity, i and my fellows. and he said, go. and he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. and it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. and it was a custom in israel, that the between#daughters of unto-immersed#israel went yearly to lament the bayt#daughter of open#jephthah the roller-until#gileadite four days in a year. and the men of gray-fruitful#ephraim added themselves together, and went hide#northward, and said unto open#jephthah, wherefore passedst thou over to fight against the children of with#ammon, and didst not call us to go with thee? we will burn thine daughter#bayt upon thee with fire. and open#jephthah said unto them, i and my with-mum#people were at great strife with the children of with#ammon; and when i called you, ye delivered me not out of their hands. and when i saw that ye delivered me not, i put my life in my hands, and passed over against the children of with#ammon, and yeah-vowels delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? then open#jephthah added together all the men of roller-until#gilead, and fought with gray-fruitful#ephraim: and the men of roller-until#gilead smote gray-fruitful#ephraim, because they said, ye roller-until#gileadites are fugitives of gray-fruitful#ephraim among the gray-fruitful#ephraimites, and among the place-of-sleep#manassites. and the roller-until#gileadites took the passages of its-going-down#jordan be-

fore#turnings the gray-fruitful#ephraimites: and it was so, that when those gray-fruitful#ephraimites which were escaped said, let me go over; that the men of roller-until#gilead said unto him, art thou an gray-fruitful#ephraimite? if he said, nay; then said they unto him, say now ear-of-corn#shibboleth: and he said stamina#sibboleth: for he could not frame to pronounce it right. then they took him, and slew him at the passages of its-going-down#jordan: and there fell at that time of the gray-fruitful#ephraimites forty and two thousand. and open#jephthah lip#decided unto-immersed#israel six years. then died open#jephthah the roller-until#gileadite, and was buried in one of the cities of roller-until#gilead. and after him father-briar#ibzan of bread-house#bethlehem lip#decided israel. and he had thirty between#boys, and thirty between#daughters, whom he sent abroad, and took in thirty between#daughters from abroad for his between#boys. and he lip#decided unto-immersed#israel seven years. then died father-briar#ibzan, and was buried at bread-house#bethlehem. and after him elon, a zebulonite, lip#decided israel; and he lip#decided unto-immersed#israel ten years. and tree#elon the zebulonite died, and was buried in ram-male-sheep#aialon in the country of garbage-fertile#zebulun. and after him worked-them#abdon the between#boy of exalt#hillel, a pay-off#pirathonite, lip#decided israel. and he had forty between#boys and thirty nephews, that rode on threescore and ten serious-strict#donkey colts: and he lip#decided unto-immersed#israel eight years. and worked-them#abdon the between#boy of exalt#hillel the pay-off#pirathonite died, and was buried in pay-off#pirathon in the land of gray-fruitful#ephraim, in the mount of the labour-king#amalekites. and the children of unto-immersed#israel did toil-some#bad again in the sight of yeah-vowels; and yeah-vowels delivered them into the hand of the invade-grieve#philistines forty years. and there was a certain man of wasp#zorah, of the family of the discuss-judge#danites, whose name was from-relaxation#manoah; and his woman was barren, and bare not. and the messenger#angel of yeah-vowels appeared unto the woman, and said unto her, behold now, thou art barren, and bearest not: and thou wilt conceive, and bear a son. now therefore beware, i pray thee, and drink not wine nor strong drink, and eat not any stained thing: for, lo, thou wilt conceive, and bear a son; and no razor will come on his head: for the child will be a sepearate#nazarite unto unto-these-theory from the womb: and he will begin to deliver unto-immersed#israel out of the hand of the invade-grieve#philistines. then the woman came and told her man, saying, a man of unto-these-theory came unto me, and his countenance was like the countenance of an messenger#angel of unto-these-theory, very terrible: and i asked him not whence he was, neither told he me his name: and he said unto me, behold, thou wilt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any stained thing: for the child will be a sepearate#nazarite to unto-these-theory

from the womb to the day of his death. then from-relaxation#manoah intreated yeah-vowels, and said, o my base#lord, let the man of unto-these-theory which thou didst send come again unto us, and teach us what we will do unto the child that will be born. and unto-these-theory hearkened to the voice of from-relaxation#manoah; and the messenger#angel of unto-these-theory came again unto the woman as she sat in the field: and from-relaxation#manoah her man was not with her. and the woman made haste, and ran, and showed her man, and said unto him, behold, the man hath appeared unto me, that came unto me the other day. and from-relaxation#manoah arose, and went after his woman, and came to the man, and said unto him, art thou the man that spakest unto the woman? and he said, i am. and from-relaxation#manoah said, now let thy dbrs come to pass. how will we order the child, and how will we do unto him? and the messenger#angel of yeah-vowels said unto from-relaxation#manoah, 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 observe#guard. and from-relaxation#manoah said unto the messenger#angel of yeah-vowels, i pray thee, let us detain thee, until we will have made ready a kid for thee. and the messenger#angel of yeah-vowels said unto from-relaxation#manoah, though thou detain me, i will not eat of thy bread: and if thou wilt qrb a burnt qrb, thou must qrb it unto yeah-vowels. for from-relaxation#manoah knew not that he was an messenger#angel of yeah-vowels. and from-relaxation#manoah said unto the messenger#angel of yeah-vowels, what is thy name, that when thy sayings come to pass we may do thee honor? and the messenger#angel of yeah-vowels said unto him, why askest thou thus after my name, seeing it is secret? so from-relaxation#manoah took a kid with a meat qrb, and qrbed it upon a rock unto yeah-vowels: and the messenger#angel did wonderously; and from-relaxation#manoah and his woman looked on. for it came to pass, when the flame went up toward namespaces from off the kitchen#butcher, that the messenger#angel of yeah-vowels ascended in the flame of the kitchen#butcher. and from-relaxation#manoah and his woman looked on it, and fell on their turnings#faces to the ground. and the messenger#angel of yeah-vowels did no more appear to from-relaxation#manoah and to his woman. then from-relaxation#manoah knew that he was an messenger#angel of yeah-vowels. and from-relaxation#manoah said unto his woman, we will surely die, because we have seen unto-these-theory. and his woman said unto him, if yeah-vowels were pleased to kill us, he would not have received a burnt qrb and a meat qrb 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 son, and called his name sunny-boy#samson: and the child grew, and yeah-vowels knee-fluffy#blessed him. and the ruakh of yeah-vowels began to move him at times in the camp

of discuss#dan between wasp#zorah and woman-of-burden#eshtaol. and sunny-boy#samson went down to appointed#timnath, and saw a woman in appointed#timnath of the between#daughters of the invade-grieve#philistines. and he came up, and told his father and his mother, and said, i have seen a woman in appointed#timnath of the between#daughters of the invade-grieve#philistines: now therefore get her for me to woman. then his father and his mother said unto him, is there never a woman among the between#daughters of thy brethren, or among all my with-mum#people, that thou goest to take a woman of the foreskinned invade-grieve#philistines? and sunny-boy#samson said unto his father, get her for me; for she pleaseth me well. and his father and his mother knew not that it was of yeah-vowels, that he sought an occasion against the invade-grieve#philistines: for at that time the invade-grieve#philistines had dominion over israel. then went sunny-boy#samson down, and his father and his mother, to appointed#timnath, and came to the vineyards of appointed#timnath: and, behold, a young gather#lion roared against him. and the ruakh of yeah-vowels came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: and he told not his father or his mother what he had done. and he went down, and talked with the woman; and she pleased sunny-boy#samson well. and after a time he returned to take her, and he turned aside to see the carcass of the gather#lion: and, behold, there was a swarm of bees and honey in the carcass of the gather#lion. and he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: and he told not them that he had taken the honey out of the carcass of the gather#lion. so his father went down unto the woman: and sunny-boy#samson made there a feast; for so used the young men to do. and it came to pass, when they saw him, that they brought thirty companions to be with him. and sunny-boy#samson said unto them, i will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then i will give you thirty sheets and thirty change of garments: and if ye cannot declare it me, then will ye give me thirty sheets and thirty change of garments. and they said unto him, put forth thy riddle, that we may hear it. and he said unto them, out of the eater came forth meat, and out of the strong came forth sweetness. and they could not in three days expound the riddle. and it came to pass on the seventh day, that they said unto sunny-boy-samson's woman, entice thy man, that he may declare unto us the riddle, lest we burn thee and thy father's daughter#bayt with fire: have ye called us to take that we have? is it not so? and sunny-boy-samson's woman wept before#turnings him, and said, thou dost and hate me, and lovest me not: thou hast put forth a riddle unto the children of my with-mum#people, 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#turnings 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 the children of her with-mum#people. and the men of the light#city said unto him on the seventh day before#turnings 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 the ruakh of yeah-vowels came upon him, and he went down to fire-light#ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. and his nose#anger was kindled, and he went up to his father's house. and sunny-boy-samson's woman was given to his companion, whom he had used as his friend. and it came to pass within a while after, in the time of wheat harvest, that sunny-boy#samson visited his woman with a kid; and he said, i will go in to my woman into the bureau#chamber. and her father would not suffer him to go in. and her father said, i verily thought that thou hadst utterly hated her; therefore i gave her to thy companion: is not her younger sister fairer than she? take her, i pray thee, instead of her. and sunny-boy#samson said concerning them, now will i be more blameless than the invade-grieve#philistines, though i do them a displeasure. and sunny-boy#samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. and when he had set the brands on fire, he let them go into the standing swimming#corn of the invade-grieve#philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. then the invade-grieve#philistines said, who hath done this? and they answered, sunny-boy#samson, the between#boy in torah of the timnite, because he had taken his woman, and given her to his companion. and the invade-grieve#philistines came up, and burnt her and her father with fire. and sunny-boy#samson said unto them, though ye have done this, yet will i be avenged of you, and after that i will cease. and he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock sea-eagle#etam. then the invade-grieve#philistines went up, and pitched in know-hand#judah, and spread themselves in cheek#lehi. and the men of know-hand#judah said, why are ye come up against us? and they answered, to bind sunny-boy#samson are we come up, to do to him as he hath done to us. then three thousand men of know-hand#judah went to the top of the rock sea-eagle#etam, and said to sunny-boy#samson, knowest thou not that the invade-grieve#philistines are governors over us? what is this that thou hast done unto us? and he said unto them, as they did unto me, so have i done unto them. and they said unto him, we are come down to bind thee, that we may deliver thee into the hand of the invade-grieve#philistines. and sunny-boy#samson said unto them, swear unto me, that ye will not fall upon me yourselves. and they spake unto him, saying, no; and we will bind thee

fast, and deliver thee into their hand: and surely we will not kill thee. and they bound him with two new cords, and brought him up from the rock. and when he came unto cheek#lehi, the invade-grieve#philistines shouted against him: and the ruakh of yeah-vowels came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. and he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. and sunny-boy#samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an serious-strict#donkey have i slain a thousand men. and it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place high-region#ramahthlehi. and he was sore athirst, and called on yeah-vowels, and said, thou hast given this great deliverance into the hand of thy worker: and now will i die for thirst, and fall into the hand of the foreskinned? and unto-these-theory clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his ruakh came again, and he revived: wherefore he called the name thereof well-of-the-reader#en-hakore, which is in cheek#lehi unto this day. and he lip#decided unto-immersed#israel in the days of the invade-grieve#philistines twenty years. then went sunny-boy#samson to courage-goat#gaza, and saw there an feed#harlot, and went in unto her. and it was told the gazites, saying, sunny-boy#samson is come hither. and they compassed him in, and laid wait for him all night in the hair#gate of the light#city, and were quiet all the night, saying, in the morning, when it is day, we will kill him. and sunny-boy#samson lay till midnight, and arose at midnight, and took the openings of the hair#gate of the light#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#turnings friend-joy#hebron. and it came to pass afterward, that he loved a woman in the valley of whistled#sorek, whose name was diluted#delilah. and the base#lords of the invade-grieve#philistines came up unto her, and said unto her, entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver. and diluted#delilah said to sunny-boy#samson, tell me, i pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. and sunny-boy#samson said unto her, if they bind me with seven green withes that were never dried, then will i be weak, and be as another man. then the base#lords of the invade-grieve#philistines 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 bureau#chamber. and she said unto him, the invade-grieve#philistines be upon thee, sunny-boy#samson. and he brake the withes, as a thread of tow is broken when it toucheth the fire. so his strength was not known. and diluted#delilah

said unto sunny-boy#samson, behold, thou hast mocked me, and told me lies: now tell me, i pray thee, wherewith thou mightest be bound. and he said unto her, if they bind me fast with new ropes that never were occupied, then will i be weak, and be as another man. diluted#delilah therefore took new ropes, and bound him therewith, and said unto him, the invade-grieve#philistines be upon thee, sunny-boy#samson. and there were liars in wait abiding in the bureau#chamber. and he brake them from off his arms like a thread. and diluted#delilah said unto sunny-boy#samson, hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. and he said unto her, if thou weavest the seven locks of my head with the web, and she fastened it with the pin, and said unto him, the invade-grieve#philistines be upon thee, sunny-boy#samson. and he awakened 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 dbrs, and urged him, so that his being 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 separete#nazarite unto unto-these-theory from my mother's womb: if i be shaven, then my strength will go from me, and i will become weak, and be like any other man. and when diluted#delilah saw that he had told her all his heart, she sent and called for the base#lords of the invade-grieve#philistines, saying, come up this once, for he hath showed me all his heart. then the base#lords of the invade-grieve#philistines came up unto her, and brought money in their hand. and she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. and she said, the invade-grieve#philistines be upon thee, sunny-boy#samson. and he awoke out of his sleep, and said, i will go out as at other times before, and shake myself. and he wist not that yeah-vowels was departed from him. and the invade-grieve#philistines took him, and put out his eyes, and brought him down to courage-goat#gaza, and bound him with fetters of brass; and he did grind in the prison house. howbeit the gate#hair of his head began to grow again after he was shaven. then the base#lords of the invade-grieve#philistines added them together for to qrb a great butcher unto fish#dagon their unto-these-theory, and to rejoice: for they said, our unto-these-theory hath delivered sunny-boy#samson our father#enemy into our hand. and when the with-mum#people saw him, they praised their unto-these-theory: for they said, our unto-these-theory hath delivered into our hands our father#enemy, and the destroyer of our country, which slew many of us. and it came to pass, when their hearts were merry, that they said, call for sunny-boy#samson, that he may make us sport. and they called for sunny-boy#samson out of the

prison house; and he made them sport: and they set him between the stand#columns. and sunny-boy#samson said unto the lad that held him by the hand, suffer me that i may feel the stand#columns whereupon the daughter#bayt standeth, that i may lean upon them. now the daughter#bayt was full of men and women; and all the base#lords of the invade-grieve#philistines were there; and there were upon the roof about three thousand men and women, that beheld while sunny-boy#samson made sport. and sunny-boy#samson called unto yeah-vowels, and said, o base#lord unto-these-theory, remember me, i pray thee, and strengthen me, i pray thee, only this once, o unto-these-theory, that i may be at once avenged of the invade-grieve#philistines for my two eyes. and sunny-boy#samson took hold of the two middle stand#columns upon which the daughter#bayt stood, and on which it was borne up, of the one with his right hand, and of the other with his left. and sunny-boy#samson said, let me die with the invade-grieve#philistines. and he bowed himself with all his might; and the daughter#bayt fell upon the base#lords, and upon all the with-mum#people 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 daughter#bayt of his father came down, and took him, and brought him up, and buried him between wasp#zorah and woman-of-burden#eshtaol in the buryingplace of from-relaxation#manoah his father. and he lip#decided unto-immersed#israel twenty years. and there was a man of mount gray-fruitful#ephrain, whose name was who's-coward#micah. and he said unto his mother, the eleven hundred light#shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; i took it. and his mother said, knee-fluffy#blessed be thou of yeah-vowels, my son. and when he had restored the eleven hundred light#shekels of silver to his mother, his mother said, i had wholly dedicated-finished the silver unto yeah-vowels from my hand for my son, to make a graven image and a molten image: now therefore i will restore it unto thee. yet he restored the money unto his mother; and his mother took two hundred light#shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the daughter#bayt of who's-coward#micah. and the man who's-coward#micah had an daughter#bayt of elohim, and made an cash-in#ephod, and healing#teraphim, and filld one of his between#boys, who became his priest. in those days there was no moloch#king in israel, and 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 know-hand#judah, who was a join#levite, and he sojourned there. and the man departed out of the light#city from bethlehem judah to sojourn where he could find a place: and he came to mount gray-fruitful#ephrain to the daughter#bayt of who's-coward#micah, as he journeyed. and who's-coward#micah said unto him, whence comest thou? and he said unto him, i am a join#levite of bethlehem

judah, and i go to sojourn where i may find a place. and who's-coward#micah said unto him, dwell with me, and be unto me a father and a priest, and i will give thee ten light#shekels of silver by the year, and a suit of apparel, and thy victuals. so the join#levite went in. and the join#levite was content to dwell with the man; and the young man was unto him as one of his between#boys. and who's-coward#micah filld the join#levite; and the young man became his priest, and was in the daughter#bayt of who's-coward#micah. then said who's-coward#micah, now know i that yeah-vowels will do me good, seeing i have a join#levite to my priest. in those days there was no moloch#king in israel: and in those days the branch of the discuss-judge#danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the branches of israel. and the children of discuss#dan sent of their family five men from their coasts, men of valor, from wasp#zorah, and from woman-of-burden#eshtaol, to spy out the land, and to search it; and they said unto them, go, search the land: who when they came to mount gray-fruitful#ephrain, to the daughter#bayt of who's-coward#micah, they lodged there. when they were by the daughter#bayt of who's-coward#micah, they knew the voice of the young man the join#levite: and they turned in thither, and said unto him, who brought thee hither? and what makest thou in this place? and what hast thou here? and he said unto them, thus and thus dealeth who's-coward#micah with me, and hath hired me, and i am his priest. and they said unto him, ask counsel, we pray thee, of unto-these-theory, that we may know whether our way which we go will be prosperous. and the darkener#server said unto them, go in peace: before#turnings yeah-vowels is your way wherein ye go. then the five men departed, and came to kneading#laish, and saw the with-mum#people that were therein, how they dwelt careless, after the manner of the side-by-side#zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the side-by-side#zidonians, and had no business with any man. and they came unto their brethren to wasp#zorah and woman-of-burden#eshtaol: and their brethren said unto them, what say ye? and they said, arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. when ye go, ye will come unto a with-mum#people secure, and to a large land: for unto-these-theory hath given it into your hands; a place where there is no want of any thing that is in the earth. and there went from thence of the family of the discuss-judge#danites, out of wasp#zorah and out of woman-of-burden#eshtaol, six hundred men appointed with weapons of war. and they went up, and pitched in forests-city#kirjath-jearim, in know-hand#judah: wherefore they called that place camp-site-discuss#mahaneh-dan unto this day: behold, it is behind forests-city#kirjath-jearim. and they passed thence unto mount gray-fruitful#ephrain, and came

unto the daughter#bayt of who's-coward#micah. then answered the five men that went to spy out the country of kneading#laish, and said unto their brethren, do ye know that there is in these houses an cash-in#ephod, and healing#teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. and they turned thitherward, and came to the daughter#bayt of the young man the join#levite, even unto the daughter#bayt of who's-coward#micah, and saluted him. and the six hundred men appointed with their weapons of war, which were of the children of dan, stood by the entering of the hair#gate. and the five men that went to spy out the land went up, and came in thither, and took the graven image, and the cash-in#ephod, and the healing#teraphim, and the molten image: and the darkener#server stood in the entering of the hair#gate with the six hundred men that were appointed with weapons of war. and these went into who's-coward-micah's house, and fetched the carved image, the cash-in#ephod, and the healing#teraphim, and the molten image. then said the darkener#server unto them, what do ye? and they said unto him, hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a darkener#server unto the daughter#bayt of one man, or that thou be a darkener#server unto a branch and a family in israel? and the priest's heart was glad, and he took the cash-in#ephod, and the healing#teraphim, and the graven image, and went in the midst of the with-mum#people. so they turned and departed, and put the little ones and the in-them#animal and the carriage before#turnings them. and when they were a good way from the daughter#bayt of who's-coward#micah, the men that were in the houses near to who's-coward-micah's daughter#bayt were added together, and overtook the children of dan. and they cried unto the children of dan. and they turned their turnings#faces, and said unto who's-coward#micah, what aileth thee, that thou comest with such a company? and he said, ye have taken away my elohim which i made, and the priest, and ye are gone away: and what have i more? and what is this that ye say unto me, what aileth thee? and the children of discuss#dan said unto him, let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy daughter#bayt. and the children of discuss#dan went their way: and when who's-coward#micah saw that they were too strong for him, he turned and went back unto his house. and they took the things which who's-coward#micah had made, and the darkener#server which he had, and came unto kneading#laish, unto a with-mum#people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the light#city with fire. and there was no deliverer, because it was far from side-by-side#zidon, and they had no business with any man; and it was in the valley that lieth by house-street#beth-rehob. and they between#built a light#city, and dwelt therein. and they called the name of the light#city dan, after the name of

discuss#dan their father, who was born unto israel: howbeit the name of the light#city was kneading#laish at the first. and the children of discuss#dan set up the graven image: and yo-given#jonathan, the between#boy of stranger#gershon, the between#boy of sleep-forget#manasseh, he and his between#boys were darkener#server to the branch of discuss#dan until the day of the captivity of the land. and they set them up who's-coward-micah's graven image, which he made, all the time that the daughter#bayt of unto-these-theory was in calm#shiloh. and it came to pass in those days, when there was no moloch#king in israel, that there was a certain join#levite sojourning on the side of mount gray-fruitful#ephrain, 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 daughter#bayt 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 worker 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 torah, 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 between#boy in torah, 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 torah 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 worker, his father in torah, 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. and the man would not tarry that night, and he rose up and departed, and came over against defeated#jebus, which is project-complete#jerusalem; and there were with him two asses saddled, his concubine also was with him. and when they were by defeated#jebus, the day was far spent; and the worker said unto his master, come, i pray thee, and let us turn in into this light#city of the trampler#jebusites, and lodge in it. and his master said unto him, we will not turn aside hither into the light#city of a stranger, that is not of the children of israel; we will pass over to hill#gibeah. and he said unto his worker, come, and let us draw near to one of these places to lodge all night, in hill#gibeah, or in high-region#ramah. and they passed on and went their way; and the sun went down upon them when they were by hill#gibeah, which belongeth to

between-boy-righthand#benjamin. and they turned aside thither, to go in and to lodge in hill#gibeah: and when he went in, he sat him down in a street of the light#city: for there was no man that took them into his daughter#bayt to lodging. and, behold, there came an old man from his work out of the field at even, which was also of mount gray-fruitful#ephrain; and he sojourned in hill#gibeah: and the men of the place were between-boy-righthand#benjamites. and when he had lifted up his eyes, he saw a wayfaring man in the street of the light#city: and the old man said, whither goest thou? and whence comest thou? and he said unto him, we are passing from bethlehem judah toward the side of mount gray-fruitful#ephrain; from thence am i: and i went to bethlehem judah, and i am now going to the daughter#bayt of yeah-vowels; 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, peace 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, and did eat and drink. now as they were making their hearts merry, behold, the men of the light#city, certain between#boys of in-good-time-wear-out#belial, beset the daughter#bayt 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 evilly; seeing that this man is come into mine house, do not this folly. behold, here is my bayt#daughter a maiden, and his concubine; them i will bring out now, and humble ye them, and do with them what seemeth good unto you: and unto this man do not so vile a thing. and 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 let her go. then came the woman in the dawning of the day, and fell down at the opening of the man's daughter#bayt where her base#lord was, till it was light. and her base#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. and 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 israel. and it was so, that all that saw it said, there was no such deed done nor seen from the day that the children of unto-immersed#israel came up out of the land of narrows-create#mizraim unto this day: consider of it, take advice, and

speak your minds. then all the children of unto-immersed#israel went out, and the ever#witness was added together as one man, from discuss#dan even to well-of-satiated-seven#beersheba, with the land of roller-until#gilead, unto yeah-vowels in expect-cover#mizpeh. and the chief of all the with-mum#people, even of all the branches of israel, presented themselves in the assembly of the with-mum#people of unto-these-theory, four hundred thousand footmen that drew sword. (now the children of between-boy-righthand#benjamin heard that the children of unto-immersed#israel were gone up to expect-cover#mizpeh.) then said the children of israel, tell us, how was this badness#rah? and the join#levite, the man of the woman that was slain, answered and said, i came into hill#gibeah that belongeth to between-boy-righthand#benjamin, i and my concubine, to lodge. and the men of hill#gibeah rose against me, and beset the daughter#bayt 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 israel: for they have committed lewdness and folly in israel. behold, ye are all children of israel; give here your advice and counsel. and all the with-mum#people 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. and now this will be the thing which we will do to hill#gibeah; we will go up by lot against it; and we will take ten men of an hundred throughout all the branches of israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the with-mum#people, that they may do, when they come to hill#gibeah of between-boy-righthand#benjamin, according to all the folly that they have wrought in israel. so all the men of unto-immersed#israel were added against the light#city, knit together as one man. and the branches of unto-immersed#israel sent men through all the branch of between-boy-righthand#benjamin, saying, what badness#rah is this that is done among you? now therefore deliver us the men, the children of in-good-time-wear-out#belial, which are in hill#gibeah, that we may put them to death, and put away toilsome#bad from israel. and the children of between-boy-righthand#benjamin would not hearken to the voice of their brethren the children of israel. and the children of between-boy-righthand#benjamin added themselves together out of the cities unto hill#gibeah, to go out to battle against the children of israel. and the children of between-boy-righthand#benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of hill#gibeah, which were numbered seven hundred chosen men. among all this with-mum#people there were seven hundred chosen men lefthanded; every one could sling stones at an gate#hair breadth, and not miss. and the men of israel, beside between-boy-righthand#benjamin, were numbered four hundred thousand men that drew sword: all these were men of war. and the children of unto-immersed#israel

arose, and went up to the daughter#bayt of unto-these-theory, and asked counsel of unto-these-theory, and said, which of us will go up first to the battle against the children of between-boy-righthand#benjamin? and yeah-vowels said, know-hand#judah will go up first. and the children of unto-immersed#israel rose up in the morning, and encamped against hill#gibeah. and the men of unto-immersed#israel went out to battle against between-boy-righthand#benjamin; and the men of unto-immersed#israel put themselves in array to fight against them at hill#gibeah. and the children of between-boy-righthand#benjamin came forth out of hill#gibeah, and destroyed down to the ground of the unto-immersed#israelites that day twenty and two thousand men. and the with-mum#people the men of unto-immersed#israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. (and the children of unto-immersed#israel went up and wept before#turnings yeah-vowels until even, and asked counsel of yeah-vowels, saying, will i go up again to battle against the children of between-boy-righthand#benjamin my brother? and yeah-vowels said, go up against him.) and the children of unto-immersed#israel came near against the children of between-boy-righthand#benjamin the second day. and between-boy-righthand#benjamin went forth against them out of hill#gibeah the second day, and destroyed down to the ground of the children of unto-immersed#israel again eighteen thousand men; all these drew the sword. then all the children of israel, and all the with-mum#people, went up, and came unto the daughter#bayt of unto-these-theory, and wept, and sat there before#turnings yeah-vowels, and fasted that day until even, and qrbcd burnt qrbs and peace qrbs before#turnings yeah-vowels, and the children of unto-immersed#israel inquired of yeah-vowels, (for the cabinet of the alignment of unto-these-theory was there in those days, and mouth-attempt#pinehas, the between#boy of theory-stop#eleazar, the between#boy of cabinet#aaron, stood before#turnings it in those days,) saying, will i yet again go out to battle against the children of between-boy-righthand#benjamin my brother, or will i cease? and yeah-vowels said, go up; for to morrow i will deliver them into thine hand. and unto-immersed#israel set liers in wait round about hill#gibeah. and the children of unto-immersed#israel went up against the children of between-boy-righthand#benjamin on the third day, and put themselves in array against hill#gibeah, as at other times. and the children of between-boy-righthand#benjamin went out against the with-mum#people, and were drawn away from the light#city; and they began to hit of the with-mum#people, and kill, as at other times, in the highways, of which one goeth up to the daughter#bayt of unto-these-theory, and the other to hill#gibeah in the field, about thirty men of israel. and the children of between-boy-righthand#benjamin said, they are smitten down before#turnings us, as at the first. and the children of unto-immersed#israel said, let

us flee, and draw them from the light#city unto the highways. and all the men of unto-immersed#israel rose up out of their place, and put themselves in array at own-palm#baaltamar: and the liers in wait of unto-immersed#israel came forth out of their places, even out of the meadows of hill#gibeah. and there came against hill#gibeah ten thousand chosen men out of all israel, and the battle was sore: and they knew not that toilsome#bad was near them. and yeah-vowels smote between-boy-righthand#benjamin before#turnings israel: and the children of unto-immersed#israel destroyed of the between-boy-righthand#benjamites that day twenty and five thousand and an hundred men: all these drew the sword. so the children of between-boy-righthand#benjamin saw that they were smitten: for the men of unto-immersed#israel gave place to the between-boy-righthand#benjamites, because they trusted unto the liers in wait which they had set beside hill#gibeah. and the liers in wait hastened, and rushed upon hill#gibeah; and the liers in wait drew themselves along, and smote all the light#city with the edge of the sword. now there was an appointed sign between the men of unto-immersed#israel and the liers in wait, that they should make a great flame with smoke rise up out of the light#city. and when the men of unto-immersed#israel retired in the battle, between-boy-righthand#benjamin began to hit and kill of the men of unto-immersed#israel about thirty persons: for they said, surely they are smitten down before#turnings us, as in the first battle. and when the flame began to arise up out of the light#city with a stand#column of smoke, the between-boy-righthand#benjamites looked behind them, and, behold, the flame of the light#city ascended up to heaven. and when the men of unto-immersed#israel turned again, the men of between-boy-righthand#benjamin were amazed: for they saw that toilsome#bad was come upon them. therefore they turned their backs before#turnings the men of unto-immersed#israel unto the way of the mdbar; and the battle overtook them; and them which came out of the cities they destroyed in the midst of them. thus they inclosed the between-boy-righthand#benjamites round about, and chased them, and trode them down with ease over against hill#gibeah toward the sunrising. and there fell of between-boy-righthand#benjamin eighteen thousand men; all these were men of valor. and they turned and fled toward the mdbar unto the rock of pomegranate#rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto gidom, and slew two thousand men of them. so that all which fell that day of between-boy-righthand#benjamin were twenty and five thousand men that drew the sword; all these were men of valor. and six hundred men turned and fled to the mdbar unto the rock pomegranate#rimmon, and abode in the rock pomegranate#rimmon four months. and the men of unto-immersed#israel turned again upon the children of between-boy-righthand#benjamin, and smote them with the edge of the sword, as well



the men of every light#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 unto-immersed#israel had sworn in expect-cover#mizpeh, saying, there will not any of us give his bayt#daughter unto between-boy-righthand#benjamin to woman. and the with-mum#people came to the daughter#bayt of unto-these-theory, and abode there till even before#turnings unto-these-theory, and lifted up their voices, and wept sore; and said, o yeah-vowels unto-these-theory of israel, why is this come to pass in israel, that there should be to day one branch lacking in israel? and it came to pass on the morrow, that the with-mum#people rose early, and between#built there an kitchen#butcher, and qrbed burnt qrbs and peace qrbs. and the children of unto-immersed#israel said, who is there among all the branches of unto-immersed#israel that came not up with the ever#witness unto yeah-vowels? for they had made a great unto#oath concerning him that came not up to yeah-vowels to expect-cover#mizpeh, saying, he will surely be put to death. and the children of unto-immersed#israel repented them for between-boy-righthand#benjamin their brother, and said, there is one branch cut off from unto-immersed#israel this day. how will we do for women for them that remain, seeing we have sworn by yeah-vowels that we will not give them of our between#daughters to women? and they said, what one is there of the branches of unto-immersed#israel that came not up to expect-cover#mizpeh to yeah-vowels? and, behold, there came none to the camp from drying-roller-until#jabeshgilead to the assembly. for the with-mum#people were numbered, and, behold, there were none of the inhabitants of drying-roller-until#jabeshgilead there. and the ever#witness sent thither twelve thousand men of the valiantest, and directed them, saying, go and hit the inhabitants of drying-roller-until#jabeshgilead with the edge of the sword, with the women and the children. and this is the thing that ye will do, ye will utterly destroy every rememberer, and every woman that hath lain by man. and they found among the inhabitants of drying-roller-until#jabeshgilead four hundred young virgins, that had known no man by lying with any rememberer: and they brought them unto the camp to calm#shiloh, which is in the land of trade#canaan. and the whole ever#witness sent some to speak to the children of between-boy-righthand#benjamin that were in the rock pomegranate#rimmon, and to call peaceably unto them. and between-boy-righthand#benjamin came again at that time; and they gave them women which they had saved alive of the women of drying-roller-until#jabeshgilead: and yet so they sufficed them not. and the with-mum#people repented them for between-boy-righthand#benjamin, because that yeah-vowels had made a breach in the branches of israel. then the elders of the ever#witness said, how will we do for women for them that remain, seeing the women are destroyed out of between-boy-righthand#benjamin? and they said, there must be an inheritance for them that be escaped of

between-boy-righthand#benjamin, that a branch be not destroyed out of israel. howbeit we may not give them women of our between#daughters: for the children of unto-immersed#israel have sworn, saying, cursed be he that giveth a woman to between-boy-righthand#benjamin. then they said, behold, there is a feast of yeah-vowels in calm#shiloh yearly in a place which is on the hide#north side of house-theory#bethel, on the east side of the highway that goeth up from house-theory#bethel to shoulder#shechem, and on the dry#south of lebonah. therefore they directed the children of between-boy-righthand#benjamin, saying, go and lie in wait in the vineyards; and see, and, behold, if the between#daughters of calm#shiloh come out to dance in dances, then come ye out of the vineyards, and catch ye every man his woman of the between#daughters of calm#shiloh, and go to the land of between-boy-righthand#benjamin. 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 the children of between-boy-righthand#benjamin did so, and took them women, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. and the children of unto-immersed#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 moloch#king in israel: every man did that which was right in his own eyes.

now there was a certain man of high-region#ramahthaimzophim, of mount gray-fruitful#ephrain, and his name was theory-buy#elkanah, the between#boy of mercy-womb#jeroham, the between#boy of he-my-towards#elihi, the between#boy of tohu, the between#boy of nectar#zuph, an wishy-washy#ephrathite: and he had two women; the name of the one was gift#hannah, and the name of the other turnings#peninnah: and turnings#peninnah had children, and gift#hannah had no children. and this man went up out of his light#city yearly to partake and to butcher unto yeah-vowels of zabas in calm#shiloh. and the two between#boys of eli, handful-shore#hophni and mouth-attempt#pinehas, the darkener#server of yeah-vowels, were there. and when the time was that theory-buy#elkanah qrbed, he gave to turnings#peninnah his woman, and to all her between#boys and her between#daughters, portions: and unto gift#hannah he gave a worthy portion; for he loved gift#hannah: and yeah-vowels had shut up her womb. and her adversary also provoked her sore, for to make her fret, because yeah-vowels had shut up her womb. and as he did so year by year, when she went up to the daughter#bayt of yeah-vowels, so she provoked her; therefore she wept, and did not eat. then said theory-buy#elkanah her man to her, gift#hannah, why weepst thou? and why eatest thou

not? and why is thy heart grieved? am not i better to thee than ten between#boys? so gift#hannah rose up after they had eaten in calm#shiloh, and after they had drunk. now my-towards#eli the darkener#server sat upon a seat by a post of the possibility-hall of yeah-vowels. and she was in bitterness of being, and prayed unto yeah-vowels, and wept sore. and she vowed a vow, and said, o yeah-vowels of zabas, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, and wilt give unto thine handmaid a man child, then i will give him unto yeah-vowels 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#turnings yeah-vowels, that my-towards#eli marked her mouth. now gift#hannah, she spake in her heart; only her lips moved, and her voice was not heard: therefore my-towards#eli thought she had been drunken. and my-towards#eli said unto her, how long wilt thou be drunken? put away thy wine from thee. and gift#hannah answered and said, no, my base#lord, i am a woman of a sorrowful ruakh: i have drunk neither wine nor strong drink, and have poured out my being before#turnings yeah-vowels. count not thine handmaid for a bayt#daughter of in-good-time-wear-out#belial: for out of the abundance of my complaint and grief have i spoken hitherto. then my-towards#eli answered and said, go in peace: and the unto-these-theory of unto-immersed#israel grant thee thy petition that thou hast asked of him. and she said, let thine handmaid find attractiveness-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#turnings yeah-vowels, and returned, and came to their daughter#bayt to high-region#ramah: and theory-buy#elkanah knew gift#hannah his woman; and yeah-vowels remembered her. wherefore it came to pass, when the time was come about after gift#hannah had conceived, that she bare a son, and called his name towards-hearing#samuel, saying, because i have asked him of yeah-vowels. and the man theory-buy#elkanah, and all his house, went up to qrb unto yeah-vowels the yearly butcher, and his vow. and gift#hannah went not up; for she said unto her man, i will not go up until the child be weaned, and then i will bring him, that he may appear before#turnings yeah-vowels, and there abide for ever. and theory-buy#elkanah her man said unto her, do what seemeth thee good; tarry until thou have weaned him; only yeah-vowels establish his dbr. so the woman abode, and gave her between#boy suck until she weaned him. and when she had weaned him, she took him up with her, with three bulls, and one tired#ephah of flour, and a bottle of wine, and brought him unto the daughter#bayt of yeah-vowels in calm#shiloh: and the child was young. and they slew a bull, and brought the child to eli. and she said, oh my base#lord, as thy being liveth, my base#lord, i am the woman that stood by thee here, praying unto yeah-vowels. for this child i prayed; and yeah-vowels hath given me my petition which i asked of

him: therefore also i have lent him to yeah-vowels; as long as he liveth he will be lent to yeah-vowels. and he partook yeah-vowels there. and gift#hannah prayed, and said, my heart rejoiceth in yeah-vowels, mine ray#horn is exalted in yeah-vowels: my mouth is enlarged over mine fathers#enemies; because i rejoice in thy saving. there is none dedicated as yeah-vowels: for there is none beside thee: neither is there any rock like our unto-these-theory. talk no more so exceeding proudly; let not arrogance come out of your mouth: for yeah-vowels is a unto-these-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 children is waxed feeble. the yeah-vowels killeth, and maketh alive: he bringeth down to the grave, and bringeth up. the yeah-vowels maketh poor, and maketh 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 immersed#princes, and to make them inherit the throne of weight: for the stand#columns of the earth are yeah-vowels's, and he hath set the world upon them. he will keep the feet of his dedicateds, and the evil will be silent in darkness; for by strength will no man prevail. the adversaries of yeah-vowels will be broken to pieces; out of namespaces will he thunder upon them: yeah-vowels will lip#decide the ends of the earth; and he will give strength unto his king, and exalt the ray#horn of his impregnated#anointed. and theory-buy#elkanah went to high-region#ramah to his house. and the child did immerse unto yeah-vowels before#turnings my-towards#eli the priest. now the between#boys of my-towards#eli were between#boys of in-good-time-wear-out#belial; they knew not yeah-vowels. and the priest's custom with the with-mum#people was, that, when any man qrb'd butcher, the priest's worker came, while the immersed#flesh was in seething, with a immersed#fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the immersed#fleshhook brought up the darkener#server took for himself. so they did in calm#shiloh unto all the unto-immersed#israelites that came thither. also before#turnings they burnt the fat, the priest's worker came, and said to the man that butchered, give immersed#flesh to roast for the priest; for he will not have sodden immersed#flesh of thee, and raw. and if any man said unto him, let them not fail to burn the fat presently, and then take as much as thy being desireth; then he would answer him, nay; and 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#turnings yeah-vowels: for men abhorred the qrb of yeah-vowels. and towards-hearing#samuel was immersed before#turnings yeah-vowels, being a child, girded with a linen cash-in#ephod. moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her man to qrb the yearly

butcher. and my-towards#eli knee-fluffy#blessed theory-buy#elkanah and his woman, and said, the yeah-vowels give thee seed of this woman for the loan which is lent to yeah-vowels. and they went unto their own home. and yeah-vowels visited gift#hannah, so that she conceived, and bare three between#boys and two between#daughters. and the child towards-hearing#samuel grew before#turnings yeah-vowels. now my-towards#eli was very old, and heard all that his between#boys did unto all israel; and how they lay with the women that assembled at the opening of the dwelling of the ever#witness. and he said unto them, why do ye such things? for i hear of your toilsome#bad dealings by all this with-mum#people. nay, my between#boys; for it is no good report that i hear: ye make yeah-vowels's with-mum#people to transgress. if one man miss against another, the lip#decide will lip#decide him: and if a man miss against yeah-vowels, who will entreat for him? notwithstanding they hearkened not unto the voice of their father, because yeah-vowels would slay them. and the child towards-hearing#samuel grew on, and was in favor both with yeah-vowels, and also with men. and there came a man of unto-these-theory unto eli, and said unto him, thus saith yeah-vowels, did i plainly appear unto the daughter#bayt of thy father, when they were in narrows-create#mizraim in pharaoh's house? and did i choose him out of all the branches of unto-immersed#israel to be my priest, to qrb upon mine kitchen#butcher, to burn incense, to wear an cash-in#ephod before#turnings me? and did i give unto the daughter#bayt of thy father all the qrbs made by fire of the children of israel? wherefore kick ye at my butcher and at mine qrb, which i have directed in my habitation; and honorest thy between#boys above me, to make yourselves fat with the chiefest of all the qrbs of unto-immersed#israel my with-mum#people? wherefore yeah-vowels unto-these-theory of unto-immersed#israel saith, i said indeed that thy house, and the daughter#bayt of thy father, should walk before#turnings me for ever: and now yeah-vowels 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 father#enemy in my habitation, in all the wealth which unto-these-theory will give israel: and there will not be an old man in thine daughter#bayt for ever. and the man of thine, whom i will not cut off from mine kitchen#butcher, will be to consume thine eyes, and to grieve thine heart: and all the increase of thine daughter#bayt will die in the flower of their age. and this will be a sign unto thee, that will come upon thy two between#boys, on handful-shore#hophni and mouth-attempt#pinehas; in one day they will die both of them. and i will raise me up a training#faithful priest, that will do according to that which is in mine heart and in my mind: and i will between#build him a sure house; and he will walk before#turnings mine impregnated#anoointed for ever. and it will come to

pass, that every one that is left in thine daughter#bayt 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 the child towards-hearing#samuel was immersed unto yeah-vowels before#turnings eli. and the dbr of yeah-vowels was precious in those days; there was no open vision. and it came to pass at that time, when my-towards#eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of unto-these-theory went out in the possibility-hall of yeah-vowels, where the cabinet of unto-these-theory was, and towards-hearing#samuel was laid down to sleep; that yeah-vowels called towards-hearing#samuel: and he answered, here am i. and he ran unto eli, and said, here am i; for thou calledst me. and he said, i called not; lie down again. and he went and lay down. and yeah-vowels called yet again, towards-hearing#samuel. and towards-hearing#samuel arose and went to eli, and said, here am i; for thou didst call me. and he answered, i called not, my son; lie down again. now towards-hearing#samuel did not yet know yeah-vowels, neither was the dbr of yeah-vowels yet revealed unto him. and yeah-vowels called towards-hearing#samuel again the third time. and he arose and went to eli, and said, here am i; for thou didst call me. and my-towards#eli perceived that yeah-vowels had called the child. therefore my-towards#eli said unto towards-hearing#samuel, go, lie down: and it will be, if he call thee, that thou wilt say, speak, yeah-vowels; for thy worker heareth. so towards-hearing#samuel went and lay down in his place. and yeah-vowels came, and stood, and called as at other times, towards-hearing#samuel, towards-hearing#samuel. then towards-hearing#samuel answered, speak; for thy worker heareth. and yeah-vowels said to towards-hearing#samuel, behold, i will do a thing in israel, at which both the ears of every one that heareth it will tingle. in that day i will perform against my-towards#eli all things which i have spoken concerning his house: when i begin, i will also make an end. for i have told him that i will lip#decide his daughter#bayt for ever for the torment which he knoweth; because his between#boys made themselves vile, and he restrained them not. and therefore i have sworn unto the daughter#bayt of eli, that the torment of eli's daughter#bayt will not be bright-climax#purged with butcher nor qrb for ever. and towards-hearing#samuel lay until the morning, and opened the openings of the daughter#bayt of yeah-vowels. and towards-hearing#samuel feared to show my-towards#eli the vision. then my-towards#eli called towards-hearing#samuel, and said, towards-hearing#samuel, my son. and he answered, here am i. and he said, what is the thing that yeah-vowels hath said unto thee? i pray thee hide it not from me: unto-these-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 towards-hearing#samuel told him every whit, and hid nothing from him. and he said, it is yeah-vowels: let him do what seemeth him good. and towards-

hearing#samuel grew, and yeah-vowels was with him, and did let none of his dbrs fall to the ground. and all unto-immersed#israel from discuss#dan even to well-of-satiated-seven#beersheba knew that towards-hearing#samuel was established to be a bringer of yeah-vowels. and yeah-vowels appeared again in calm#shiloh: for yeah-vowels revealed himself to towards-hearing#samuel in calm#shiloh by the dbr of yeah-vowels. and the dbr of towards-hearing#samuel came to all israel. now unto-immersed#israel went out against the invade-grieve#philistines to battle, and pitched beside the-father-child-stone-help#eben-ezer: and the invade-grieve#philistines pitched in horizon#aphek. and the invade-grieve#philistines put themselves in array against israel: and when they joined battle, unto-immersed#israel was smitten before#turnings the invade-grieve#philistines: and they slew of the army in the field about four thousand men. and when the with-mum#people were come into the camp, the elders of unto-immersed#israel said, wherefore hath yeah-vowels smitten us to day before#turnings the invade-grieve#philistines? let us fetch the cabinet of the alignment of yeah-vowels out of calm#shiloh unto us, that, when it cometh among us, it may save us out of the hand of our fathers#enemies. so the with-mum#people sent to calm#shiloh, that they might bring from thence the cabinet of the alignment of yeah-vowels of zabas, which dwelleth between the qrbcherubim: and the two between#boys of eli, handful-shore#hophni and mouth-attempt#pinehas, were there with the cabinet of the alignment of unto-these-theory. and when the cabinet of the alignment of yeah-vowels came into the camp, all unto-immersed#israel shouted with a great shout, so that the earth rang again. and when the invade-grieve#philistines heard the noise of the shout, they said, what meaneth the noise of this great shout in the camp of the cross-over#hebrews? and they understood that the cabinet of yeah-vowels was come into the camp. and the invade-grieve#philistines were afraid, for they said, unto-these-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 elohim? these are the elohim that smote the narrows-create#mizraimians with all the plagues in the mdbar. be strong and quit yourselves like men, o ye invade-grieve#philistines, that ye be not workers unto the cross-over#hebrews, as they have been to you: quit yourselves like men, and fight. and the invade-grieve#philistines fought, and unto-immersed#israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of unto-immersed#israel thirty thousand footmen. and the cabinet of unto-these-theory was taken; and the two between#boys of eli, handful-shore#hophni and mouth-attempt#pinehas, were slain. and there ran a man of between-boy-right#and#benjamin out of the army, and came to calm#shiloh the same day with his clothes rent, and with earth upon his head. and when he came, lo, my-towards#eli sat upon a seat

by the wayside watching: for his heart trembled for the cabinet of unto-these-theory. and when the man came into the light#city, and told it, all the light#city cried out. and when my-towards#eli heard the noise of the crying, he said, what meaneth the noise of this tumult? and the man came in hastily, and told eli. now my-towards#eli was ninety and eight years old; and his eyes were dim, that he could not see. and the man said unto eli, i am he that came out of the army, and i fled to day out of the army. and he said, what is there done, my son? and the messenger answered and said, unto-immersed#israel is fled before#turnings the invade-grieve#philistines, and there hath been also a great slaughter among the with-mum#people, and thy two between#boys also, handful-shore#hophni and mouth-attempt#pinehas, are dead, and the cabinet of unto-these-theory is taken. and it came to pass, when he made mention of the cabinet of unto-these-theory, that he fell from off the seat backward by the side of the hair#gate, and his neck brake, and he died: for he was an old man, and heavy. and he had lip#decided unto-immersed#israel forty years. and his bayt#daughter in torah, mouth-attempt-pinehas' woman, was with child, near to be delivered: and when she heard the tidings that the cabinet of unto-these-theory was taken, and that her father in torah 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 son. and she answered not, neither did she regard it. and she named the child island-of-respect#ichabod, saying, the weight is departed from israel: because the cabinet of unto-these-theory was taken, and because of her father in torah and her man. and she said, the weight is departed from israel: for the cabinet of unto-these-theory is taken. and the invade-grieve#philistines took the cabinet of unto-these-theory, and brought it from the-father-child-stone-help#eben-ezer unto fire-plunder#ashdod. when the invade-grieve#philistines took the cabinet of unto-these-theory, they brought it into the daughter#bayt of fish#dagon, and set it by fish#dagon. and when they of fire-plunder#ashdod arose early on the morrow, behold, fish#dagon was fallen upon his face#turnings to the earth before#turnings the cabinet of yeah-vowels. and they took fish#dagon, and set him in his place again. and when they arose early on the morrow morning, behold, fish#dagon was fallen upon his face#turnings to the ground before#turnings the cabinet of yeah-vowels; and the head of fish#dagon and both the palms of his hands were cut off upon the threshold; only the stump of fish#dagon was left to him. therefore neither the darkener#server of fish#dagon, nor any that come into fish-dagon's house, tread on the threshold of fish#dagon in fire-plunder#ashdod unto this day. and the hand of yeah-vowels was heavy upon them of fire-plunder#ashdod, and he destroyed them, and smote them with emerods, even fire-plunder#ashdod and the coasts thereof. and when the men of fire-plunder#ashdod saw that it was so, they said, the cabinet of the unto-these-theory of

unto-immersed#israel will not abide with us: for his hand is sore upon us, and upon fish#dagon our unto-these-theory. they sent therefore and added all the base#lords of the invade-grieve#philistines unto them, and said, what will we do with the cabinet of the unto-these-theory of israel? and they answered, let the cabinet of the unto-these-theory of unto-immersed#israel be carried about unto gath. and they carried the cabinet of the unto-these-theory of unto-immersed#israel about thither. and it was so, that, after they had carried it about, the hand of yeah-vowels was against the light#city with a very great destruction: and he smote the men of the light#city, both small and great, and they had emerods in their secret parts. therefore they sent the cabinet of unto-these-theory to essence-futile#ekron. and it came to pass, as the cabinet of unto-these-theory came to essence-futile#ekron, that the essence-futile#ekronites cried out, saying, they have brought about the cabinet of the unto-these-theory of unto-immersed#israel to us, to slay us and our with-mum#people. so they sent and added together all the base#lords of the invade-grieve#philistines, and said, send away the cabinet of the unto-these-theory of israel, and let it go again to his own place, that it slay us not, and our with-mum#people: for there was a deadly destruction throughout all the light#city; the hand of unto-these-theory was very heavy there. and the men that died not were smitten with the emerods: and the cry of the light#city went up to heaven. and the cabinet of yeah-vowels was in the country of the invade-grieve#philistines seven months. and the invade-grieve#philistines called for the darkener#server and the diviners, saying, what will we do to the cabinet of yeah-vowels? tell us wherewith we will send it to his place. and they said, if ye send away the cabinet of the unto-these-theory of israel, send it not empty; and in any wise return him a name#fire qrb: 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 qrb which we will return to him? they answered, five golden emerods, and five golden mice, according to the number of the base#lords of the invade-grieve#philistines: for one plague was on you all, and on your base#lords. wherefore ye will make images of your emerods, and images of your mice that mar the land; and ye will give weight unto the unto-these-theory of israel: peradventure he will lighten his hand from off you, and from off your elohim, and from off your land. wherefore then do ye harden your hearts, as the narrows-create#mizraimians and big-house#pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the with-mum#people go, and they departed? now therefore make 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 cabinet of yeah-vowels, and lay it upon the cart; and put the hand-know#jewels of gold, which ye return him for a name#fire qrb, in a coffer by the side thereof; and send it away, that it may go. and see, if it goeth up by the way of his own

coast to house-sun-beadle#bethshemesh, then he hath done us this great evil: and 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 cabinet of yeah-vowels upon the cart, and the coffer with the mice of gold and the images of their emerods. and the kine took the straight way to the way of house-sun-beadle#bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the base#lords of the invade-grieve#philistines went after them unto the border of house-sun-beadle#bethshemesh. and they of house-sun-beadle#bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the cabinet, and rejoiced to see it. and the cart came into the field of secure#joshua, a house-of-sun#bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and qrbed the kine a burnt qrb unto yeah-vowels. and the join#levites took down the cabinet of yeah-vowels, and the coffer that was with it, wherein the hand-know#jewels of gold were, and put them on the great stone: and the men of house-sun-beadle#bethshemesh qrbed burnt qrbs and butcherd butchers the same day unto yeah-vowels. and when the five base#lords of the invade-grieve#philistines had seen it, they returned to essence-futile#ekron the same day. and these are the golden emerods which the invade-grieve#philistines returned for a name#fire qrb unto yeah-vowels; for fire-plunder#ashdod one, for courage-goat#gaza one, for fire-shame#askelon one, for winepress#gath one, for essence-futile#ekron one; and the golden mice, according to the number of all the cities of the invade-grieve#philistines belonging to the five base#lords, both of fenced cities, and of country villages, even unto the great father-child#stone of abel, whereon they set down the cabinet of yeah-vowels: which father-child#stone remaineth unto this day in the field of secure#joshua, the house-of-sun#bethshemite. and he smote the men of house-sun-beadle#bethshemesh, because they had looked into the cabinet of yeah-vowels, even he smote of the with-mum#people fifty thousand and threescore and ten men: and the with-mum#people lamented, because yeah-vowels had smitten many of the with-mum#people with a great slaughter. and the men of house-sun-beadle#bethshemesh said, who is able to stand before#turnings this dedicated yeah-vowels unto-these-theory? and to whom will he go up from us? and they sent messengers to the inhabitants of forests-city#kirjath-jearim, saying, the invade-grieve#philistines have brought again the cabinet of yeah-vowels; come ye down, and fetch it up to you. and the men of forests-city#kirjath-jearim came, and fetched up the cabinet of yeah-vowels, and brought it into the daughter#bayt of my-dad-contribute#abinadab in the hill, and dedicated theory-stop#eleanor his between#boy to keep the cabinet of yeah-vowels. and it came to pass, while the cabinet abode in

forests-city#kirjath-jearim, that the time was long; for it was twenty years: and all the daughter#bayt of unto-immersed#israel lamented after yeah-vowels. and towards-hearing#samuel spake unto all the daughter#bayt of israel, saying, if ye do return unto yeah-vowels with all your hearts, then put away the strange-substantial#gentile elohim and star-sex'n'war#ahstaroth from among you, and prepare your hearts unto yeah-vowels, and work for him only: and he will deliver you out of the hand of the invade-grieve#philistines. then the children of unto-immersed#israel did put away proprietary#baalim and star-sex'n'war#ahstaroth, and workd yeah-vowels only. and towards-hearing#samuel said, gather all unto-immersed#israel to expect-cover#mizpeh, and i will pray for you unto yeah-vowels. and they added together to expect-cover#mizpeh, and drew water, and poured it out before#turnings yeah-vowels, and fasted on that day, and said there, we have missed against yeah-vowels. and towards-hearing#samuel lip#decided the children of unto-immersed#israel in expect-cover#mizpeh. and when the invade-grieve#philistines heard that the children of unto-immersed#israel were added together to expect-cover#mizpeh, the base#lords of the invade-grieve#philistines went up against israel. and when the children of unto-immersed#israel heard it, they were afraid of the invade-grieve#philistines. and the children of unto-immersed#israel said to towards-hearing#samuel, cease not to cry unto yeah-vowels our unto-these-theory for us, that he will save us out of the hand of the invade-grieve#philistines. and towards-hearing#samuel took a sucking lamb, and qrbd it for a burnt qrb wholly unto yeah-vowels: and towards-hearing#samuel cried unto yeah-vowels for israel; and yeah-vowels heard him. and as towards-hearing#samuel was qrb up the burnt qrb, the invade-grieve#philistines drew near to battle against israel: and yeah-vowels thundered with a great thunder on that day upon the invade-grieve#philistines, and discomfited them; and they were smitten before#turnings israel. and the men of unto-immersed#israel went out of expect-cover#mizpeh, and pursued the invade-grieve#philistines, and smote them, until they came under house-of-pillow#bethcar. then towards-hearing#samuel took a stone, and set it between expect-cover#mizpeh and tooth#shen, and called the name of it the-father-child-stone-help#eben-ezer, saying, hitherto hath yeah-vowels helped us. so the invade-grieve#philistines were subdued, and they came no more into the coast of israel: and the hand of yeah-vowels was against the invade-grieve#philistines all the days of towards-hearing#samuel. and the cities which the invade-grieve#philistines had taken from unto-immersed#israel were restored to israel, from essence-futile#ekron even unto gath; and the coasts thereof did unto-immersed#israel deliver out of the hands of the invade-grieve#philistines. and there was peace between unto-immersed#israel and the talker#amorites. and towards-hearing#samuel lip#decided unto-immersed#israel all the days of his life. and he went from year to year in

circuit to house-theory#bethel, and roll#gilgal, and expect-cover#mizpeh, and lip#decided unto-immersed#israel in all those places. and his return was to high-region#ramah; for there was his house; and there he lip#decided israel; and there he between#built a kitchen#butcher unto yeah-vowels. and it came to pass, when towards-hearing#samuel was old, that he made his between#boys lip#decides over israel. now the name of his firstborn was yo-towards#joel; and the name of his second, my-dad-yeah#abiah: they were lip#decides in well-of-satiated-seven#beersheba. and his between#boys walked not in his ways, and turned aside after lucre, and took bribes, and perverted lip-decision#crisis. then all the elders of unto-immersed#israel added themselves together, and came to towards-hearing#samuel unto high-region#ramah, and said unto him, behold, thou art old, and thy between#boys walk not in thy ways: now make us a moloch#king to lip#decide us like all the nations. and the thing displeased towards-hearing#samuel, when they said, give us a moloch#king to lip#decide us. and towards-hearing#samuel prayed unto yeah-vowels. and yeah-vowels said unto towards-hearing#samuel, hearken unto the voice of the with-mum#people in all that they say unto thee: for they have not rejected thee, and they have rejected me, that i should not king over them. according to all the works which they have done since the day that i brought them up out of narrow-create#mizraim even unto this day, wherewith they have forsaken me, and workd other elohim, 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 moloch#king that will king over them. and towards-hearing#samuel told all the dbrs of yeah-vowels unto the with-mum#people that asked of him a king. and he said, this will be the manner of the moloch#king that will king over you: he will take your between#boys, and appoint them for himself, for his chariots, and to be his horsemen; and some will run before#turnings his chariots. and he will appoint him immersed#captains over thousands, and immersed#captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. and he will take your between#daughters 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 going-out#sheep: and ye will be his workers. and ye will cry out in that day because of your moloch#king which ye will have chosen you; and yeah-vowels will not hear you in that day. nevertheless the with-mum#people refused to obey the voice of towards-hearing#samuel; and they said, nay; and we will have a moloch#king over us; that we also may be

like all the nations; and that our moloch#king may lip#decide us, and go out before#turnings us, and fight our battles. and towards-hearing#samuel heard all the dbrs of the with-mum#people, and he rehearsed them in the ears of yeah-vowels. and yeah-vowels said to towards-hearing#samuel, hearken unto their voice, and make them a king. and towards-hearing#samuel said unto the men of israel, go ye every man unto his light#city. now there was a man of between-boy-righthand#benjamin, whose name was ring-tinkle#kish, the between#boy of my-father-towards#abel, the between#boy of bundle#zeror, the between#boy of firstborn#bechorath, the between#boy of bake#aphiah, a between-boy-righthand#benjamite, a mighty man of power. and he had a son, whose name was ask#saul, a choice young man, and a goodly: and there was not among the children of unto-immersed#israel a goodlier person than he: from his shoulders and upward he was higher than any of the with-mum#people. and the asses of ring-tinkle#kish ask-saul's father were lost. and ring-tinkle#kish said to ask#saul his son, take now one of the workers with thee, and arise, go seek the asses. and he passed through mount gray-fruitful#ephraim, and passed through the land of trio#shalisha, and they found them not: then they passed through the land of leaves#shalim, and there they were not: and he passed through the land of the between-boy-righthand#benjamites, and they found them not. and when they were come to the land of nectar#zuph, ask#saul said to his worker 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 light#city a man of unto-these-theory, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. then said ask#saul to his worker, but, behold, if we go, what will we bring the man? for the bread is spent in our tools, and there is not a present to bring to the man of unto-these-theory: what have we? and the worker answered ask#saul again, and said, behold, i have here at hand the fourth part of a light#shekel of silver: that will i give to the man of unto-these-theory, to tell us our way. (beforetime in israel, when a man went to inquire of unto-these-theory, thus he spake, come, and let us go to the seer: for he that is now called a bringer was beforetime called a seer.) then said ask#saul to his worker, well said; come, let us go. so they went unto the light#city where the man of unto-these-theory was. and as they went up the hill to the light#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#turnings you: make haste now, for he came to day to the light#city; for there is a butcher of the with-mum#people to day in the high place: as soon as ye be come into the light#city, ye will straightway find him, before#turnings he go up to the high place to eat: for the with-mum#people will not eat until he come, because he doth knee-fluffy#bless 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 light#city: and when they were come into the light#city, behold, towards-hearing#samuel came out against them, for to go up to the high place. now yeah-vowels had told towards-hearing#samuel in his ear a day before#turnings ask#saul came, saying, to morrow about this time i will send thee a man out of the land of between-boy-righthand#benjamin, and thou will impregnate#anoit him to be immersed#captain over my with-mum#people israel, that he may save my with-mum#people out of the hand of the invade#grieve#philistines: for i have looked upon my with-mum#people, because their cry is come unto me. and when towards-hearing#samuel saw ask#saul, yeah-vowels said unto him, behold the man whom i spake to thee of! this same will king over my with-mum#people. then ask#saul drew near to towards-hearing#samuel in the hair#gate, and said, tell me, i pray thee, where the seer's daughter#bayt is. and towards-hearing#samuel answered ask#saul, and said, i am the seer: go up before#turnings me unto the high place; for ye will eat with me to day, and to morrow i will let thee go, 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 israel? is it not on thee, and on all thy father's house? and ask#saul answered and said, am not i a between-boy-righthand#benjamite, of the smallest of the branches of israel? and my family the least of all the families of the branch of between-boy-righthand#benjamin? wherefore then speakest thou so to me? and towards-hearing#samuel took ask#saul and his worker, 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 towards-hearing#samuel said unto the cook, bring the portion which i gave thee, of which i said unto thee, set it by thee. and the cook took up the shoulder, and that which was upon it, and set it before#turnings ask#saul. and towards-hearing#samuel said, behold that which is left! set it before#turnings thee, and eat: for unto this time hath it been kept for thee since i said, i have invited the with-mum#people. so ask#saul did eat with towards-hearing#samuel that day. and when they were come down from the high place into the light#city, towards-hearing#samuel communed with ask#saul upon the top of the house. and they arose early: and it came to pass about the spring of the day, that towards-hearing#samuel called ask#saul to the top of the house, saying, up, that i may send thee away. and ask#saul arose, and they went out both of them, he and towards-hearing#samuel, abroad. and as they were going down to the end of the light#city, towards-hearing#samuel said to ask#saul, bid the worker pass on before#turnings us, (and he passed on), and stand thou still a while, that i may show thee the dbr of unto-these-theory. then towards-hearing#samuel took a vial of name-sex#oil, and poured it upon his head, and kissed him, and said, is it not because yeah-vowels hath

impregnated#anoointed thee to be immersed#captain over his inheritance? when thou art departed from me to day, then thou will find two men by ewe-rachel's sepulchre in the border of between-boy-righthand#benjamin at zelah; and they will say unto thee, the asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, what will i do for my son? then will thou go on forward from thence, and thou will come to the plain of tell#tabor, and there will meet thee three men going up to unto-these-theory to house-theory#bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou will receive of their hands. after that thou will come to the hill of unto-these-theory, where is the garrison of the invade-grieve#philistines: and it will come to pass, when thou art come thither to the light#city, that thou will meet a company of bringers coming down from the high place with a psalter, and a tabret, and a pipe, and a harp, before#turnings them; and they will bring: and the ruakh of yeah-vowels will come upon thee, and thou will 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 unto-these-theory is with thee. and thou will go down before#turnings me to roll#gilgal; and, behold, i will come down unto thee, to a qrb burnt qrbs, and to butcher butchers of peace qrbs: seven days will thou tarry, till i come to thee, and show thee what thou will do. and it was so, that when he had turned his back to go from towards-hearing#samuel, unto-these-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 the ruakh of unto-these-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#people said one to another, what is this that is come unto the between#boy of ring-tinkle#kish? is ask#saul also among the bringers? and one of the same place answered and said, and who is their father? therefore it became a proverb, is ask#saul also among the bringers? and when he had made an end of bringing, he came to the high place. and ask-saul's uncle said unto him and to his worker, whither went ye? and he said, to seek the asses: and when we saw that they were no where, we came to towards-hearing#samuel. and ask-saul's uncle said, tell me, i pray thee, what towards-hearing#samuel said unto you. and ask#saul said unto his uncle, he told us plainly that the asses were found. and of the matter of the kingdom, whereof towards-hearing#samuel spake, he told him not. and towards-hearing#samuel called the with-mum#people together unto yeah-vowels to expect-cover#mizpeh; and said unto the children of israel, thus saith yeah-vowels unto-these-theory of israel, i brought up unto-immersed#israel out of narrows-create#mizraim, and delivered you out of the hand

of the narrows-create#mizraimians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your unto-these-theory, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, nay, and set a moloch#king over us. now therefore present yourselves before#turnings yeah-vowels by your branches, and by your thousands. and when towards-hearing#samuel had caused all the branches of unto-immersed#israel to come near, the branch of between-boy-righthand#benjamin was taken. when he had caused the branch of between-boy-righthand#benjamin to come near by their families, the family of matri was taken, and ask#saul the between#boy of ring-tinkle#kish was taken: and when they sought him, he could not be found. therefore they inquired of yeah-vowels further, if the man should yet come thither. and yeah-vowels answered, behold he hath hid himself among the stuff. and they ran and fetched him thence: and when he stood among the with-mum#people, he was higher than any of the with-mum#people from his shoulders and upward. and towards-hearing#samuel said to all the with-mum#people, see ye him whom yeah-vowels hath chosen, that there is none like him among all the with-mum#people? and all the with-mum#people shouted, and said, unto-these-theory save the king. then towards-hearing#samuel told the with-mum#people the manner of the kingdom, and wrote it in a book, and laid it up before#turnings yeah-vowels. and towards-hearing#samuel sent all the with-mum#people away, every man to his house. and ask#saul also went home to hill#gibeah; and there went with him a band of men, whose hearts unto-these-theory had touched. and the children of in-good-time-wear-out#belial said, how will this man save us? and they despised him, and brought no presents. and he held his peace. then snake-guess#nahash the with#ammonite came up, and encamped against drying-roller-until#jabeshgilead: and all the men of dry#jabesh said unto snake-guess#nahash, make a alignment with us, and we will work for thee. and snake-guess#nahash the with#ammonite answered them, on this condition will i make a alignment with you, that i may thrust out all your right eyes, and lay it for a reproach upon all israel. and the elders of dry#jabesh said unto him, give us seven days' respite, that we may send messengers unto all the coasts of israel: and then, if there be no man to save us, we will come out to thee. then came the messengers to hill#gibeah of ask#saul, and told the tidings in the ears of the with-mum#people: and all the with-mum#people lifted up their voices, and wept. and, behold, ask#saul came after the visit#cattle out of the field; and ask#saul said, what aileth the with-mum#people that they weep? and they told him the tidings of the men of jabesh. and the ruakh of unto-these-theory came upon ask#saul when he heard those tidings, and his nose#anger was kindled greatly. and he took a yoke of wall#oxen, and hewed them in pieces, and sent them throughout all the coasts of unto-immersed#israel by the hands of messengers,



saying, whosoever cometh not forth after ask#saul and after towards-hearing#samuel, so will it be done unto his wall#oxen. and the fear of yeah-vowels fell on the with-mum#people, and they came out with one consent. and when he numbered them in sprinkle-lightening#bezek, the children of unto-immersed#israel were three hundred thousand, and the men of know-hand#judah thirty thousand. and they said unto the messengers that came, thus will ye say unto the men of drying-roller-until#jabeshgilead, to morrow, by that time the sun be hot, ye will have help. and the messengers came and showed it to the men of jabesh; and they were glad. therefore the men of dry#jabesh said, to morrow we will come out unto you, and ye will do with us all that seemeth good unto you. and it was so on the morrow, that ask#saul put the with-mum#people in three companies; and they came into the midst of the zaba in the morning watch, and slew the with#ammonites 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#people said unto towards-hearing#samuel, who is he that said, will ask#saul king over us? bring the men, that we may put them to death. and ask#saul said, there will not a man be put to death this day: for to day yeah-vowels hath wrought saving in israel. then said towards-hearing#samuel to the with-mum#people, come, and let us go to roll#gilgal, and renew the kingdom there. and all the with-mum#people went to roll#gilgal; and there they made ask#saul moloch#king before#turnings yeah-vowels in roll#gilgal; and there they butchered butchers of peace qrb#before#turnings yeah-vowels; and there ask#saul and all the men of unto-immersed#israel rejoiced greatly. and towards-hearing#samuel said unto all israel, behold, i have hearkened unto your voice in all that ye said unto me, and have made a moloch#king over you. and now, behold, the moloch#king walketh before#turnings you: and i am old and grayheaded; and, behold, my between#boys are with you: and i have walked before#turnings you from my childhood unto this day. behold, here i am: witness against me before#turnings yeah-vowels, and before#turnings his impregnated#anoined: whose wall#ox have i taken? or whose serious-strict#donkey have i taken? or whom have i defrauded? whom have i oppressed? or of whose hand have i received any 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, the yeah-vowels is witness against you, and his impregnated#anoined is witness this day, that ye have not found ought in my hand. and they answered, he is witness. and towards-hearing#samuel said unto the with-mum#people, it is yeah-vowels that advanced extracted#mose and cabinet#aaron, and that brought your fathers up out of the land of narrows-create#mizraim. now therefore stand still, that i may reason with you before#turnings yeah-vowels of all the right acts of yeah-vowels, which he did to you and to your fathers. when backstreet-

boy#jacob was come into narrows-create#mizraim, and your fathers cried unto yeah-vowels, then yeah-vowels sent extracted#mose and cabinet#aaron, which brought forth your fathers out of narrows-create#mizraim, and made them dwell in this place. and when they forgot yeah-vowels their unto-theory, he sold them into the hand of kaiser#sisera, immersed#captain of the zaba of yard#hazor, and into the hand of the invade-grieve#philistines, and into the hand of the moloch#king of from-father#moab, and they fought against them. and they cried unto yeah-vowels, and said, we have missed, because we have forsaken yeah-vowels, and have workd proprietary#baalim and star-sex'n'war#ahstaroth: and now deliver us out of the hand of our fathers#enemies, and we will work for thee. and yeah-vowels sent cut-down-owner#jerubbaal, and in-discuss#bedan, and open#jephthah, and towards-hearing#samuel, and delivered you out of the hand of your fathers#enemies on every side, and ye dwelled safe. and when ye saw that snake-guess#nahash the moloch#king of the children of with#ammon came against you, ye said unto me, nay; and a moloch#king will king over us: when yeah-vowels your unto-theory was your king. now therefore behold the moloch#king whom ye have chosen, and whom ye have desired! and, behold, yeah-vowels hath set a moloch#king over you. if ye will fear yeah-vowels, and work for him, and obey his voice, and not rebel against the directive of yeah-vowels, then will both ye and also the moloch#king that kingeth over you continue following yeah-vowels your unto-theory: and if ye will not obey the voice of yeah-vowels, and rebel against the directive of yeah-vowels, then will the hand of yeah-vowels be against you, as it was against your fathers. now therefore stand and see this great thing, which yeah-vowels will do before#turnings your eyes. is it not wheat harvest to day? i will call unto yeah-vowels, and he will send thunder and rain; that ye may perceive and see that your badness#rah is great, which ye have done in the sight of yeah-vowels, in asking you a king. so towards-hearing#samuel called unto yeah-vowels; and yeah-vowels sent thunder and rain that day: and all the with-mum#people greatly feared yeah-vowels and towards-hearing#samuel. and all the with-mum#people said unto towards-hearing#samuel, pray for thy workers unto yeah-vowels thy unto-theory, that we die not: for we have added unto all our misses this evil, to ask us a king. and towards-hearing#samuel said unto the with-mum#people, fear not: ye have done all this badness#rah: yet turn not aside from following yeah-vowels, and work for yeah-vowels 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 yeah-vowels will not forsake his with-mum#people for his great name's sake: because it hath pleased yeah-vowels to make you his with-mum#people. moreover as for me, unto-theory forbid that i should miss against yeah-vowels in ceasing to pray for you: and i will teach you the good and the right way: only fear yeah-vowels,

and work for him in truth with all your heart: for consider how great things he hath done for you. and if ye will still do evilly, ye will be consumed, both ye and your king. ask#saul kinged one year; and when he had kinged two years over israel, ask#saul chose him three thousand men of israel; whereof two thousand were with ask#saul in withered#michmash and in mount house-theory#bethel, and a thousand were with yo-given#jonathan in hill#gibeah of between-boy-righthand#benjamin: and the rest of the with-mum#people he sent every man to his tent. and yo-given#jonathan smote the garrison of the invade-grieve#philistines that was in small-hill#geba, and the invade-grieve#philistines heard of it. and ask#saul blew the mouthpiece#trumpet throughout all the land, saying, let the cross-over#hebrews hear. and all unto-immersed#israel heard say that ask#saul had smitten a garrison of the invade-grieve#philistines, and that unto-immersed#israel also was had in abomination with the invade-grieve#philistines. and the with-mum#people were called together after ask#saul to roll#gilgal. and the invade-grieve#philistines added themselves together to fight with israel, thirty thousand chariots, and six thousand horsemen, and with-mum#people as the sand which is on the sea shore in multitude: and they came up, and pitched in withered#michmash, eastward from house-strength#beth-aven. when the men of unto-immersed#israel saw that they were in a strait, (for the with-mum#people were distressed,) then the with-mum#people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. and some of the cross-over#hebrews went over its-going-down#jordan to the land of tell-luck#gad and roller-until#gilead. as for ask#saul, he was yet in roll#gilgal, and all the with-mum#people followed him trembling. and he tarried seven days, according to the set time that towards-hearing#samuel had appointed: and towards-hearing#samuel came not to roll#gilgal; and the with-mum#people were scattered from him. and ask#saul said, bring hither a burnt qrb to me, and peace qrbs. and he qrbed the burnt qrb. and it came to pass, that as soon as he had made an end of qrb the burnt qrb, behold, towards-hearing#samuel came; and ask#saul went out to meet him, that he might salute him. and towards-hearing#samuel said, what hast thou done? and ask#saul said, because i saw that the with-mum#people were scattered from me, and that thou camest not within the days appointed, and that the invade-grieve#philistines added themselves together at withered#michmash; therefore said i, the invade-grieve#philistines will come down now upon me to roll#gilgal, and i have not made supplication unto yeah-vowels: i forced myself therefore, and qrbed a burnt qrb. and towards-hearing#samuel said to ask#saul, thou hast done kasil#foolishly: thou hast not kept the directive of yeah-vowels thy unto-these-theory, which he directed thee: for now would yeah-vowels have established thy kingdom upon unto-immersed#israel for ever. and now thy kingdom will not continue: yeah-vowels hath sought him a man after his own heart, and yeah-vowels hath directed him

to be immersed#captain over his with-mum#people, because thou hast not kept that which yeah-vowels directed thee. and towards-hearing#samuel arose, and gat him up from roll#gilgal unto hill#gibeah of between-boy-righthand#benjamin. and ask#saul numbered the with-mum#people that were present with him, about six hundred men. and ask#saul, and yo-given#jonathan his son, and the with-mum#people that were present with them, abode in hill#gibeah of between-boy-righthand#benjamin: and the invade-grieve#philistines encamped in withered#michmash. and the spoilers came out of the camp of the invade-grieve#philistines in three companies: one company turned unto the way that leadeth to ash-ore#ophrah, unto the land of fox#shual: and another company turned the way to house-of-wrath#bethhoron: and another company turned to the way of the border that looketh to the valley of swollen#zeboim toward the mdbar. now there was no smith found throughout all the land of israel: for the invade-grieve#philistines said, lest the cross-over#hebrews make them swords or spears: and all the unto-immersed#israelites went down to the invade-grieve#philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. so it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the with-mum#people that were with ask#saul and yo-given#jonathan: and with ask#saul and with yo-given#jonathan his between#boy was there found. and the garrison of the invade-grieve#philistines went out to the passage of withered#michmash. now it came to pass upon a day, that yo-given#jonathan the between#boy of ask#saul said unto the young man that bare his armor, come, and let us go over to the invade-grieve-philistines' garrison, that is on the other side. and he told not his father. and ask#saul tarried in the uttermost part of hill#gibeah under a high#pomegranate tree which is in throat#migron: and the with-mum#people that were with him were about six hundred men; and my-bro-yeah#ahiah, the between#boy of my-bro-good#ahitub, island-of-respect-ichabod's brother, the between#boy of mouth-attempt#pinehas, the between#boy of eli, yeah-vowels's darkener#server in calm#hiloh, wearing a cash-in#ephod. and the with-mum#people knew not that yo-given#jonathan was gone. and between the passages, by which yo-given#jonathan sought to go over unto the invade-grieve-philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was mud-fininen#bozez, and the name of the other bush#seneh. the forefront of the one was situate hide#northward over against withered#michmash, and the other dry#southward over against hill#gibeah. and yo-given#jonathan said to the young man that bare his armor, come, and let us go over unto the garrison of these foreskinned: it may be that yeah-vowels will work for us: for there is no restraint to yeah-vowels to save by many or by few. and his armourbearer said unto him,

do all that is in thine heart: turn thee; behold, i am with thee according to thy heart. then said yo-given#jonathan, behold, we will pass over 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. and if they say thus, come up unto us; then we will go up: for yeah-vowels hath delivered them into our hand: and this will be a sign unto us. and both of them discovered themselves unto the garrison of the invade-grieve#philistines: and the invade-grieve#philistines said, behold, the cross-over#hebrews come forth out of the holes where they had hid themselves. and the men of the garrison answered yo-given#jonathan and his armourbearer, and said, come up to us, and we will show you a thing. and yo-given#jonathan said unto his armourbearer, come up after me: for yeah-vowels hath delivered them into the hand of israel. and yo-given#jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before#turnings yo-given#jonathan; and his armourbearer slew after him. and that first slaughter, which yo-given#jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of wall#oxen might plow. and there was trembling in the zaba, in the field, and among all the with-mum#people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. and the watchmen of ask#saul in hill#gibeah of between-boy-righthand#benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. then said ask#saul unto the with-mum#people that were with him, number now, and see who is gone from us. and when they had numbered, behold, yo-given#jonathan and his armourbearer were not there. and ask#saul said unto my-bro-yeah#ahiah, bring hither the cabinet of unto-these-theory. for the cabinet of unto-these-theory was at that time with the children of israel. and it came to pass, while ask#saul talked unto the priest, that the noise that was in the zaba of the invade-grieve#philistines went on and increased: and ask#saul said unto the priest, withdraw thine hand. and ask#saul and all the with-mum#people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. moreover the cross-over#hebrews that were with the invade-grieve#philistines before#turnings that time, which went up with them into the camp from the country round about, even they also turned to be with the unto-immersed#israelites that were with ask#saul and yo-given#jonathan. likewise all the men of unto-immersed#israel which had hid themselves in mount gray-fruitful#ephrain, when they heard that the invade-grieve#philistines fled, even they also followed hard after them in the battle. so yeah-vowels saved unto-immersed#israel that day: and the battle passed over unto house-strength#beth-aven. and the men of unto-immersed#israel were distressed that

day: for ask#saul had adjured the with-mum#people, saying, cursed be the man that eateth any food until evening, that i may be avenged on mine fathers#enemies. so none of the with-mum#people 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#people were come into the wood, behold, the honey dropped; and no man put his hand to his mouth: for the with-mum#people feared the unto#oath. and yo-given#jonathan heard not when his father charged the with-mum#people with the unto#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#people, and said, thy father straitly charged the with-mum#people with an unto#oath, saying, cursed be the man that eateth any food this day. and the with-mum#people were faint. then said yo-given#jonathan, my father hath troubled the land: see, i pray you, how mine eyes have been enlightened, because i tasted a little of this honey. how much more, if haply the with-mum#people had eaten freely to day of the spoil of their fathers#enemies which they found? for had there not been now a much greater slaughter among the invade-grieve#philistines? and they smote the invade-grieve#philistines that day from withered#michmash to ram-male-sheep#aijalon: and the with-mum#people were very faint. and the with-mum#people flew upon the spoil, and took going-out#sheep, and wall#oxen, and calves, and slew them on the ground: and the with-mum#people did eat them with the blood. then they told ask#saul, saying, behold, the with-mum#people miss against yeah-vowels, in that they eat with the blood. and he said, ye have transgressed: roll a great father-child#stone unto me this day. and ask#saul said, disperse yourselves among the with-mum#people, and say unto them, bring me hither every man his wall#ox, and every man his going-out#sheep, and slay them here, and eat; and miss not against yeah-vowels in eating with the blood. and all the with-mum#people brought every man his wall#ox with him that night, and slew them there. and ask#saul between#built an kitchen#butcher unto yeah-vowels: the same was the first kitchen#butcher that he between#built unto yeah-vowels. and ask#saul said, let us go down after the invade-grieve#philistines 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 priest, let us draw near hither unto unto-these-theory. and ask#saul asked counsel of unto-these-theory, will i go down after the invade-grieve#philistines? wilt thou deliver them into the hand of israel? and he answered him not that day. and ask#saul said, draw ye near hither, all the chief of the with-mum#people: and know and see wherein this miss hath been this day. for, as yeah-vowels liveth, which saveth israel, though it be in yo-given#jonathan my son, he will surely die. and there was not a man among all the with-mum#people that answered him. then said he unto all israel, be

ye on one side, and i and yo-given#jonathan my between#boy will be on the other side. and the with-mum#people said unto ask#saul, do what seemeth good unto thee. therefore ask#saul said unto yeah-vowels unto-these-theory of israel, give a perfect lot. and ask#saul and yo-given#jonathan were taken: and the with-mum#people escaped. and ask#saul said, cast lots between me and yo-given#jonathan my son. and yo-given#jonathan was taken. then ask#saul said to yo-given#jonathan, tell me what thou hast done. and yo-given#jonathan told him, and said, i did and taste a little honey with the end of the rod that was in mine hand, and, lo, i must die. and ask#saul answered, unto-these-theory do so and more also: for thou wilt surely die, yo-given#jonathan. and the with-mum#people said unto ask#saul, will yo-given#jonathan die, who hath wrought this great saving in israel? unto-these-theory forbid: as yeah-vowels liveth, there will not one gate#hair of his head fall to the ground; for he hath wrought with unto-these-theory this day. so the with-mum#people rescued yo-given#jonathan, that he died not. then ask#saul went up from following the invade-grieve#philistines: and the invade-grieve#philistines went to their own place. so ask#saul took the kingdom over israel, and fought against all his fathers#enemies on every side, against from-father#moab, and against the children of with#ammon, and against man-red#edom, and against the kings of engorged#zobah, and against the invade-grieve#philistines: and whithersoever he turned himself, he vexed them. and he added an zaba, and smote the labour-king#amalekites, and delivered unto-immersed#israel out of the hands of them that spoiled them. now the between#boys of ask#saul were yo-given#jonathan, and save#ishui, and my-noble-moloch-king#melchishua: and the names of his two between#daughters were these; the name of the firstborn maximum#merab, and the name of the younger who-can#michal: and the name of ask-saul's woman was my-brother-pleasant#ahinoam, the bayt#daughter of my-brother-of-wood#ahimaaz: and the name of the immersed#captain of his zaba was my-dad-candle#abner, the between#boy of ner, ask-saul's uncle. and ring-tinkle#kish was the father of ask#saul; and candle#ner the father of my-dad-candle#abner was the between#boy of my-father-towards#abiel. and there was sore war against the invade-grieve#philistines all the days of ask#saul: and when ask#saul saw any strong man, or any valiant man, he took him unto him. towards-hearing#samuel also said unto ask#saul, the yeah-vowels sent me to impregnate#anoit thee to be moloch#king over his with-mum#people, over israel: now therefore hearken thou unto the voice of the dbrs of yeah-vowels. thus saith yeah-vowels of zabas, i remember that which labour-king#amalek did to israel, how he laid wait for him in the way, when he came up from narrows-create#mizraim. now go and hit labour-king#amalek, and utterly destroy all that they have, and spare them not; and slay both man and woman, infant and suckling, wall#ox and going-out#sheep, ripen#camel and ass. and ask#saul

added the with-mum#people together, and numbered them in patches-lamb#telaim, two hundred thousand footmen, and ten thousand men of know-hand#judah. and ask#saul came to a light#city of labour-king#amalek, and laid wait in the valley. and ask#saul said unto the nest#kenites, go, depart, get you down from among the labour-king#amalekites, lest i destroy you with them: for ye showed kindness to all the children of israel, when they came up out of narrows-create#mizraim. so the nest#kenites departed from among the labour-king#amalekites. and ask#saul smote the labour-king#amalekites from sick#havilah until thou comest to wall#shur, that is over against narrows-create#mizraim. and he took roof#agag the moloch#king of the labour-king#amalekites alive, and utterly destroyed all the with-mum#people with the edge of the sword. and ask#saul and the with-mum#people spared roof#agag, and the best of the going-out#sheep, and of the wall#oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: and every thing that was vile and refuse, that they destroyed utterly. then came the dbr of yeah-vowels unto towards-hearing#samuel, saying, it repenteth me that i have set up ask#saul to be king: for he is turned back from following me, and hath not performed my directives. and it grieved towards-hearing#samuel; and he cried unto yeah-vowels all night. and when towards-hearing#samuel rose early to meet ask#saul in the morning, it was told towards-hearing#samuel, saying, ask#saul came to damp-unripe-grain#carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to roll#gilgal. and towards-hearing#samuel came to ask#saul: and ask#saul said unto him, knee-fluffy#blessed be thou of yeah-vowels: i have performed the directive of yeah-vowels. and towards-hearing#samuel said, what meaneth then this bleating of the going-out#sheep in mine ears, and the lowing of the wall#oxen which i hear? and ask#saul said, they have brought them from the labour-king#amalekites: for the with-mum#people spared the best of the going-out#sheep and of the wall#oxen, to butcher unto yeah-vowels thy unto-these-theory; and the rest we have utterly destroyed. then towards-hearing#samuel said unto ask#saul, stay, and i will tell thee what yeah-vowels hath said to me this night. and he said unto him, say on. and towards-hearing#samuel said, when thou wast little in thine own sight, wast thou not made the head of the branches of israel, and yeah-vowels impregnated#anoit thee moloch#king over israel? and yeah-vowels sent thee on a journey, and said, go and utterly destroy the fauters the labour-king#amalekites, and fight against them until they be consumed. wherefore then didst thou not obey the voice of yeah-vowels, and didst fly upon the spoil, and didst toilsome#bad in the sight of yeah-vowels? and ask#saul said unto towards-hearing#samuel, yea, i have obeyed the voice of yeah-vowels, and have gone the way which yeah-vowels sent me, and have brought roof#agag the moloch#king of labour-king#amalek, and have utterly destroyed the

labour-king#amalekites. and the with-mum#people took of the spoil, going-out#sheep and wall#oxen, the chief of the things which should have been utterly destroyed, to butcher unto yeah-vowels thy unto-these-theory in roll#gilgal. and towards-hearing#samuel said, hath yeah-vowels as great delight in burnt qrbns and butchers, as in obeying the voice of yeah-vowels? 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 the dbr of yeah-vowels, he hath also rejected thee from being king. and ask#saul said unto towards-hearing#samuel, i have missed: for i have transgressed the directive of yeah-vowels, and thy dbrs: because i feared the with-mum#people, and obeyed their voice. now therefore, i pray thee, pardon my sin, and turn again with me, that i may partake yeah-vowels. and towards-hearing#samuel said unto ask#saul, i will not return with thee: for thou hast rejected the dbr of yeah-vowels, and yeah-vowels hath rejected thee from being moloch#king over israel. and as towards-hearing#samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. and towards-hearing#samuel said unto him, the yeah-vowels hath rent the kingdom of unto-immersed#israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. and also the strength of unto-immersed#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#turnings the elders of my with-mum#people, and before#turnings israel, and turn again with me, that i may partake yeah-vowels thy unto-these-theory. so towards-hearing#samuel turned again after ask#saul; and ask#saul partook yeah-vowels. then said towards-hearing#samuel, bring ye hither to me roof#agag the moloch#king of the labour-king#amalekites. and roof#agag came unto him delicately. and roof#agag said, surely the bitterness of death is past. and towards-hearing#samuel said, as the sword hath made women childless, so will thy mother be childless among women. and towards-hearing#samuel hewed roof#agag in pieces before#turnings yeah-vowels in roll#gilgal. then towards-hearing#samuel went to high-region#ramah; and ask#saul went up to his daughter#bayt to hill#gibeah of ask#saul. and towards-hearing#samuel came no more to see ask#saul until the day of his death: nevertheless towards-hearing#samuel mourned for ask#saul: and yeah-vowels repented that he had made ask#saul moloch#king over israel. and yeah-vowels said unto towards-hearing#samuel, how long wilt thou mourn for ask#saul, seeing i have rejected him from kinging over israel? fill thine ray#horn with name-sex#oil, and go, i will send thee to save#jesse the bread-house#bethlehemite: for i have provided me a moloch#king among his between#boys. and towards-hearing#samuel said, how can i go? if ask#saul hear it, he will kill me. and yeah-vowels said, take an heifer with thee, and say, i am come to

butcher to yeah-vowels. and call save#jesse to the butcher, and i will show thee what thou wilt do: and thou wilt impregnate#anooint unto me him whom i name unto thee. and towards-hearing#samuel did that which yeah-vowels spake, and came to bread-house#bethlehem. and the elders of the town trembled at his coming, and said, comest thou peaceably? and he said, peaceably: i am come to butcher unto yeah-vowels: dedicate yourselves, and come with me to the butcher. and he dedicated save#jesse and his between#boys, and called them to the butcher. and it came to pass, when they were come, that he looked on my-theory-dad#eliab, and said, surely yeah-vowels's impregnated#anoointed is before#turnings him. and yeah-vowels said unto towards-hearing#samuel, look not on his countenance, or on the height of his stature; because i have refused him: for yeah-vowels seeth not as man seeth; for man looketh on the outward appearance, and yeah-vowels looketh on the heart. then save#jesse called my-dad-contribute#abinadab, and made him pass before#turnings towards-hearing#samuel. and he said, neither hath yeah-vowels chosen this. then save#jesse made her-name#shamah to pass by. and he said, neither hath yeah-vowels chosen this. again, save#jesse made seven of his between#boys to pass before#turnings towards-hearing#samuel. and towards-hearing#samuel said unto save#jesse, the yeah-vowels hath not chosen these. and towards-hearing#samuel said unto save#jesse, are here all thy children? and he said, there remaineth yet the youngest, and, behold, he keepeth the going-out#sheep. and towards-hearing#samuel said unto save#jesse, send and fetch him: for we will not sit down till he come hither. and he sent, and brought him in. now he was ruddy, and withal of a beautiful countenance, and goodly to look to. and yeah-vowels said, arise, impregnate#anooint him: for this is he. then towards-hearing#samuel took the ray#horn of name-sex#oil, and impregnated#anoointed him in the midst of his brethren: and the ruakh of yeah-vowels came upon dude#david from that day forward. so towards-hearing#samuel rose up, and went to high-region#ramah. and the ruakh of yeah-vowels departed from ask#saul, and an toilsome#bad ruakh from yeah-vowels troubled him. and ask-saul's workers said unto him, behold now, an toilsome#bad ruakh from unto-these-theory troubleth thee. let our base#lord now direct thy workers, which are before#turnings thee, to seek out a man, who is a cunning player on an harp: and it will come to pass, when the toilsome#bad ruakh from unto-these-theory is upon thee, that he will play with his hand, and thou wilt be well. and ask#saul said unto his workers, provide me now a man that can play well, and bring him to me. then answered one of the workers, and said, behold, i have seen a between#boy of save#jesse the bread-house#bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and yeah-vowels is with him. wherefore ask#saul sent messengers unto save#jesse, and said, send me dude#david

thy son, which is with the going-out#sheep. and save#jesse took an serious-strict#donkey laden with bread, and a bottle of wine, and a kid, and sent them by dude#david his between#boy unto ask#saul. and dude#david came to ask#saul, and stood before#turnings him: and he loved him greatly; and he became his armourbearer. and ask#saul sent to save#jesse, saying, let dude#david, i pray thee, stand before#turnings me; for he hath found favor in my sight. and it came to pass, when the toilsome#bad ruakh from unto-these-theory was upon ask#saul, that dude#david took an harp, and played with his hand: so ask#saul was refreshed, and was well, and the toilsome#bad ruakh departed from him. now the invade-grieve#philistines added together their zabas to battle, and were added together at in-this-way#shochoh, which belongeth to know-hand#judah, and pitched between in-this-way#shochoh and her-goat#azekah, in nothing-bloods#ephesdammim. and ask#saul and the men of unto-immersed#israel were added together, and pitched by the valley of terebint#towards#elah, and set the battle in array against the invade-grieve#philistines. and the invade-grieve#philistines stood on a mountain on the one side, and unto-immersed#israel stood on a mountain on the other side: and there was a valley between them. and there went out a champion out of the camp of the invade-grieve#philistines, named wave-reveal#goliath, of gath, whose height was six cubits and a span. and he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand light#shekels of brass. and he had greaves of brass upon his legs, and a target of brass between his shoulders. and the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred light#shekels of iron: and one bearing a shield went before#turnings him. and he stood and cried unto the zabas of israel, and said unto them, why are ye come out to set your battle in array? am not i a invade-grieve#philistine, and ye workers to ask#saul? 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: and if i prevail against him, and kill him, then will ye be our workers, and work for us. and the invade-grieve#philistine said, i defy the zabas of unto-immersed#israel this day; give me a man, that we may fight together. when ask#saul and all unto-immersed#israel heard those dbrs of the invade-grieve#philistine, they were dismayed, and greatly afraid. now dude#david was the between#boy of that wishy-washy#ephrahtite of bethlehem judah, whose name was save#jesse; and he had eight between#boys: and the man went among men for an old man in the days of ask#saul. and the three eldest between#boys of save#jesse went and followed ask#saul to the battle: and the names of his three between#boys that went to the battle were my-theory-dad#eliab the firstborn, and next unto him my-dad-contribute#abinadab, and the third her-name#shamah. and dude#david was the youngest: and the three eldest followed ask#saul.

and dude#david went and returned from ask#saul to feed his father's going-out#sheep at bread-house#bethlehem. and the invade-grieve#philistine drew near morning and evening, and presented himself forty days. and save#jesse said unto dude#david his son, take now for thy brethren an tired#ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren; and carry these ten cheeses unto the immersed#captain of their thousand, and look how thy brethren fare, and take their pledge. now ask#saul, and they, and all the men of israel, were in the valley of terebint#towards#elah, fighting with the invade-grieve#philistines. and dude#david rose up early in the morning, and left the going-out#sheep with a keeper, and took, and went, as save#jesse had directed him; and he came to the trench, as the zaba was going forth to the fight, and shouted for the battle. for unto-immersed#israel and the invade-grieve#philistines had put the battle in array, army against army. and dude#david left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. and as he talked with them, behold, there came up the champion, the invade-grieve#philistine of gath, wave-reveal#goliath by name, out of the zabas of the invade-grieve#philistines, and spake according to the same dbrs: and dude#david heard them. and all the men of israel, when they saw the man, fled from him, and were sore afraid. and the men of unto-immersed#israel said, have ye seen this man that is come up? surely to defy unto-immersed#israel is he come up: and it will be, that the man who killeth him, the moloch#king will enrich him with great riches, and will give him his daughter, and make his father's daughter#bayt free in israel. and dude#david spake to the men that stood by him, saying, what will be done to the man that killeth this invade-grieve#philistine, and taketh away the reproach from israel? for who is this foreskinned invade-grieve#philistine, that he should defy the zabas of the living unto-these-theory? and the with-mum#people answered him after this manner, saying, so will it be done to the man that killeth him. and my-theory-dad#eliab his eldest brother heard when he spake unto the men; and my-theory-dad#eliab's nose#anger was kindled against dude#david, and he said, why camest thou hither? and with whom hast thou left those few going-out#sheep in the mdbar? i know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. and dude#david said, what have i now done? is there not a cause? and he turned from him toward another, and spake after the same manner: and the with-mum#people answered him again after the former manner. and when the dbrs were heard which dude#david spake, they rehearsed them before#turnings ask#saul: and he sent for him. and dude#david said to ask#saul, let no man's heart fail because of him; thy worker will go and fight with this invade-grieve#philistine. and ask#saul said to dude#david, thou art not able to go against this invade-grieve#philistine to fight with him: for thou art a youth, and he a man of war from

his youth. and dude#david said unto ask#saul, thy worker kept his father's going-out#sheep, and there came a gather#lion, and a bear, and took a lamb out of the flock: and i went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, i caught him by his beard, and smote him, and slew him. thy worker slew both the gather#lion and the bear: and this foreskinned invade-grieve#philistine will be as one of them, seeing he hath defied the zabas of the living unto-these-theory. dude#david said moreover, the yeah-vowels that delivered me out of the paw of the gather#lion, and out of the paw of the bear, he will deliver me out of the hand of this invade-grieve#philistine. and ask#saul said unto dude#david, go, and yeah-vowels be with thee. and ask#saul armed dude#david with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. and dude#david girded his sword upon his armor, and he assayed to go; for he had not proved it. and dude#david said unto ask#saul, i cannot go with these; for i have not proved them. and dude#david 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-shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the invade-grieve#philistine. and the invade-grieve#philistine came on and drew near unto dude#david; and the man that bare the shield went before#turnings him. and when the invade-grieve#philistine looked about, and saw dude#david, he disdained him: for he was and a youth, and ruddy, and of a fair countenance. and the invade-grieve#philistine said unto dude#david, am i a dog, that thou comest to me with canvas? and the invade-grieve#philistine cursed dude#david by his elohim. and the invade-grieve#philistine said to dude#david, come to me, and i will give thy immersed#flesh unto the fowls of the air, and to the beasts of the field. then said dude#david to the invade-grieve#philistine, thou comest to me with a sword, and with a spear, and with a shield: and i come to thee in the name of yeah-vowels of zabas, the unto-these-theory of the zabas of israel, whom thou hast defied. this day will yeah-vowels deliver thee into mine hand; and i will hit thee, and take thine head from thee; and i will give the carcasses of the zaba of the invade-grieve#philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a unto-these-theory in israel. and all this assembly will know that yeah-vowels saveth not with sword and spear: for the battle is yeah-vowels's, and he will give you into our hands. and it came to pass, when the invade-grieve#philistine arose, and came, and drew nigh to meet dude#david, that dude#david hastened, and ran toward the army to meet the invade-grieve#philistine. and dude#david put his hand in his bag, and took thence a stone, and slang it, and smote the invade-grieve#philistine in his forehead, that the father-child#stone sunk into his forehead; and he fell upon his face#turnings to the earth. so dude#david prevailed over the invade-

grieve#philistine with a sling and with a stone, and smote the invade-grieve#philistine, and slew him; and there was no sword in the hand of dude#david. therefore dude#david ran, and stood upon the invade-grieve#philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. and when the invade-grieve#philistines saw their champion was dead, they fled. and the men of unto-immersed#israel and of know-hand#judah arose, and shouted, and pursued the invade-grieve#philistines, until thou come to the valley, and to the hair#gates of essence-futile#ekron. and the wounded of the invade-grieve#philistines fell down by the way to gates#shaaraim, even unto gath, and unto essence-futile#ekron. and the children of unto-immersed#israel returned from chasing after the invade-grieve#philistines, and they spoiled their tents. and dude#david took the head of the invade-grieve#philistine, and brought it to project-complete#jerusalem; and he put his armor in his tent. and when ask#saul saw dude#david go forth against the invade-grieve#philistine, he said unto my-dad-candle#abner, the immersed#captain of the zaba, my-dad-candle#abner, whose between#boy is this youth? and my-dad-candle#abner said, as thy being liveth, o king, i cannot tell. and the moloch#king said, inquire thou whose between#boy the stripling is. and as dude#david returned from the slaughter of the invade-grieve#philistine, my-dad-candle#abner took him, and brought him before#turnings ask#saul with the head of the invade-grieve#philistine in his hand. and ask#saul said to him, whose between#boy art thou, thou young man? and dude#david answered, i am the between#boy of thy worker save#jesse the bread-house#bethlehemite. and it came to pass, when he had made an end of speaking unto ask#saul, that the being of yo-given#jonathan was knit with the being of dude#david, and yo-given#jonathan loved him as his own being. and ask#saul took him that day, and would let him go no more home to his father's house. then yo-given#jonathan and dude#david made a alignment, because he loved him as his own being. and yo-given#jonathan stripped himself of the robe that was upon him, and gave it to dude#david, and his garments, even to his sword, and to his bow, and to his girdle. and dude#david went out whithersoever ask#saul sent him, and behaved himself wisely: and ask#saul set him over the men of war, and he was accepted in the sight of all the with-mum#people, and also in the sight of ask#saul's workers. and it came to pass as they came, when dude#david was returned from the slaughter of the invade-grieve#philistine, that the women came out of all cities of israel, singing and dancing, to meet moloch#king ask#saul, with tabrets, with joy, and with instruments of music. and the women answered one another as they played, and said, ask#saul hath slain his thousands, and dude#david his ten thousands. and ask#saul was very wroth, and the saying displeased him; and he said, they have ascribed unto dude#david ten thousands, and to me they have ascribed and thousands: and what can

he have more and the kingdom? and ask#saul eyed dude#david from that day and forward. and it came to pass on the morrow, that the toilsome#bad ruakh from unto-these-theory came upon ask#saul, and he brought in the midst of the house: and dude#david played with his hand, as at other times: and there was a javelin in ask-saul's hand. and ask#saul cast the javelin; for he said, i will hit dude#david even to the wall with it. and dude#david avoided out of his presence twice. and ask#saul was afraid of dude#david, because yeah-vowels was with him, and was departed from ask#saul. therefore ask#saul removed him from him, and made him his immersed#captain over a thousand; and he went out and came in before#turnings the with-mum#people. and dude#david behaved himself wisely in all his ways; and yeah-vowels was with him. wherefore when ask#saul saw that he behaved himself very wisely, he was afraid of him. and all unto-immersed#israel and know-hand#judah loved dude#david, because he went out and came in before#turnings them. and ask#saul said to dude#david, behold my elder bayt#daughter maximum#merab, her will i give thee to woman: only be thou valiant for me, and fight yeah-vowels's battles. for ask#saul said, let not mine hand be upon him, and let the hand of the invade-grieve#philistines be upon him. and dude#david said unto ask#saul, who am i? and what is my life, or my father's family in israel, that i should be between#boy in torah to the king? and it came to pass at the time when maximum#merab ask-saul's bayt#daughter should have been given to dude#david, that she was given unto my-herd-towards#adriel the disease#meholathite to woman. and who-can#michal ask-saul's bayt#daughter loved dude#david: and they told ask#saul, and the thing pleased him. and ask#saul said, i will give him her, that she may be a snare to him, and that the hand of the invade-grieve#philistines may be against him. wherefore ask#saul said to dude#david, thou wilt this day be my between#boy in torah in the one of the twain. and ask#saul directed his workers, saying, commune with dude#david secretly, and say, behold, the moloch#king hath delight in thee, and all his workers love thee: now therefore be the king's between#boy in torah. and ask-saul's workers spake those dbrs in the ears of dude#david. and dude#david said, seemeth it to you a light thing to be a king's between#boy in torah, seeing that i am a poor man, and lightly esteemed? and the workers of ask#saul told him, saying, on this manner spake dude#david. and ask#saul said, thus will ye say to dude#david, the moloch#king desireth not any dowry, and an hundred foreskins of the invade-grieve#philistines, to be avenged of the king's fathers#enemies. and ask#saul thought to make dude#david fall by the hand of the invade-grieve#philistines. and when his workers told dude#david these dbrs, it pleased dude#david well to be the king's between#boy in torah: and the days were not expired. wherefore dude#david arose and went, he and his men, and slew of the invade-grieve#philistines two hundred men; and dude#david brought their foreskins, and

they gave them in full tale to the king, that he might be the king's between#boy in torah. and ask#saul gave him who-can#michal his bayt#daughter to woman. and ask#saul saw and knew that yeah-vowels was with dude#david, and that who-can#michal ask-saul's bayt#daughter loved him. and ask#saul was yet the more afraid of dude#david; and ask#saul became dude-david's father#enemy continually. then the immersed#princes of the invade-grieve#philistines went forth: and it came to pass, after they went forth, that dude#david behaved himself more wisely than all the workers of ask#saul; so that his name was much set by. and ask#saul spake to yo-given#jonathan his son, and to all his workers, that they should kill dude#david. and yo-given#jonathan ask-saul's between#boy delighted much in dude#david: and yo-given#jonathan told dude#david, saying, ask#saul my father seeketh to kill thee: now therefore, i pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and i will go out and stand beside my father in the field where thou art, and i will commune with my father of thee; and what i see, that i will tell thee. and yo-given#jonathan spake good of dude#david unto ask#saul his father, and said unto him, let not the moloch#king miss against his worker, against dude#david; because he hath not missed against thee, and because his works have been to thee#ward very good: for he did put his life in his hand, and slew the invade-grieve#philistine, and yeah-vowels wrought a great saving for all israel: thou sawest it, and didst rejoice: wherefore then wilt thou miss against innocent blood, to slay dude#david without a cause? and ask#saul hearkened unto the voice of yo-given#jonathan: and ask#saul sware, as yeah-vowels liveth, he will not be slain. and yo-given#jonathan called dude#david, and yo-given#jonathan showed him all those things. and yo-given#jonathan brought dude#david to ask#saul, and he was in his presence, as in times past. and there was war again: and dude#david went out, and fought with the invade-grieve#philistines, and slew them with a great slaughter; and they fled from him. and the toilsome#bad ruakh from yeah-vowels was upon ask#saul, as he sat in his daughter#bayt with his javelin in his hand: and dude#david played with his hand. and ask#saul sought to hit dude#david even to the wall with the javelin: and he slipped away out of ask-saul's presence, and he smote the javelin into the wall: and dude#david fled, and escaped that night. ask#saul also sent messengers unto dude-david's house, to watch him, and to slay him in the morning: and who-can#michal dude-david's woman told him, saying, if thou save not thy life to night, to morrow thou wilt be slain. so who-can#michal let dude#david down through a window: and he went, and fled, and escaped. and who-can#michal took an image, and laid it in the bed, and put a pillow of intense-goats' gate#hair for his bolster, and covered it with a cloth. and when ask#saul sent messengers to take dude#david, she said, he is sick. and ask#saul sent the messengers again to see dude#david, 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 intense-goats' gate#hair for his bolster. and ask#saul said unto who-can#michal, why hast thou deceived me so, and sent away mine father#enemy, that he is escaped? and who-can#michal answered ask#saul, he said unto me, let me go; why should i kill thee? so dude#david fled, and escaped, and came to towards-hearing#samuel to high-region#ramah, and told him all that ask#saul had done to him. and he and towards-hearing#samuel went and dwelt in ornamental#naioth. and it was told ask#saul, saying, behold, dude#david is at ornamental#naioth in high-region#ramah. and ask#saul sent messengers to take dude#david: and when they saw the company of the bringers bringing, and towards-hearing#samuel standing as appointed over them, the ruakh of unto-these-theory was upon the messengers of ask#saul, and they also brought. and when it was told ask#saul, he sent other messengers, and they brought likewise. and ask#saul sent messengers again the third time, and they brought also. then went he also to high-region#ramah, and came to a great well that is in his-pocket#sechu: and he asked and said, where are towards-hearing#samuel and dude#david? and one said, behold, they be at ornamental#naioth in high-region#ramah. and he went thither to ornamental#naioth in high-region#ramah: and the ruakh of unto-these-theory was upon him also, and he went on, and brought, until he came to ornamental#naioth in high-region#ramah. and he stripped off his clothes also, and brought before#turnings towards-hearing#samuel in like manner, and lay down naked all that day and all that night. wherefore they say, is ask#saul also among the bringers? and dude#david fled from ornamental#naioth in high-region#ramah, and came and said before#turnings yo-given#jonathan, what have i done? what is mine torment? and what is my miss before#turnings thy father, that he seeketh my life? and he said unto him, unto-these-theory forbid; thou wilt not die: behold, my father will do nothing either great or small, and that he will show it me: and why should my father hide this thing from me? it is not so. and dude#david swore moreover, and said, thy father certainly knoweth that i have found attractiveness-grace in thine eyes; and he saith, let not yo-given#jonathan know this, lest he be grieved: and truly as yeah-vowels liveth, and as thy being liveth, there is and a step between me and death. then said yo-given#jonathan unto dude#david, whatsoever thy being desireth, i will even do it for thee. and dude#david said unto yo-given#jonathan, behold, to morrow is the new moon, and i should not fail to sit with the moloch#king at meat: and let me go, that i may hide myself in the field unto the third day at even. if thy father at all miss me, then say, dude#david earnestly asked leave of me that he might run to bread-house#bethlehem his light#city: for there is a yearly butcher there for all the family. if he say thus, it is well; thy worker will have peace: and if he be very wroth, then be sure that toilsome#bad is determined by him. therefore

thou wilt deal kindly with thy worker; for thou hast brought thy worker into a alignment of yeah-vowels with thee: notwithstanding, if there be in me torment, slay me thyself; for why shouldest thou bring me to thy father? and yo-given#jonathan said, far be it from thee: for if i knew certainly that toilsome#bad were determined by my father to come upon thee, then would not i tell it thee? then said dude#david to yo-given#jonathan, who will tell me? or what if thy father answer thee roughly? and yo-given#jonathan said unto dude#david, come, and let us go out into the field. and they went out both of them into the field. and yo-given#jonathan said unto dude#david, o yeah-vowels unto-these-theory of israel, when i have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward dude#david, and i then send not unto thee, and show it thee; the yeah-vowels do so and much more to yo-given#jonathan: and if it please my father to do thee evil, then i will show it thee, and send thee away, that thou mayest go in peace: and yeah-vowels be with thee, as he hath been with my father. and thou wilt not only while yet i live show me the kindness of yeah-vowels, that i die not: and also thou wilt not cut off thy kindness from my daughter#bayt for ever: no, not when yeah-vowels hath cut off the fathers#enemies of dude#david every one from the face#turnings of the earth. so yo-given#jonathan made a alignment with the daughter#bayt of dude#david, saying, let yeah-vowels even require it at the hand of dude-david's fathers#enemies. and yo-given#jonathan caused dude#david to swear again, because he loved him: for he loved him as he loved his own being. then yo-given#jonathan said to dude#david, 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 father-child#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, saying, 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 peace to thee, and no hurt; as yeah-vowels liveth. and if i say thus unto the young man, behold, the arrows are beyond thee; go thy way: for yeah-vowels hath sent thee away. and as touching the matter which thou and i have spoken of, behold, yeah-vowels be between thee and me for ever. so dude#david hid himself in the field: and when the new moon was come, the moloch#king sat him down to eat meat. and the moloch#king sat upon his seat, as at other times, even upon a seat by the wall: and yo-given#jonathan arose, and my-dad-candle#abner sat by ask-saul's side, and dude-david's place was empty. nevertheless ask#saul spake not any thing that day: for he thought, something hath befallen him, he is not bright; surely he is not bright. and it came to pass on the morrow, which was the second day of the month, that dude-david's place was empty: and ask#saul said unto

yo-given#jonathan his son, wherefore cometh not the between#boy of save#jesse to meat, neither yesterday, nor to day? and yo-given#jonathan answered ask#saul, dude#david earnestly asked leave of me to go to bread-house#bethlehem: and he said, let me go, i pray thee; for our family hath a butcher in the light#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 table. then ask-saul's nose#anger was kindled against yo-given#jonathan, and he said unto him, thou between#boy of the perverse embittered#rebellious woman, do not i know that thou hast chosen the between#boy of save#jesse to thine own confusion, and unto the confusion of thy mother's nakedness? for as long as the between#boy of save#jesse liveth upon the ground, thou wilt not be established, nor thy kingdom. wherefore now send and fetch him unto me, for he will surely die. and yo-given#jonathan answered ask#saul his father, and said unto him, wherefore will he be slain? what hath he done? and ask#saul cast a javelin at him to hit him: whereby yo-given#jonathan knew that it was determined of his father to slay dude#david. so yo-given#jonathan arose from the table in fierce nose#anger, and did eat no meat the second day of the month: for he was grieved for dude#david, because his father had done him shame. and it came to pass in the morning, that yo-given#jonathan went out into the field at the time appointed with dude#david, and a little lad with him. and he said unto his lad, run, find out now the arrows which i shoot. and as the lad ran, he shot an arrow beyond him. and when the lad was come to the place of the arrow which yo-given#jonathan had shot, yo-given#jonathan cried after the lad, and said, is not the arrow beyond thee? and yo-given#jonathan cried after the lad, make speed, haste, stay not. and yo-given-jonathan's lad added up the arrows, and came to his master. and the lad knew not any thing: only yo-given#jonathan and dude#david knew the matter. and yo-given#jonathan gave his artillery unto his lad, and said unto him, go, carry them to the light#city. and as soon as the lad was gone, dude#david arose out of a place toward the dry#south, and fell on his face#turnings to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until dude#david exceeded. and yo-given#jonathan said to dude#david, go in peace, forasmuch as we have sworn both of us in the name of yeah-vowels, saying, the yeah-vowels be between me and thee, and between my seed and thy seed for ever. and he arose and departed: and yo-given#jonathan went into the light#city. then came dude#david to grow#nob to my-bro-moloch-king#ahimelech the priest: and my-bro-moloch-king#ahimelech was afraid at the meeting of dude#david, and said unto him, why art thou alone, and no man with thee? and dude#david said unto my-bro-moloch-king#ahimelech the priest, the moloch#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 workers to such and such a place. now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. and the darkener#server answered dude#david, and said, there is no upstarting bread under mine hand, and there is dedicateed bread; if the young men have kept themselves at least from women. and dude#david answered the priest, and said unto him, of a truth women have been kept from us about these three days, since i came out, and the tools of the young men are dedicated, and the bread is in a manner upstarting, yea, though it were dedicated this day in the tool. so the darkener#server gave him dedicateed bread: for there was no bread there and the turns-bread#within, that was taken from before#turnings yeah-vowels, to put hot bread in the day when it was taken away. now a certain man of the workers of ask#saul was there that day, detained before#turnings yeah-vowels; and his name was worried#doeg, an man-red#domite, the chiefest of the herdmen that belonged to ask#saul. and dude#david said unto my-bro-moloch-king#ahimelech, and is there not here under thine hand spear or sword? for i have neither brought my sword nor my weapons with me, because the king's business required haste. and the darkener#server said, the sword of wave-reveal#goliath the invade#grieve#philistine, whom thou slewest in the valley of terebint#towards#elah, behold, it is here wrapped in a cloth behind the cash-in#ephod: if thou wilt take that, take it: for there is no other save that here. and dude#david said, there is none like that; give it me. and dude#david arose and fled that day for fear of ask#saul, and went to when#achish the moloch#king of gath. and the workers of when#achish said unto him, is not this dude#david the moloch#king of the land? did they not sing one to another of him in dances, saying, ask#saul hath slain his thousands, and dude#david his ten thousands? and dude#david laid up these dbrs in his heart, and was sore afraid of when#achish the moloch#king of gath. and he changed his behavior before#turnings them, and feigned himself mad in their hands, and scabbled on the openings of the hair#gate, and let his spittle fall down upon his beard. then said when#achish unto his workers, lo, ye see the man is mad: wherefore then have ye brought him to me? have i need of mad men, that ye have brought this fellow to play the mad man in my presence? will this fellow come into my house? dude#david therefore departed thence, and escaped to the cave until-why#adullam: and when his brethren and all his father's daughter#bayt 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, added themselves unto him; and he became a immersed#captain over them: and there were with him about four hundred men. and dude#david went thence to expect-cover#mizpeh of from-father#moab: and he said unto the moloch#king of from-father#moab, let my father and my mother, i pray thee, come forth, and

be with you, till i know what unto-these-theory will do for me. and he brought them before#turnings the moloch#king of from-father#moab: and they dwelt with him all the while that dude#david was in the hold. and the bringer tell-luck#gad said unto dude#david, abide not in the hold; depart, and get thee into the land of know-hand#judah. then dude#david departed, and came into the forest of hare-pine#houseth. when ask#saul heard that dude#david was discovered, and the men that were with him, (now ask#saul abode in hill#gibeah under a tree in high-region#ramah, having his spear in his hand, and all his workers were standing about him;) then ask#saul said unto his workers that stood about him, hear now, ye between-boy-right-hand#benjamites; will the between#boy of save#jesse give every one of you fields and vineyards, and make you all immersed#captains of thousands, and immersed#captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my between#boy hath made a league with the between#boy of save#jesse, and there is none of you that is sorry for me, or sheweth unto me that my between#boy hath stirred up my worker against me, to lie in wait, as at this day? then answered worried#doeg the man-red#edomite, which was set over the workers of ask#saul, and said, i saw the between#boy of save#jesse coming to nob, to my-bro-moloch-king#ahimelech the between#boy of my-bro-good#ahitub. and he inquired of yeah-vowels for him, and gave him victuals, and gave him the sword of wave-reveal#goliath the invade-grieve#philistine. then the moloch#king sent to call my-bro-moloch-king#ahimelech the priest, the between#boy of my-bro-good#ahitub, and all his father's house, the darkener#server that were in nob: and they came all of them to the king. and ask#saul said, hear now, thou between#boy of my-bro-good#ahitub. and he answered, here i am, my base#lord. and ask#saul said unto him, why have ye conspired against me, thou and the between#boy of save#jesse, in that thou hast given him bread, and a sword, and hast inquired of unto-these-theory for him, that he should rise against me, to lie in wait, as at this day? then my-bro-moloch-king#ahimelech answered the king, and said, and who is so training#faithful among all thy workers as dude#david, which is the king's between#boy in torah, and goeth at thy bidding, and is honorable in thine house? did i then begin to inquire of unto-these-theory for him? be it far from me: let not the moloch#king impute any thing unto his worker, nor to all the daughter#bayt of my father: for thy worker knew nothing of all this, less or more. and the moloch#king said, thou wilt surely die, my-bro-moloch-king#ahimelech, thou, and all thy father's house. and the moloch#king said unto the footmen that stood about him, turn, and slay the darkener#server of yeah-vowels: because their hand also is with dude#david, and because they knew when he fled, and did not show it to me. and the workers of the moloch#king would not put forth their hand to fall upon the darkener#server of yeah-

vowels. and the moloch#king said to worried#doeg, turn thou, and fall upon the darkener#server. and worried#doeg the man-red#edomite turned, and he fell upon the darkener#server, and slew on that day fourscore and five persons that did wear a linen cash-in#ephod. and nob, the light#city of the darkener#server, smote he with the edge of the sword, both men and women, children and sucklings, and wall#oxen, and asses, and going-out#sheep, with the edge of the sword. and one of the between#boys of my-bro-moloch-king#ahimelech the between#boy of my-bro-good#ahitub, named father-remainder#abiathar, escaped, and fled after dude#david. and father-remainder#abiathar showed dude#david that ask#saul had slain yeah-vowels's darkener#server. and dude#david said unto father-remainder#abiathar, i knew it that day, when worried#doeg the man-red#edomite was there, that he would surely tell ask#saul: 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: and with me thou wilt be in safeguard. then they told dude#david, saying, behold, the invade-grieve#philistines fight against community#keilah, and they rob the threshingfloors. therefore dude#david inquired of yeah-vowels, saying, will i go and hit these invade-grieve#philistines? and yeah-vowels said unto dude#david, go, and hit the invade-grieve#philistines, and save community#keilah. and dude-david's men said unto him, behold, we be afraid here in know-hand#judah: how much more then if we come to community#keilah against the zabas of the invade-grieve#philistines? then dude#david inquired of yeah-vowels yet again. and yeah-vowels answered him and said, arise, go down to community#keilah; for i will deliver the invade-grieve#philistines into thine hand. so dude#david and his men went to community#keilah, and fought with the invade-grieve#philistines, and brought away their cattle, and smote them with a great slaughter. so dude#david saved the inhabitants of community#keilah. and it came to pass, when father-remainder#abiathar the between#boy of my-bro-moloch-king#ahimelech fled to dude#david to community#keilah, that he came down with an cash-in#ephod in his hand. and it was told ask#saul that dude#david was come to community#keilah. and ask#saul said, unto-these-theory hath delivered him into mine hand; for he is shut in, by entering into a town that hath hair#gates and bars. and ask#saul called all the with-mum#people together to war, to go down to community#keilah, to besiege dude#david and his men. and dude#david knew that ask#saul secretly practiced mischief against him; and he said to father-remainder#abiathar the priest, bring hither the cash-in#ephod. then said dude#david, o yeah-vowels unto-these-theory of israel, thy worker hath certainly heard that ask#saul seeketh to come to community#keilah, to destroy the light#city for my sake. will the men of community#keilah deliver me up into his hand? will ask#saul come down, as thy worker hath heard? o yeah-vowels unto-these-theory of israel, i beseech

thee, tell thy worker. and yeah-vowels said, he will come down. then said dude#david, will the men of community#keilah deliver me and my men into the hand of ask#saul? and yeah-vowels said, they will deliver thee up. then dude#david and his men, which were about six hundred, arose and departed out of community#keilah, and went whithersoever they could go. and it was told ask#saul that dude#david was escaped from community#keilah; and he forbore to go forth. and dude#david abode in the mdbar in strong holds, and remained in a mountain in the mdbar of bristle#ziph. and ask#saul sought him every day, and unto these-theory delivered him not into his hand. and dude#david saw that ask#saul was come out to seek his life: and dude#david was in the mdbar of bristle#ziph in a wood. and yo-given#jonathan ask-saul's between#boy arose, and went to dude#david into the wood, and strengthened his hand in unto these-theory. and he said unto him, fear not: for the hand of ask#saul my father will not find thee; and thou wilt be moloch#king over israel, and i will be next unto thee; and that also ask#saul my father knoweth. and they two made an alignment before#turnings yeah-vowels: and dude#david abode in the wood, and yo-given#jonathan went to his house. then came up the bristle#ziphites to ask#saul to hill#gibeah, saying, doth not dude#david hide himself with us in strong holds in the wood, in the hill of blue#hachilah, which is on the dry#south of will-apply#jeshimon? now therefore, o king, come down according to all the desire of thy being to come down; and our part will be to deliver him into the king's hand. and ask#saul said, knee-fluffy#blessed be ye of yeah-vowels; for ye have compassion on me. go, i pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. see therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and i will go with you: and it will come to pass, if he be in the land, that i will search him out throughout all the thousands of know-hand#judah. and they arose, and went to bristle#ziph before#turnings ask#saul: and dude#david and his men were in the mdbar of residence#maon, in the plain on the dry#south of will-apply#jeshimon. ask#saul also and his men went to seek him. and they told dude#david; wherefore he came down into a rock, and abode in the mdbar of residence#maon. and when ask#saul heard that, he pursued after dude#david in the mdbar of residence#maon. and ask#saul went on this side of the mountain, and dude#david and his men on that side of the mountain: and dude#david made haste to get away for fear of ask#saul; for ask#saul and his men compassed dude#david and his men round about to take them. and there came a messenger unto ask#saul, saying, haste thee, and come; for the invade-grieve#philistines have invaded the land. wherefore ask#saul returned from pursuing after dude#david, and went against the invade-grieve#philistines: therefore they called that place rock-departments#selahmahlekoth.

and dude#david went up from thence, and dwelt in strong holds at eye-well-of-my-garden#engedi. and it came to pass, when ask#saul was returned from following the invade-grieve#philistines, that it was told him, saying, behold, dude#david is in the mdbar of eye-well-of-my-garden#engedi. then ask#saul took three thousand chosen men out of all israel, and went to seek dude#david and his men upon the rocks of the wild intense#goats. and he came to the going-out#sheepcotes by the way, where was a cave; and ask#saul went in to cover his feet: and dude#david and his men remained in the sides of the cave. and the men of dude#david said unto him, behold the day of which yeah-vowels said unto thee, behold, i will deliver thine father#enemy into thine hand, that thou mayest do to him as it will seem good unto thee. then dude#david arose, and cut off the skirt of ask-saul's robe privily. and it came to pass afterward, that dude-david's heart smote him, because he had cut off ask-saul's skirt. and he said unto his men, the yeah-vowels forbid that i should do this thing unto my master, yeah-vowels's impregnated#anointed, to stretch forth mine hand against him, seeing he is the impregnated#anointed of yeah-vowels. so dude#david stayed his workers with these dbars, and suffered them not to rise against ask#saul. and ask#saul rose up out of the cave, and went on his way. dude#david also arose afterward, and went out of the cave, and cried after ask#saul, saying, my base#lord the king. and when ask#saul looked behind him, dude#david stooped with his face#turnings to the earth, and bowed himself. and dude#david said to ask#saul, wherefore hearest thou men's dbars, saying, behold, dude#david seeketh thy hurt? behold, this day thine eyes have seen how that yeah-vowels had delivered thee to day into mine hand in the cave: and some bade me kill thee: and mine eye spared thee; and i said, i will not put forth mine hand against my base#lord; for he is yeah-vowels's impregnated#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 toilsome#bad nor crime in mine hand, and i have not missed against thee; yet thou huntest my being to take it. the yeah-vowels lip#decide between me and thee, and yeah-vowels avenge me of thee: and mine hand will not be upon thee. as saith the proverb of the ancients, badness#rah proceedeth from the evil: and mine hand will not be upon thee. after whom is the moloch#king of unto-immersed#israel come out? after whom dost thou pursue? after a dead dog, after a flea. the yeah-vowels therefore be lip#decide, and lip#decide between me and thee, and see, and plead my cause, and deliver me out of thine hand. and it came to pass, when dude#david had made an end of speaking these dbars unto ask#saul, that ask#saul said, is this thy voice, my between#boy dude#david? and ask#saul lifted up his voice, and wept. and he said to dude#david, thou art more right than i: for thou hast rewarded me good, whereas i have rewarded thee evil. and thou hast showed this day how that thou hast dealt well with me: forasmuch as when

yeah-vowels had delivered me into thine hand, thou killedst me not. for if a man find his father#enemy, will he let him go well away? wherefore yeah-vowels 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 unto-immersed#israel will be established in thine hand. swear now therefore unto me by yeah-vowels, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. and dude#david swore unto ask#saul. and ask#saul went home; and dude#david and his men gat them up unto the hold. and towards-hearing#samuel died; and all the unto-immersed#israelites were added together, and lamented him, and buried him in his daughter#bayt at high-region#ramah. and dude#david arose, and went down to the mdbar of magnificence#paran. and there was a man in residence#maon, whose possessions were in damp-unripe-grain#carmel; and the man was very great, and he had three thousand going-out#sheep, and a thousand intense#goats: and he was shearing his going-out#sheep in damp-unripe-grain#carmel. now the name of the man was black-sheep#nabal; and the name of his woman father-age-joy#abigail: and she was a woman of good understanding, and of a beautiful countenance: and the man was churlish and toilsome#bad in his doings; and he was of the daughter#bayt of dog-as-heart#caleb. and dude#david heard in the mdbar that black-sheep#nabal did shear his going-out#sheep. and dude#david sent out ten young men, and dude#david said unto the young men, get you up to damp-unripe-grain#carmel, and go to black-sheep#nabal, and greet him in my name: and thus will ye say to him that liveth in prosperity, peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. and now i have heard that thou hast shearers: now thy watchers#shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in damp-unripe-grain#carmel. ask thy young men, and they will show thee. wherefore let the young men find favor in thine eyes: for we come in a good day: give, i pray thee, whatsoever cometh to thine hand unto thy workers, and to thy between#boy dude#david. and when dude-david's young men came, they spake to black-sheep#nabal according to all those dbars in the name of dude#david, and ceased. and black-sheep#nabal answered dude-david's workers, and said, who is dude#david? and who is the between#boy of save#jesse? there be many workers now a days that break away every man from his master. will i then take my bread, and my water, and my immersed#flesh that i have killed for my shearers, and give it unto men, whom i know not whence they be? so dude-david's young men turned their way, and went again, and came and told him all those sayings. and dude#david said unto his men, gird ye on every man his sword. and they girded on every man his sword; and dude#david also girded on his sword: and there went up after dude#david about four hundred men; and two

hundred abode by the stuff. and one of the young men told father-age-joy#abigail, black-sheep-nabal's woman, saying, behold, dude#david sent messengers out of the mdbar to salute our master; and he railed on them. and 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 keeping the going-out#sheep. now therefore know and consider what thou wilt do; for toilsome#bad is determined against our master, and against all his daughter#bayt: for he is such a between#boy of in-good-time-wear-out#belial, that a man cannot speak to him. then father-age-joy#abigail made haste, and took two hundred loaves, and two bottles of wine, and five going-out#sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred slang#cakes of figs, and laid them on asses. and she said unto her workers, go on before#turnings me; behold, i come after you. and she told not her man black-sheep#nabal. and it was so, as she rode on the ass, that she came down by the covert on the hill, and, behold, dude#david and his men came down against her; and she met them. now dude#david had said, surely in vain have i kept all that this fellow hath in the mdbar, so that nothing was missed of all that pertained unto him: and he hath requited me toilsome#bad for good. so and more also do unto-these-theory unto the fathers#enemies of dude#david, if i leave of all that pertain to him by the morning light any that pisseth against the wall. and when father-age-joy#abigail saw dude#david, she hastened, and lighted off the ass, and fell before#turnings dude#david on her face, and bowed herself to the ground, and fell at his feet, and said, upon me, my base#lord, upon me let this torment be: and let thine handmaid, i pray thee, speak in thine audience, and hear the dbars of thine handmaid. let not my base#lord, i pray thee, regard this man of in-good-time-wear-out#belial, even black-sheep#nabal: for as his name is, so is he; black-sheep#nabal is his name, and folly is with him: and i thine handmaid saw not the young men of my base#lord, whom thou didst send. now therefore, my base#lord, as yeah-vowels liveth, and as thy being liveth, seeing yeah-vowels hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine fathers#enemies, and they that seek toilsome#bad to my base#lord, be as black-sheep#nabal. and now this knee-fluffy#blessing which thine handmaid hath brought unto my base#lord, let it even be given unto the young men that follow my base#lord. i pray thee, forgive the name#fire of thine handmaid: for yeah-vowels will certainly make my base#lord a sure house; because my base#lord fighteth the battles of yeah-vowels, and toilsome#bad hath not been found in thee all thy days. yet a man is risen to pursue thee, and to seek thy being; and the being of my base#lord will be bound in the bundle of life with yeah-vowels thy unto-these-theory; and the beings of thine fathers#enemies, them will he sling

out, as out of the middle of a sling. and it will come to pass, when yeah-vowels will have done to my base#lord according to all the good that he hath spoken concerning thee, and will have appointed thee governor over israel; that this will be no grief unto thee, nor offense of heart unto my base#lord, either that thou hast shed blood causeless, or that my base#lord hath avenged himself: and when yeah-vowels will have dealt well with my base#lord, then remember thine handmaid. and dude#david said to father-age-joy#abigail, knee-fluffy#blessed be yeah-vowels unto-these-theory of israel, which sent thee this day to meet me: and knee-fluffy#blessed be thy advice, and knee-fluffy#blessed 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 yeah-vowels unto-these-theory of unto-immersed#israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto black-sheep#nabal by the morning light any that pisseth against the wall. so dude#david received of her hand that which she had brought him, and said unto her, go up in peace to thine house; see, i have hearkened to thy voice, and have accepted thy person. and father-age-joy#abigail came to black-sheep#nabal; and, behold, he held a feast in his house, like the feast of a king; and black-sheep-nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. and it came to pass in the morning, when the wine was gone out of black-sheep#nabal, and his woman had told him these things, that his heart died within him, and he became as a stone. and it came to pass about ten days after, that yeah-vowels smote black-sheep#nabal, that he died. and when dude#david heard that black-sheep#nabal was dead, he said, knee-fluffy#blessed be yeah-vowels, that hath pleaded the cause of my reproach from the hand of black-sheep#nabal, and hath kept his worker from evil: for yeah-vowels hath returned the badness#rah of black-sheep#nabal upon his own head. and dude#david sent and communed with father-age-joy#abigail, to take her to him to woman. and when the workers of dude#david were come to father-age-joy#abigail to damp-unripe-grain#carmel, they spake unto her, saying, dude#david sent us unto thee, to take thee to him to woman. and she arose, and bowed herself on her face#turnings to the earth, and said, behold, let thine handmaid be a worker to wash the feet of the workers of my base#lord. and father-age-joy#abigail hastened, and arose and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of dude#david, and became his woman. dude#david also took my-brother-pleasant#ahinoam of sow-to#jezreel; and they were also both of them his women. and ask#saul had given who-can#michal his daughter, dude-david's woman, to my-output#phalti the between#boy of kneading#laish, which was of waves-roll#gallim. and the bristle#ziphites came unto ask#saul to hill#gibeah, saying, doth not

dude#david hide himself in the hill of blue#hachilah, which is before#turnings will-apply#jeshimon? then ask#saul arose, and went down to the mdbar of bristle#ziph, having three thousand chosen men of unto-immersed#israel with him, to seek dude#david in the mdbar of bristle#ziph. and ask#saul pitched in the hill of blue#hachilah, which is before#turnings will-apply#jeshimon, by the way. and dude#david abode in the mdbar, and he saw that ask#saul came after him into the mdbar. dude#david therefore sent out spies, and understood that ask#saul was come in very deed. and dude#david arose, and came to the place where ask#saul had pitched: and dude#david beheld the place where ask#saul lay, and my-dad-candle#abner the between#boy of ner, the immersed#captain of his zaba: and ask#saul lay in the trench, and the with-mum#people pitched round about him. then answered dude#david and said to my-bro-moloch-king#ahimelech the cut#hittite, and to dad-save#abishai the between#boy of his-shape-yeah#zeruah, brother to yo-dad#joab, saying, who will go down with me to ask#saul to the camp? and dad-save#abishai said, i will go down with thee. so dude#david and dad-save#abishai came to the with-mum#people by night: and, behold, ask#saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: and my-dad-candle#abner and the with-mum#people lay round about him. then said dad-save#abishai to dude#david, unto-these-theory hath delivered thine father#enemy into thine hand this day: now therefore let me hit him, i pray thee, with the spear even to the earth at once, and i will not hit him the second time. and dude#david said to dad-save#abishai, destroy him not: for who can stretch forth his hand against yeah-vowels's impregnated#anointed, and be guiltless? dude#david said furthermore, as yeah-vowels liveth, yeah-vowels will hit him; or his day will come to die; or he will descend into battle, and perish. the yeah-vowels forbid that i should stretch forth mine hand against yeah-vowels's impregnated#anointed: but, i pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. so dude#david took the spear and the cruse of water from ask-saul'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 yeah-vowels was fallen upon them. then dude#david went over to the other side, and stood on the top of an hill afar off; a great space being between them: and dude#david cried to the with-mum#people, and to my-dad-candle#abner the between#boy of ner, saying, answerest thou not, my-dad-candle#abner? then my-dad-candle#abner answered and said, who art thou that criest to the king? and dude#david said to my-dad-candle#abner, art not thou a valiant man? and who is like to thee in israel? wherefore then hast thou not kept thy base#lord the king? for there came one of the with-mum#people in to destroy the moloch#king thy base#lord. this thing is not good that thou hast done. as yeah-vowels liveth, ye are worthy to die, because ye have not kept your master, yeah-vowels's impregnated#anointed. and now see where the

king's spear is, and the cruse of water that was at his bolster. and ask#saul knew dude#david's voice, and said, is this thy voice, my between#boy dude#david? and dude#david said, it is my voice, my base#lord, o king, and he said, wherefore doth my base#lord thus pursue after his worker? for what have i done? or what toilsome#bad is in mine hand? now therefore, i pray thee, let my base#lord the moloch#king hear the dbrs of his worker. if yeah-vowels have stirred thee up against me, let him accept an qrb: and if they be the children of men, cursed be they before#turnings yeah-vowels; for they have driven me out this day from abiding in the inheritance of yeah-vowels, saying, go, work for other elohim. now therefore, let not my blood fall to the earth before#turnings the face#turnings of yeah-vowels: for the moloch#king of unto-immersed#israel is come out to seek a flea, as when one doth hunt a partridge in the mountains. then said ask#saul, i have missed: return, my between#boy dude#david: for i will no more do thee harm, because my being was precious in thine eyes this day: behold, i have played the kasil#fool, and have erred exceedingly. and dude#david answered and said, behold the king's spear! and let one of the young men come over and fetch it. the yeah-vowels render to every man his being right and his training#faithfulness; for yeah-vowels delivered thee into my hand to day, and i would not stretch forth mine hand against yeah-vowels's impregnated#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 yeah-vowels, and let him deliver me out of all tribulation. then ask#saul said to dude#david, knee-fluffy#blessed be thou, my between#boy dude#david: thou wilt both do great things, and also will still prevail. so dude#david went on his way, and ask#saul returned to his place. and dude#david said in his heart, i will now perish one day by the hand of ask#saul: there is nothing better for me than that i should speedily escape into the land of the invade-grieve#philistines; and ask#saul will despair of me, to seek me any more in any coast of israel: so will i escape out of his hand. and dude#david arose, and he passed over with the six hundred men that were with him unto when#achish, the between#boy of maach, moloch#king of gath. and dude#david dwelt with when#achish at gath, he and his men, every man with his daughter#bayt, even dude#david with his two women, my-brother-pleasant#ahinoam the sow-to#jezreelitess, and father-age-joy#abigail the damp-unripe-grain#carmelitess, black-sheep-nabal's woman. and it was told ask#saul that dude#david was fled to gath: and he sought no more again for him. and dude#david said unto when#achish, if i have now found attractiveness-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 light#city with thee? then when#achish gave him sketch#ziklag that day: wherefore sketch#ziklag pertaineth unto the kings of know-hand#judah unto this day. and the time that dude#david dwelt in the country of the invade-

grieve#philistines was a full year and four months. and dude#david and his men went up, and invaded the bridge#geshurites, and the cuttings#gezrites, and the labour-king#amalekites: for those nations were of old the inhabitants of the land, as thou goest to wall#shur, even unto the land of narrow-create#mizraim. and dude#david smote the land, and left neither man nor woman alive, and took away the going-out#sheep, and the wall#oxen, and the asses, and the ripen#camels, and the apparel, and returned, and came to when#achish. and when#achish said, whither have ye made a road to day? and dude#david said, against the dry#south of know-hand#judah, and against the dry#south of the moon-mercy-towards#jerahmeelites, and against the dry#south of the nest#kenites. and dude#david saved neither man nor woman alive, to bring tidings to gath, saying, lest they should tell on us, saying, so did dude#david, and so will be his manner all the while he dwelleth in the country of the invade-grieve#philistines. and when#achish was coached by dude#david, saying, he hath made his with-mum#people unto-immersed#israel utterly to abhor him; therefore he will be my worker for ever. and it came to pass in those days, that the invade-grieve#philistines added their zabas together for warfare, to fight with israel. and when#achish said unto dude#david, know thou assuredly, that thou wilt go out with me to battle, thou and thy men. and dude#david said to when#achish, surely thou wilt know what thy worker can do. and when#achish said to dude#david, therefore will i make thee keeper of mine head for ever. now towards-hearing#samuel was dead, and all unto-immersed#israel had lamented him, and buried him in high-region#ramah, even in his own light#city. and ask#saul had put away those that had familiar ruakhs, and the wizards, out of the land. and the invade-grieve#philistines added themselves together, and came and pitched in different#shunem: and ask#saul added all unto-immersed#israel together, and they pitched in quarter#gilboa. and when ask#saul saw the zaba of the invade-grieve#philistines, he was afraid, and his heart greatly trembled. and when ask#saul inquired of yeah-vowels, yeah-vowels answered him not, neither by dreams, nor by fires#urim, nor by bringers. then said ask#saul unto his workers, seek me a woman that hath a familiar ruakh, 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 ruakh at eye-well-generation#en-dor. and ask#saul 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 ruakh, and bring me him up, whom i will name unto thee. and the woman said unto him, behold, thou knowest what ask#saul hath done, how he hath cut off those that have familiar ruakhs, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? and ask#saul sware to her by yeah-vowels, saying, as yeah-vowels 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 towards-hearing#samuel. and when the woman saw towards-hearing#samuel, she cried with a loud voice: and the woman spake to ask#saul, saying, why hast thou deceived me? for thou art ask#saul. and the moloch#king said unto her, be not afraid: for what sawest thou? and the woman said unto ask#saul, i saw elohim ascending out of the earth. and he said unto her, what form is he of? and she said, an old man cometh up; and he is covered with a mantle. and ask#saul perceived that it was towards-hearing#samuel, and he stooped with his face#turnings to the ground, and bowed himself. and towards-hearing#samuel said to ask#saul, why hast thou disquieted me, to bring me up? and ask#saul answered, i am sore distressed; for the invade-grieve#philistines make war against me, and unto-these-theory is departed from me, and answereth me no more, neither by bringers, nor by dreams: therefore i have called thee, that thou mayest make known unto me what i will do. then said towards-hearing#samuel, wherefore then dost thou ask of me, seeing yeah-vowels is departed from thee, and is become thine father#enemy? and yeah-vowels hath done to him, as he spake by me: for yeah-vowels hath rent the kingdom out of thine hand, and given it to thy neighbor, even to dude#david: because thou obeyedst not the voice of yeah-vowels, nor executedst his fierce wrath upon labour-king#amalek, therefore hath yeah-vowels done this thing unto thee this day. moreover yeah-vowels will also deliver unto-immersed#israel with thee into the hand of the invade-grieve#philistines: and to morrow will thou and thy between#boys be with me: yeah-vowels also will deliver the zaba of unto-immersed#israel into the hand of the invade-grieve#philistines. then ask#saul fell straightway all along on the earth, and was sore afraid, because of the dbrs of towards-hearing#samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. and the woman came unto ask#saul, 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 dbrs which thou spakest 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#turnings thee; and eat, that thou mayest have strength, when thou goest on thy way. and he refused, and said, i will not eat. and his workers, together with the woman, compelled him; and he hearkened unto their voice. so he arose from the earth, 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 unleavened bread thereof: and she brought it before#turnings ask#saul, and before#turnings his workers; and they did eat. then they rose up, and went away that night. now the invade-grieve#philistines added together all their zabas to horizon#aphek: and the unto-immersed#israelites pitched by a fountain which is in sow-to#jezreel. and the base#lords of the invade-grieve#philistines passed on by hundreds, and by

thousands: and dude#david and his men passed on in the rearward with when#achish. then said the immersed#princes of the invade-grieve#philistines, what do these cross-over#hebrews here? and when#achish said unto the immersed#princes of the invade-grieve#philistines, is not this dude#david, the worker of ask#saul the moloch#king of 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 immersed#princes of the invade-grieve#philistines were wroth with him; and the immersed#princes of the invade-grieve#philistines said unto him, make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? is not this dude#david, of whom they sang one to another in dances, saying, ask#saul slew his thousands, and dude#david his ten thousands? then when#achish called dude#david, and said unto him, surely, as yeah-vowels liveth, thou hast been upright, and thy going out and thy coming in with me in the zaba is good in my sight: for i have not found toilsome#bad in thee since the day of thy coming unto me unto this day: nevertheless the base#lords favor thee not. wherefore now return, and go in peace, that thou displease not the base#lords of the invade-grieve#philistines. and dude#david said unto when#achish, and 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 fathers#enemies of my base#lord the king? and when#achish answered and said to dude#david, i know that thou art good in my sight, as an messenger#angel of unto-these-theory: notwithstanding the immersed#princes of the invade-grieve#philistines have said, he will not go up with us to the battle. wherefore now rise up early in the morning with thy master's workers that are come with thee: and as soon as ye be up early in the morning, and have light, depart. so dude#david and his men rose up early to depart in the morning, to return into the land of the invade-grieve#philistines. and the invade-grieve#philistines went up to sow-to#jezreel. and it came to pass, when dude#david and his men were come to sketch#ziklag on the third day, that the labour-king#amalekites had invaded the dry#south, and sketch#ziklag, and smitten sketch#ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, and carried them away, and went on their way. so dude#david and his men came to the light#city, and, behold, it was burned with fire; and their women, and their between#boys, and their between#daughters, were taken captives. then dude#david and the with-mum#people that were with him lifted up their voice and wept, until they had no more power to weep. and dude-david's two women were taken captives, my-brother-pleasant#ahinoam the sow-to#jezreelitess, and father-age-joy#abigail the woman of black-sheep#nabal the damp-unripe-grain#carmelite. and dude#david



was greatly distressed; for the with-mum#people spake of stoning him, because the being of all the with-mum#people was grieved, every man for his between#boys and for his between#daughters: and dude#david encouraged himself in yeah-vowels his unto-these-theory. and dude#david said to father-remainder#abiathar the priest, my-bro-moloch-king-ahimelech's son, i pray thee, bring me hither the cash-in#ephod. and father-remainder#abiathar brought thither the cash-in#ephod to dude#david. and dude#david inquired at yeah-vowels, saying, will i pursue after this troop? will i overtake them? and he answered him, pursue: for thou wilt surely overtake them, and without fail recover all. so dude#david went, he and the six hundred men that were with him, and came to the brook bull#besor, where those that were left behind stayed. and dude#david pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook bull#besor. and they found an narrows-create#mizraimian in the field, and brought him to dude#david, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a slang#cake of figs, and two clusters of raisins: and when he had eaten, his ruakh came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. and dude#david said unto him, to whom belondest thou? and whence art thou? and he said, i am a young man of narrows-create#mizraim, worker to an labour-king#amalekite; and my master left me, because three days ago i fell sick. we made an invasion upon the dry#south of the conscious#cherethites, and upon the coast which belongeth to know-hand#judah, and upon the dry#south of dog-as-heart#caleb; and we burned sketch#ziklag with fire. and dude#david said to him, canst thou bring me down to this company? and he said, swear unto me by unto-these-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 earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the invade-grieve#philistines, and out of the land of know-hand#judah. and dude#david smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon ripen#camels, and fled. and dude#david recovered all that the labour-king#amalekites had carried away: and dude#david rescued his two women. and there was nothing lacking to them, neither small nor great, neither between#boys nor between#daughters, neither spoil, nor any thing that they had taken to them: dude#david recovered all. and dude#david took all the flocks and the herds, which they drave before#turnings those other cattle, and said, this is dude-david's spoil. and dude#david came to the two hundred men, which were so faint that they could not follow dude#david, whom they had made also to abide at the brook bull#besor: and they went forth to meet dude#david, and to meet the

with-mum#people that were with him: and when dude#david came near to the with-mum#people, he saluted them. then answered all the evil men and men of in-good-time-wear-out#belial, of those that went with dude#david, and said, because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his woman and his children, that they may lead them away, and depart. then said dude#david, ye will not do so, my brethren, with that which yeah-vowels 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? and as his part is that goeth down to the battle, so will his part be that tarrieth by the stuff: they will part alike. and it was so from that day forward, that he made it a statute and an ordinance for unto-immersed#israel unto this day. and when dude#david came to sketch#ziklag, he sent of the spoil unto the elders of know-hand#judah, even to his friends, saying, behold a present for you of the spoil of the fathers#enemies of yeah-vowels; to them which were in house-theory#bethel, and to them which were in dry#south ramoth, and to them which were in loosen#jattir, and to them which were in juniper-object#aroer, and to them which were in mustaches#siphmoth, and to them which were in i-will-listen#shtemoa, and to them which were in gossip#rachal, and to them which were in the cities of the moon-mercy-towards#jerahmeelites, and to them which were in the cities of the nest#kenites, and to them which were in boycott#hormah, and to them which were in pit-smoke#chorashan, and to them which were in your-time#athach, and to them which were in friend-joy#hebron, and to all the places where dude#david himself and his men were wont to haunt. now the invade-grieve#philistines fought against israel: and the men of unto-immersed#israel fled from before#turnings the invade-grieve#philistines, and fell down slain in mount quarter#gilboa. and the invade-grieve#philistines followed hard upon ask#saul and upon his between#boys; and the invade-grieve#philistines slew yo-given#jonathan, and my-dad-contribute#abinadab, and my-noble-moloch-king#melchishua, ask-saul's between#boys. and the battle went sore against ask#saul, and the archers hit him; and he was sore wounded of the archers. then said ask#saul unto his armourbearer, draw thy sword, and thrust me through therewith; lest these foreskinned come and thrust me through, and abuse me. and his armourbearer would not; for he was sore afraid. therefore ask#saul took a sword, and fell upon it. and when his armourbearer saw that ask#saul was dead, he fell likewise upon his sword, and died with him. so ask#saul died, and his three between#boys, and his armourbearer, and all his men, that same day together. and when the men of unto-immersed#israel that were on the other side of the valley, and they that were on the other side its-going-down#jordan, saw that the men of unto-immersed#israel fled, and that ask#saul and his between#boys were dead, they forsook the cities, and fled; and the invade-

grieve#philistines came and dwelt in them. and it came to pass on the morrow, when the invade-grieve#philistines came to strip the slain, that they found ask#saul and his three between#boys fallen in mount quarter#gilboa. and they cut off his head, and stripped off his armor, and sent into the land of the invade-grieve#philistines round about, to publish it in the daughter#bayt of their ideal-bullshit#idols, and among the with-mum#people. and they put his armor in the daughter#bayt of star-sex'n'war#ahstaroth: and they fastened his body to the wall of house-of-tooth#bethshan. and when the inhabitants of drying-roller-until#jabeshgilead heard of that which the invade-grieve#philistines had done to ask#saul; all the valiant men arose, and went all night, and took the body of ask#saul and the bodies of his between#boys from the wall of house-of-tooth#bethshan, and came to jabesh, and burnt them there. and they took their bones, and buried them under a tree at jabesh, and fasted seven days.

now it came to pass after the death of ask#saul, when dude#david was returned from the slaughter of the labour-king#amalekites, and dude#david had abode two days in sketch#ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from ask#saul with his clothes rent, and earth upon his head: and so it was, when he came to dude#david, that he fell to the earth, and did obeisance. and dude#david said unto him, from whence comest thou? and he said unto him, out of the camp of unto-immersed#israel am i escaped. and dude#david said unto him, how went the matter? i pray thee, tell me. and he answered, that the with-mum#people are fled from the battle, and many of the with-mum#people also are fallen and dead; and ask#saul and yo-given#jonathan his between#boy are dead also. and dude#david said unto the young man that told him, how knowest thou that ask#saul and yo-given#jonathan his between#boy be dead? and the young man that told him said, as i happened by chance upon mount quarter#gilboa, behold, ask#saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. and when he looked behind him, he saw me, and called unto me. and i answered, here am i. and he said unto me, who art thou? and i answered him, i am an labour-king#amalekite. he said unto me again, stand, i pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. so i stood upon him, and slew him, because i was sure that he could not live after that he was fallen: and i took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my base#lord. then dude#david took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for ask#saul, and for yo-given#jonathan his son, and for the with-mum#people of yeah-vowels, and for the daughter#bayt of israel; because they were fallen by the sword. and dude#david said unto the young man that told him, whence art thou? and he answered, i am the between#boy of a stranger, an labour-

king#amalekite. and dude#david said unto him, how wast thou not afraid to stretch forth thine hand to destroy yeah-vowels' impregnated#anoined? and dude#david called one of the young men, and said, go near, and fall upon him. and he smote him that he died. and dude#david said unto him, thy blood be upon thy head; for thy mouth hath testified against thee, saying, i have slain yeah-vowels' impregnated#anoined. and dude#david lamented with this lamentation over ask#saul and over yo-given#jonathan his son: (also he bade them teach the children of know-hand#judah the use of the bow: behold, it is written in the book of jasher.) the beauty of unto-immersed#israel is slain upon thy high places: how are the mighty fallen! tell it not in gath, publish it not in the streets of fire-shame#askelon; lest the between#daughters of the invade-grieve#philistines rejoice, lest the between#daughters of the foreskinned triumph. ye mountains of quarter#gilboa, let there be no dew, neither let there be rain, upon you, nor fields of qrbs: for there the shield of the mighty is vilely cast away, the shield of ask#saul, as though he had not been impregnated#anoined with name-sex#oil. from the blood of the slain, from the fat of the mighty, the bow of yo-given#jonathan turned not back, and the sword of ask#saul returned not empty. ask#saul and yo-given#jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than drop#eagles, they were stronger than gather#lions. ye between#daughters of israel, weep over ask#saul, who clothed you in two caterpillars, with other delights, who put on ornaments of gold upon your apparel. how are the mighty fallen in the midst of the battle! o yo-given#jonathan, thou wast slain in thine high places. i am distressed for thee, my brother yo-given#jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. how are the mighty fallen, and the weapons of war perished! and it came to pass after this, that dude#david inquired of yeah-vowels, saying, will i go up into any of the cities of know-hand#judah? and yeah-vowels said unto him, go up. and dude#david said, whither will i go up? and he said, unto friend-joy#hebron. so dude#david went up thither, and his two women also, my-brother-pleasant#ahinoam the sow-to#jezreelitess, and father-age-joy#abigail black-sheep-nabal's woman the damp-unripe-grain#carmelite. and his men that were with him did dude#david bring up, every man with his daughter#bayt: and they dwelt in the cities of friend-joy#hebron. and the men of know-hand#judah came, and there they impregnated#anoined dude#david moloch#king over the daughter#bayt of know-hand#judah. and they told dude#david, saying, that the men of drying-roller-until#jabeshgilead were they that buried ask#saul. and dude#david sent messengers unto the men of drying-roller-until#jabeshgilead, and said unto them, knee-fluffy#blessed be ye of yeah-vowels, that ye have showed this kindness unto your base#lord, even unto ask#saul, and have

buried him. and now yeah-vowels show kindness and truth unto you: and i also will requite you this kindness, because ye have done this thing, therefore now let your hands be strengthened, and be ye valiant: for your master ask#saul is dead, and also the daughter#bayt of know-hand#judah have impregnated#anoointed me moloch#king over them. and my-dad-candle#abner the between#boy of ner, immersed#captain of ask-saul's zaba, took man-in-the-urine#ishbosheth the between#boy of ask#saul, and brought him over to camping#mahanaim; and made him moloch#king over roller-until#gilead, and over the okay#ashurites, and over sow-to#jezreel, and over gray-fruitful#ephrain, and over between-boy-righthand#benjamin, and over all israel. man-in-the-urine#ishbosheth ask-saul's between#boy was forty years old when he began to king over israel, and kinged two years. and the daughter#bayt of know-hand#judah followed dude#david. and the time that dude#david was moloch#king in friend-joy#hebron over the daughter#bayt of know-hand#judah was seven years and six months. and my-dad-candle#abner the between#boy of ner, and the workers of man-in-the-urine#ishbosheth the between#boy of ask#saul, went out from camping#mahanaim to small-hill#gibeon. and yo-dad#joab the between#boy of his-shape-yeah#zeruah, and the workers of dude#david, went out, and met together by the pool of small-hill#gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. and my-dad-candle#abner said to yo-dad#joab, let the young men now arise, and play before#turnings us. and yo-dad#joab said, let them arise. then there arose and went over by number twelve of between-boy-righthand#benjamin, which pertained to man-in-the-urine#ishbosheth the between#boy of ask#saul, and twelve of the workers of dude#david. 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 plot#helkathazzurim, which is in small-hill#gibeon. and there was a very sore battle that day; and my-dad-candle#abner was beaten, and the men of israel, before#turnings the workers of dude#david. and there were three between#boys of his-shape-yeah#zeruah there, yo-dad#joab, and dad-save#abishai, and do-towards#asahel: and do-towards#asahel was as light of foot as a wild roe. and do-towards#asahel pursued after my-dad-candle#abner; and in going he turned not to the right hand nor to the left from following my-dad-candle#abner. then my-dad-candle#abner looked behind him, and said, art thou do-towards#asahel? and he answered, i am. and my-dad-candle#abner said to him, turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armor. and do-towards#asahel would not turn aside from following of him. and my-dad-candle#abner said again to do-towards#asahel, turn thee aside from following me: wherefore should i hit thee to the ground? how then should i hold up my face#turnings to yo-dad#joab thy brother?

howbeit he refused to turn aside: wherefore my-dad-candle#abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where do-towards#asahel fell down and died stood still. yo-dad#joab also and dad-save#abishai pursued after my-dad-candle#abner: and the sun went down when they were come to the hill of maid#ammah, that lieth before#turnings emerged#giah by the way of the mdbar of small-hill#gibeon. and the children of between-boy-righthand#benjamin added themselves together after my-dad-candle#abner, and became one troop, and stood on the top of an hill. then my-dad-candle#abner called to yo-dad#joab, and said, will the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long will it be then, ere thou bid the with-mum#people return from following their brethren? and yo-dad#joab said, as unto-these-theory liveth, unless thou hadst spoken, surely then in the morning the with-mum#people had gone up every one from following his brother. so yo-dad#joab blew a trumpet, and all the with-mum#people stood still, and pursued after unto-immersed#israel no more, neither fought they any more. and my-dad-candle#abner and his men walked all that night through the plain, and passed over its-going-down#jordan, and went through all bithron, and they came to camping#mahanaim. and yo-dad#joab returned from following my-dad-candle#abner: and when he had added all the with-mum#people together, there lacked of dude-david's workers nineteen men and do-towards#asahel. and the workers of dude#david had smitten of between-boy-righthand#benjamin, and of my-dad-candle#abner's men, so that three hundred and threescore men died. and they took up do-towards#asahel, and buried him in the sepulchre of his father, which was in bread-house#bethlehem. and yo-dad#joab and his men went all night, and they came to friend-joy#hebron at break of day. now there was long war between the daughter#bayt of ask#saul and the daughter#bayt of dude#david: and dude#david waxed stronger and stronger, and the daughter#bayt of ask#saul waxed weaker and weaker. and unto dude#david were between#boys born in friend-joy#hebron: and his firstborn was amen-artist#amnon, of my-brother-pleasant#ahinoam the sow-to#jezreelitess; and his second, all-calibrate-father#chileab, of father-age-joy#abigail the woman of black-sheep#nabal the damp-unripe-grain#carmelite; and the third, father-complete#absalom the between#boy of acre#maacah the bayt#daughter of furrow#talmai moloch#king of bridge#geshur; and the fourth, my-lord#base-yeah#adonijah the between#boy of my-holi-day#haggith; and the fifth, judge-yeah#shephatiah the between#boy of father-dew#abital; and the sixth, angry#ithream, by carriage#eglah dude-david's woman. these were born to dude#david in friend-joy#hebron. and it came to pass, while there was war between the daughter#bayt of ask#saul and

the daughter#bayt of dude#david, that my-dad-candle#abner made himself strong for the daughter#bayt of ask#saul. and ask#saul had a concubine, whose name was floor#rizpah, the bayt#daughter of buzzard#aiah: and man-in-the-urine#ishbosheth said to my-dad-candle#abner, wherefore hast thou gone in unto my father's concubine? then was my-dad-candle#abner very wroth for the dbrs of man-in-the-urine#ishbosheth, and said, am i a dog's head, which against know-hand#judah do show kindness this way unto the daughter#bayt of ask#saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of dude#david, that thou chargest me to day with a fault concerning this woman? so do unto-these-theory to my-dad-candle#abner, and more also, except, as yeah-vowels hath sworn to dude#david, even so i do to him; to translate the kingdom from the daughter#bayt of ask#saul, and to set up the throne of dude#david over unto-immersed#israel and over know-hand#judah, from discuss#dan even to well-of-satiated-seven#beersheba. and he could not answer my-dad-candle#abner a dbr again, because he feared him. and my-dad-candle#abner sent messengers to dude#david 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 unto-immersed#israel unto thee. and he said, well; i will make a league with thee: and one thing i require of thee, that is, thou wilt not see my face, except thou first bring who-can#michal ask-saul's daughter, when thou comest to see my face. and dude#david sent messengers to man-in-the-urine#ishbosheth ask-saul's son, saying, deliver me my woman who-can#michal, which i espoused to me for an hundred foreskins of the invade-grieve#philistines. and man-in-the-urine#ishbosheth sent, and took her from her man, even from my-output#phalti the between#boy of kneading#laish. and her man went with her along weeping behind her to select#bahurim. then said my-dad-candle#abner unto him, go, return. and he returned. and my-dad-candle#abner had communication with the elders of israel, saying, ye sought for dude#david in times past to be moloch#king over you: now then do it: for yeah-vowels hath spoken of dude#david, saying, by the hand of my worker dude#david i will save my with-mum#people unto-immersed#israel out of the hand of the invade-grieve#philistines, and out of the hand of all their fathers#enemies. and my-dad-candle#abner also spake in the ears of between-boy-righthand#benjamin: and my-dad-candle#abner went also to speak in the ears of dude#david in friend-joy#hebron all that seemed good to israel, and that seemed good to the whole daughter#bayt of between-boy-righthand#benjamin. so my-dad-candle#abner came to dude#david to friend-joy#hebron, and twenty men with him. and dude#david made my-dad-candle#abner and the men that were with him a feast. and my-dad-candle#abner said unto dude#david, i will arise and go, and will gather all unto-immersed#israel unto my base#lord the king, that they may make a league with thee, and that

thou mayest king over all that thine heart desireth. and dude#david sent my-dad-candle#abner away; and he went in peace. and, behold, the workers of dude#david and yo-dad#joab came from pursuing a troop, and brought in a great spoil with them: and my-dad-candle#abner was not with dude#david in friend-joy#hebron; for he had sent him away, and he was gone in peace. when yo-dad#joab and all the zaba that was with him were come, they told yo-dad#joab, saying, my-dad-candle#abner the between#boy of candle#ner came to the king, and he hath sent him away, and he is gone in peace. then yo-dad#joab came to the king, and said, what hast thou done? behold, my-dad-candle#abner came unto thee; why is it that thou hast sent him away, and he is quite gone? thou knowest my-dad-candle#abner the between#boy of ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. and when yo-dad#joab was come out from dude#david, he sent messengers after my-dad-candle#abner, which brought him again from the well of removal#sirah: and dude#david knew it not. and when my-dad-candle#abner was returned to friend-joy#hebron, yo-dad#joab took him aside in the hair#gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of do-towards#asahel his brother. and afterward when dude#david heard it, he said, i and my kingdom are guiltless before#turnings yeah-vowels for ever from the blood of my-dad-candle#abner the between#boy of ner: let it rest on the head of yo-dad#joab, and on all his father's house; and let there not fail from the daughter#bayt of yo-dad#joab one that hath an issue, or that is a narrow#waspish, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. so yo-dad#joab, and dad-save#abishai his brother slew my-dad-candle#abner, because he had slain their brother do-towards#asahel at small-hill#gibeon in the battle. and dude#david said to yo-dad#joab, and to all the with-mum#people that were with him, rend your clothes, and gird you with sackcloth, and mourn before#turnings my-dad-candle#abner. and moloch#king dude#david himself followed the bier. and they buried my-dad-candle#abner in friend-joy#hebron: and the moloch#king lifted up his voice, and wept at the grave of my-dad-candle#abner; and all the with-mum#people wept. and the moloch#king lamented over my-dad-candle#abner, and said, died my-dad-candle#abner as a kasil#fool dieth? thy hands were not bound, nor thy feet put into fetters: as a man falleth before#turnings evil men, so fellest thou. and all the with-mum#people wept again over him. and when all the with-mum#people came to cause dude#david to eat meat while it was yet day, dude#david sware, saying, so do unto-these-theory to me, and more also, if i taste bread, or ought else, till the sun be down. and all the with-mum#people took notice of it, and it pleased them: as whatsoever the moloch#king did pleased all the with-mum#people. for all the with-mum#people and all unto-immersed#israel understood that day

that it was not of the moloch#king to slay my-dad-candle#abner the between#boy of ner. and the moloch#king said unto his workers, know ye not that there is a prince and a great man fallen this day in israel? and i am this day weak, though impregnated#anoointed king; and these men the between#boys of his-shape-yeah#zeruah be too hard for me: yeah-vowels will reward the doer of toil-some#bad according to his badness#rah. and when ask-saul's between#boy heard that my-dad-candle#abner was dead in friend-joy#hebron, his hands were feeble, and all the unto-immersed#israelites were troubled. and ask-saul's between#boy had two men that were immersed#captains of bands: the name of the one was in-anwser#baanah, and the name of the other vehicle#rechab, the between#boys of pomegranate#rimmon the wells#beerothite, of the children of between-boy-righthand#benjamin: (for wells#beeroth also was reckoned to between-boy-righthand#benjamin. and the wells#beerothites fled to gagging#gittaim, and were sojourners there until this day.) and yo-given#jonathan, ask-saul's son, had a between#boy that was lame of his feet. he was five years old when the tidings came of ask#saul and yo-given#jonathan out of sow-to#jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. and his name was from-mouth-in-urine#mephibosheth. and the between#boys of pomegranate#rimmon the wells#beerothite, vehicle#rechab and in-anwser#baanah, went, and came about the heat of the day to the daughter#bayt of man-in-the-urine#ishbosheth, who lay on a bed at noon. and they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and vehicle#rechab and in-anwser#baanah his brother escaped. for when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. and they brought the head of man-in-the-urine#ishbosheth unto dude#david to friend-joy#hebron, and said to the king, behold the head of man-in-the-urine#ishbosheth the between#boy of ask#saul thine father#enemy, which sought thy life; and yeah-vowels hath avenged my base#lord the moloch#king this day of ask#saul, and of his seed. and dude#david answered vehicle#rechab and in-anwser#baanah his brother, the between#boys of pomegranate#rimmon the wells#beerothite, and said unto them, as yeah-vowels liveth, who hath redeemed my being out of all adversity, when one told me, saying, behold, ask#saul is dead, thinking to have brought good tidings, i took hold of him, and slew him in sketch#ziklag, who thought that i would have given him a reward for his tidings: how much more, when evil men have slain a right person in his own daughter#bayt upon his bed? will i not therefore now require his blood of your hand, and take you away from the earth? and dude#david directed his young men, and they slew them, and cut off their hands and their feet, and hanged them

up over the pool in friend-joy#hebron. and they took the head of man-in-the-urine#ishbosheth, and buried it in the sepulchre of my-dad-candle#abner in friend-joy#hebron. then came all the branches of unto-immersed#israel to dude#david unto friend-joy#hebron, and spake, saying, behold, we are thy bone and thy immersed#flesh. also in time past, when ask#saul was moloch#king over us, thou wast he that leddest out and broughtest in israel: and yeah-vowels said to thee, thou wilt feed my with-mum#people israel, and thou wilt be a immersed#captain over israel. so all the elders of unto-immersed#israel came to the moloch#king to friend-joy#hebron; and moloch#king dude#david made a league with them in friend-joy#hebron before#turnings yeah-vowels: and they impregnated#anoointed dude#david moloch#king over israel. dude#david was thirty years old when he began to king, and he kinged forty years. in friend-joy#hebron he kinged over know-hand#judah seven years and six months: and in project-complete#jerusalem he kinged thirty and three years over all unto-immersed#israel and know-hand#judah. and the moloch#king and his men went to project-complete#jerusalem unto the trampler#jebusites, the inhabitants of the land: which spake unto dude#david, saying, except thou take away the blind and the lame, thou wilt not come in hither: thinking, dude#david cannot come in hither. nevertheless dude#david took the strong hold of mark#zion: the same is the light#city of dude#david. and dude#david said on that day, whosoever getteth up to the gutter, and hits the trampler#jebusites, and the lame and the blind that are hated of dude-david's being, he will be chief and immersed#captain. wherefore they said, the blind and the lame will not come into the house. so dude#david dwelt in the fort, and called it the light#city of dude#david. and dude#david between#built round about from full#millo and inward. and dude#david went on, and grew great, and yeah-vowels unto-these-theory of zabas was with him. and fishing-net#boycott#hiram moloch#king of narrow-flint-create#tyre sent messengers to dude#david, and cedar trees, and carpenters, and masons: and they between#built dude#david an house. and dude#david perceived that yeah-vowels had established him moloch#king over israel, and that he had exalted his kingdom for his with-mum#people israel's sake. and dude#david took him more concubines and women out of project-complete#jerusalem, after he was come from friend-joy#hebron: and there were yet between#boys and between#daughters born to dude#david. and these be the names of those that were born unto him in project-complete#jerusalem; hear#shamuah, and naughty-mischief#shobab, and given#natan, and complete#solomon, choose#ibhar also, and my-towards-cry-out-save#elishua, and expired#nepheg, and fie#japhia, and my-towards-hear#elishama, and unto-know#eliada, and towards-me-emits#eliphalet. and when the invade-grieve#philistines heard that they had impregnated#anoointed dude#david moloch#king over israel, all the invade-grieve#philistines came up to

seek dude#david; and dude#david heard of it, and went down to the hold. the invade-grieve#philistines also came and spread themselves in the valley of ghosts#rephaim. and dude#david inquired of yeah-vowels, saying, will i go up to the invade-grieve#philistines? wilt thou deliver them into mine hand? and yeah-vowels said unto dude#david, go up: for i will doubtless deliver the invade-grieve#philistines into thine hand. and dude#david came to proprietary-breaks#baalperazim, and dude#david smote them there, and said, the yeah-vowels hath broken forth upon mine fathers#enemies before#turnings me, as the breach of waters. therefore he called the name of that place proprietary-breaks#baalperazim. and there they left their images, and dude#david and his men burned them. and the invade-grieve#philistines came up yet again, and spread themselves in the valley of ghosts#rephaim. and when dude#david inquired of yeah-vowels, he said, thou will not go up; and 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 yeah-vowels go out before#turnings thee, to hit the zaba of the invade-grieve#philistines. and dude#david did so, as yeah-vowels had directed him; and smote the invade-grieve#philistines from small-hill#geba until thou come to gazer. again, dude#david added together all the chosen men of israel, thirty thousand. and dude#david arose, and went with all the with-mum#people that were with him from my-husband-own#baale of know-hand#judah, to bring up from thence the cabinet of unto-these-theory, whose name is called by the name of yeah-vowels of zabas that dwelleth between the qrbcherubim. and they set the cabinet of unto-these-theory upon a new cart, and brought it out of the daughter#bayt of my-dad-contribute#abinadab that was in hill#gibeah: and goat#uzzah and his-brother#ahio, the between#boys of my-dad-contribute#abinadab, drave the new cart. and they brought it out of the daughter#bayt of my-dad-contribute#abinadab which was at hill#gibeah, accompanying the cabinet of unto-these-theory: and his-brother#ahio went before#turnings the cabinet. and dude#david and all the daughter#bayt of unto-immersed#israel played before#turnings yeah-vowels on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. and when they came to correct-nachon's threshingfloor, goat#uzzah put forth his hand to the cabinet of unto-these-theory, and took hold of it; for the wall#oxen shook it. and the nose#anger of yeah-vowels was kindled against goat#uzzah; and unto-these-theory smote him there for his error; and there he died by the cabinet of unto-these-theory. and dude#david was displeased, because yeah-vowels had made a breach upon goat#uzzah: and he called the name of the place goat-breach#perezuzzah to this day. and dude#david was afraid of yeah-vowels that day, and said, how will the cabinet of yeah-vowels

come to me? so dude#david would not remove the cabinet of yeah-vowels unto him into the light#city of dude#david: and dude#david carried it aside into the daughter#bayt of red-worker#obed-edom the winepress#gittite. and the cabinet of yeah-vowels continued in the daughter#bayt of red-worker#obed-edom the winepress#gittite three months: and yeah-vowels knee-fluffy#blessed red-worker#obed-edom, and all his daughter#bayt. and it was told moloch#king dude#david, saying, the yeah-vowels hath knee-fluffy#blessed the daughter#bayt of red-worker#obed-edom, and all that pertaineth unto him, because of the cabinet of unto-these-theory. so dude#david went and brought up the cabinet of unto-these-theory from the daughter#bayt of red-worker#obed-edom into the light#city of dude#david with gladness. and it was so, that when they that bare the cabinet of yeah-vowels had gone six paces, he butcherd wall#oxen and fatlings. and dude#david danced before#turnings yeah-vowels with all his might; and dude#david was girded with a linen cash-in#ephod. so dude#david and all the daughter#bayt of unto-immersed#israel brought up the cabinet of yeah-vowels with shouting, and with the sound of the trumpet. and as the cabinet of yeah-vowels came into the light#city of dude#david, who-can#michal ask-saul's bayt#daughter looked through a window, and saw moloch#king dude#david leaping and dancing before#turnings yeah-vowels; and she despised him in her heart. and they brought in the cabinet of yeah-vowels, and set it in his place, in the midst of the dwelling that dude#david had pitched for it: and dude#david qrbcd burnt qrbs and peace qrbs before#turnings yeah-vowels. and as soon as dude#david had made an end of qrb burnt qrbs and peace qrbs, he knee-fluffy#blessed the with-mum#people in the name of yeah-vowels of zabas. and he dealt among all the with-mum#people, even among the whole multitude of israel, as well to the women as men, to every one a slang#cake of bread, and a good piece of immersed#flesh, and a flagon of wine. so all the with-mum#people departed every one to his house. then dude#david returned to knee-fluffy#bless his daughter#bayt. and who-can#michal the bayt#daughter of ask#saul came out to meet dude#david, and said, how glorious was the moloch#king of unto-immersed#israel to day, who uncovered himself to day in the eyes of the handmaids of his workers, as one of the vain fellows shamelessly uncovereth himself! and dude#david said unto who-can#michal, it was before#turnings yeah-vowels, which chose me before#turnings thy father, and before#turnings all his house, to appoint me governor over the with-mum#people of yeah-vowels, over israel: therefore will i play before#turnings yeah-vowels. 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 who-can#michal the bayt#daughter of ask#saul had no child unto the day of her death. and it came to pass, when the moloch#king sat in his house, and yeah-vowels had given him rest round about from

all his fathers#enemies; that the moloch#king said unto given#natan the bringer, see now, i dwell in an daughter#bayt of cedar, and the cabinet of unto-these-theory dwelleth within curtains. and given#natan said to the king, go, do all that is in thine heart; for yeah-vowels is with thee. and it came to pass that night, that the dbr of yeah-vowels came unto given#natan, saying, go and tell my worker dude#david, thus saith yeah-vowels, will thou between#build me an daughter#bayt for me to dwell in? whereas i have not dwelt in any daughter#bayt since the time that i brought up the children of unto-immersed#israel out of narrows-create#mizraim, even to this day, and have walked in a tent and in a dwelling. in all the places wherein i have walked with all the children of unto-immersed#israel spake i a dbr with any of the branches of israel, whom i directed to feed my with-mum#people israel, saying, why between#build ye not me an daughter#bayt of cedar? now therefore so will thou say unto my worker dude#david, thus saith yeah-vowels of zabas, i took thee from the going-out#sheepcote, from following the going-out#sheep, to be governor over my with-mum#people, over israel: and i was with thee whithersoever thou wentest, and have cut off all thine fathers#enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. moreover i will appoint a place for my with-mum#people israel, and will plant them, that they may dwell in a place of their own, and move no more; neither will the children of badness#rah afflict them any more, as beforetime, and as since the time that i directed lip#decides to be over my with-mum#people israel, and have caused thee to rest from all thine fathers#enemies. also yeah-vowels telleth thee that he will make thee an house. and when thy days be fulfilled, and thou will 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 between#build an daughter#bayt for my name, and i will stablish the throne of his kingdom for ever. i will be his father, and he will be my son. if he commit torment, i will chasten him with the rod of men, and with the stripes of the children of men: and my mercy will not depart away from him, as i took it from ask#saul, whom i put away before#turnings thee. and thine daughter#bayt and thy kingdom will be established for ever before#turnings thee: thy throne will be established for ever. according to all these dbrs, and according to all this vision, so did given#natan speak unto dude#david. then went moloch#king dude#david in, and sat before#turnings yeah-vowels, and he said, who am i, o base#lord unto-these-theory? and what is my house, that thou hast brought me hitherto? and this was yet a small thing in thy sight, o base#lord unto-these-theory; and thou hast spoken also of thy worker's daughter#bayt for a great while to come. and is this the manner of man, o base#lord unto-these-theory? and what can dude#david say more unto thee? for thou, base#lord unto-these-theory, knowest thy worker. for thy dbr's sake, and according to thine own heart, hast thou

done all these great things, to make thy worker know them. wherefore thou art great, o yeah-vowels unto-these-theory: for there is none like thee, neither is there any unto-these-theory beside thee, according to all that we have heard with our ears. and what one nation in the earth is like thy with-mum#people, even like israel, whom unto-these-theory went to redeem for a with-mum#people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before#turnings thy with-mum#people, which thou redeemedst to thee from narrows-create#mizraim, from the nations and their elohim? for thou hast confirmed to thyself thy with-mum#people unto-immersed#israel to be a with-mum#people unto thee for ever: and thou, yeah-vowels, art become their unto-these-theory. and now, o yeah-vowels unto-these-theory, the dbr that thou hast spoken concerning thy worker, and concerning his house, establish it for ever, and do as thou hast said. and let thy name be magnified for ever, saying, the yeah-vowels of zabas is the unto-these-theory over israel: and let the daughter#bayt of thy worker dude#david be established before#turnings thee. for thou, o yeah-vowels of zabas, unto-these-theory of israel, hast revealed to thy worker, saying, i will between#build thee an house: therefore hath thy worker found in his heart to pray this fall#prayer unto thee. and now, o base#lord unto-these-theory, thou art that unto-these-theory, and thy dbrs be true, and thou hast promised this goodness unto thy worker: therefore now let it please thee to knee-fluffy#bless the daughter#bayt of thy worker, that it may continue for ever before#turnings thee: for thou, o base#lord unto-these-theory, hast spoken it: and with thy knee-fluffy#blessing let the daughter#bayt of thy worker be knee-fluffy#blessed for ever. and after this it came to pass that dude#david smote the invade-grieve#philistines, and subdued them: and dude#david took switch-maid#methegammah out of the hand of the invade-grieve#philistines. and he smote from-father#moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. and so the from-father#moabites became dude-david's workers, and brought gifts. dude#david smote also thunder-helps#hadadezer, the between#boy of rehob, moloch#king of engorged#zobah, as he went to recover his border at the river cow-euphrates#parat. and dude#david took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and dude#david houghed all the chariot horses, and reserved of them for an hundred chariots. and when the high#arams of blood-bag#damascus came to succor thunder-helps#hadadezer moloch#king of engorged#zobah, dude#david slew of the high#arams two and twenty thousand men. then dude#david put garrisons in high#aram of blood-bag#damascus: and the high#arams became workers to dude#david, and brought gifts. and yeah-vowels preserved dude#david whithersoever he went. and dude#david took the shields of gold that were

on the workers of thunder-helps#hadadezer, and brought them to project-complete#jerusalem. and from safe-haven#betah, and from break#berothai, cities of thunder-helps#hadadezer, moloch#king dude#david took exceeding much brass. when get-lost#toi moloch#king of gourd-vessel#hamath heard that dude#david had smitten all the zaba of thunder-helps#hadadezer, then get-lost#toi sent yo-high#joram his between#boy unto moloch#king dude#david, to salute him, and to knee-fluffy#bless him, because he had fought against thunder-helps#hadadezer, and smitten him: for thunder-helps#hadadezer had wars with toi. and yo-high#joram brought with him tools of silver, and tools of gold, and tools of brass: which also moloch#king dude#david did dedicate-finish unto yeah-vowels, with the silver and gold that he had dedicated-finished of all nations which he subdued; of syria, and of from-father#moab, and of the children of with#ammon, and of the invade-grieve#philistines, and of labour-king#amalek, and of the spoil of thunder-helps#hadadezer, between#boy of rehob, moloch#king of engorged#zobah. and dude#david gat him a name when he returned from smiting of the high#arams in the valley of salt, being eighteen thousand men. and he put garrisons in man-red#edom; throughout all man-red#edom put he garrisons, and all they of man-red#edom became dude-david's workers. and yeah-vowels preserved dude#david whither-soever he went. and dude#david kinged over all israel; and dude#david executed lip-decision#crisis and being right unto all his with-mum#people. and yo-dad#joab the between#boy of his-shape-yeah#zeruiah was over the zaba; and oh-yeah-decide#jehoshaphat the between#boy of my-brother-newborn#ahiluz was recorder; and be-right#zadok the between#boy of my-bro-good#ahitub, and my-bro-moloch-king#ahimelech the between#boy of father-remainder#abiathar, were the darkener#server; and minister-immersed-yeah#seraiah was the story-writer; and between-yeah#benaiah the between#boy of yeah-knows#jehoiada was over both the conscious#cherethites and the fallen#pelethites; and dude-david's between#boys were chief governors. and dude#david said, is there yet any that is left of the daughter#bayt of ask#saul, that i may show him kindness for yo-given-jonathan's sake? and there was of the daughter#bayt of ask#saul a worker whose name was military#ziba. and when they had called him unto dude#david, the moloch#king said unto him, art thou military#ziba? and he said, thy worker is he. and the moloch#king said, is there not yet any of the daughter#bayt of ask#saul, that i may show the kindness of unto-these-theory unto him? and military#ziba said unto the king, yo-given#jonathan hath yet a son, which is lame on his feet. and the moloch#king said unto him, where is he? and military#ziba said unto the king, behold, he is in the daughter#bayt of recognize#machir, the between#boy of theory-my-with#ammiel, in speak-to-him#lodebar. then moloch#king dude#david sent, and fetched him out of the daughter#bayt of

recognize#machir, the between#boy of theory-my-with#ammiel, from speak-to-him#lodebar. now when from-mouth-in-urine#mephibosheth, the between#boy of yo-given#jonathan, the between#boy of ask#saul, was come unto dude#david, he fell on his face, and did reverence. and dude#david said, from-mouth-in-urine#mephibosheth. and he answered, behold thy worker! and dude#david said unto him, fear not: for i will surely show thee kindness for yo-given#jonathan thy father's sake, and will restore thee all the land of ask#saul thy father; and thou wilt eat bread at my table continually. and he bowed himself, and said, what is thy worker, that thou shouldst look upon such a dead dog as i am? then the moloch#king called to military#ziba, ask-saul's worker, and said unto him, i have given unto thy master's between#boy all that pertained to ask#saul and to all his house. thou therefore, and thy between#boys, and thy workers, will till the land for him, and thou wilt bring in the fruits, that thy master's between#boy may have food to eat: and from-mouth-in-urine#mephibosheth thy master's between#boy will eat bread alway at my table. now military#ziba had fifteen between#boys and twenty workers. then said military#ziba unto the king, according to all that my base#lord the moloch#king hath directed his worker, so will thy worker do. as for from-mouth-in-urine#mephibosheth, said the king, he will eat at my table, as one of the king's between#boys. and from-mouth-in-urine#mephibosheth had a young son, whose name was micha. and all that dwelt in the daughter#bayt of military#ziba were workers unto from-mouth-in-urine#mephibosheth. so from-mouth-in-urine#mephibosheth dwelt in project-complete#jerusalem: for he did eat continually at the king's table; and was lame on both his feet. and it came to pass after this, that the moloch#king of the children of with#ammon died, and compassionate#hanun his between#boy kinged in his stead. then said dude#david, i will show kindness unto compassionate#hanun the between#boy of snake-guess#nahash, as his father showed kindness unto me. and dude#david sent to comfort him by the hand of his workers for his father. and dude-david's workers came into the land of the children of with#ammon. and the immersed#princes of the children of with#ammon said unto compassionate#hanun their base#lord, thinkest thou that dude#david doth honor thy father, that he hath sent comforters unto thee? hath not dude#david rather sent his workers unto thee, to search the light#city, and to spy it out, and to overthrow it? wherefore compassionate#hanun took dude-david's workers, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. when they told it unto dude#david, he sent to meet them, because the men were greatly ashamed: and the moloch#king said, tarry at moon-smell#jericho until your beards be grown, and then return. and when the children of with#ammon saw that they stank before#turnings dude#david, the children of with#ammon sent and



hired the high#arams of house-street#beth-rehob and the high#arams of zoba, twenty thousand footmen, and of moloch#king acre#maacah a thousand men, and of man-good#ishtob twelve thousand men. and when dude#david heard of it, he sent yo-dad#joab, and all the zaba of the mighty men. and the children of with#ammon came out, and put the battle in array at the entering in of the hair#gate: and the high#arams of zoba, and of rehob, and man-good#ishtob, and acre#maacah, were by themselves in the field. when yo-dad#joab saw that the front of the battle was against him before#turnings and behind, he chose of all the choice men of israel, and put them in array against the high#arams: and the rest of the with-mum#people he delivered into the hand of dad-save#abishai his brother, that he might put them in array against the children of with#ammon. and he said, if the high#arams be too strong for me, then thou wilt help me: and if the children of with#ammon be too strong for thee, then i will come and help thee. be of good courage, and let us play the men for our with-mum#people, and for the cities of our unto-these-theory: and yeah-vowels do that which seemeth him good. and yo-dad#joab drew nigh, and the with-mum#people that were with him, unto the battle against the high#arams: and they fled before#turnings him. and when the children of with#ammon saw that the high#arams were fled, then fled they also before#turnings dad-save#abishai, and entered into the light#city. so yo-dad#joab returned from the children of with#ammon, and came to project-complete#jerusalem. and when the high#arams saw that they were smitten before#turnings israel, they added themselves together. and sharpen#hadadezer sent, and brought out the high#arams that were beyond the river: and they came to their-force#helam; and dove#cote#shobach the immersed#captain of the zaba of sharpen#hadadezer went before#turnings them. and when it was told dude#david, he added all unto-immersed#israel together, and passed over its-going-down#jordan, and came to their-force#helam. and the high#arams set themselves in array against dude#david, and fought with him. and the high#arams fled before#turnings israel; and dude#david slew the men of seven hundred chariots of the high#arams, and forty thousand horsemen, and smote dove#cote#shobach the immersed#captain of their zaba, who died there. and when all the kings that were workers to sharpen#hadadezer saw that they were smitten before#turnings israel, they made peace with israel, and workd them. so the high#arams feared to help the children of with#ammon any more. and it came to pass, after the year was expired, at the time when kings go forth to battle, that dude#david sent yo-dad#joab, and his workers with him, and all israel; and they destroyed the children of with#ammon, and besieged much#rabbah. and dude#david tarried still at project-complete#jerusalem. and it came to pass in an eveningtide, that dude#david arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman

washing herself; and the woman was very beautiful to look upon. and dude#david sent and inquired after the woman. and one said, is not this seven-satiated#bathsheba, the bayt#daughter of eliam, the woman of fire-blaze-yeah#uriah the cut#hittite? and dude#david 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 conceived, and sent and told dude#david, and said, i am with child. and dude#david sent to yo-dad#joab, saying, send me fire-blaze-yeah#uriah the cut#hittite. and yo-dad#joab sent fire-blaze-yeah#uriah to dude#david. and when fire-blaze-yeah#uriah was come unto him, dude#david demanded of him how yo-dad#joab did, and how the with-mum#people did, and how the war prospered. and dude#david said to fire-blaze-yeah#uriah, go down to thy house, and wash thy feet. and fire-blaze-yeah#uriah departed out of the king's house, and there followed him a mess of meat from the king. and fire-blaze-yeah#uriah slept at the opening of the king's daughter#bayt with all the workers of his base#lord, and went not down to his house. and when they had told dude#david, saying, fire-blaze-yeah#uriah went not down unto his house, dude#david said unto fire-blaze-yeah#uriah, camest thou not from thy journey? why then didst thou not go down unto thine house? and fire-blaze-yeah#uriah said unto dude#david, the cabinet, and israel, and know-hand#judah, abide in tents; and my base#lord yo-dad#joab, and the workers of my base#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 being liveth, i will not do this thing. and dude#david said to fire-blaze-yeah#uriah, tarry here to day also, and to morrow i will let thee depart. so fire-blaze-yeah#uriah abode in project-complete#jerusalem that day, and the morrow. and when dude#david had called him, he did eat and drink before#turnings him; and he made him drunk: and at even he went out to lie on his bed with the workers of his base#lord, and went not down to his house. and it came to pass in the morning, that dude#david wrote a letter to yo-dad#joab, and sent it by the hand of fire-blaze-yeah#uriah. and he wrote in the letter, saying, set ye fire-blaze-yeah#uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. and it came to pass, when yo-dad#joab observe#guardd the light#city, that he assigned fire-blaze-yeah#uriah unto a place where he knew that valiant men were. and the men of the light#city went out, and fought with yo-dad#joab: and there fell some of the with-mum#people of the workers of dude#david; and fire-blaze-yeah#uriah the cut#hittite died also. then yo-dad#joab sent and told dude#david all the things concerning the war; and charged the messenger, saying, when thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, wherefore approached ye so nigh unto the light#city when ye did fight? knew ye not that they would shoot from the wall? who

smote my-dad-king#abimelech the between#boy of shot-in-urine#jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in emerge#thebez? why went ye nigh the wall? then say thou, thy worker fire-blaze-yeah#uriah the cut#hittite is dead also. so the messenger went, and came and showed dude#david all that yo-dad#joab had sent him for. and the messenger said unto dude#david, 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 hair#gate. and the shooters shot from off the wall upon thy workers; and some of the king's workers be dead, and thy worker fire-blaze-yeah#uriah the cut#hittite is dead also. then dude#david said unto the messenger, thus will thou say unto yo-dad#joab, let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the light#city, and overthrow it: and encourage thou him. and when the woman of fire-blaze-yeah#uriah heard that fire-blaze-yeah#uriah her man was dead, she mourned for her man. and when the mourning was past, dude#david sent and fetched her to his house, and she became his woman, and bare him a son. and the thing that dude#david had done displeased yeah-vowels. and yeah-vowels sent given#natan unto dude#david. and he came unto him, and said unto him, there were two men in one light#city; the one rich, and the other poor. the rich man had exceeding many flocks and herds: and the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; 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. and there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; and took the poor man's lamb, and dressed it for the man that was come to him. and dude-david's nose#anger was greatly kindled against the man; and he said to given#natan, as yeah-vowels liveth, the man that hath done this thing will surely die: and he will restore the lamb fourfold, because he did this thing, and because he had no pity. and given#natan said to dude#david, thou art the man. thus saith yeah-vowels unto-these-theory of israel, i impregnated#anointed thee moloch#king over israel, and i delivered thee out of the hand of ask#saul; and i gave thee thy master's house, and thy master's women into thy bosom, and gave thee the daughter#bayt of unto-immersed#israel and of know-hand#judah; and if that had been too little, i would moreover have given unto thee such and such things. wherefore hast thou despised the directive of yeah-vowels, to do toilsome#bad in his sight? thou hast killed fire-blaze-yeah#uriah the cut#hittite with the sword, and hast taken his woman to be thy woman, and hast slain him with the sword of the children of with#ammon. now therefore the sword will never depart from thine house; because thou hast despised me, and hast taken the woman of fire-blaze-yeah#uriah the cut#hittite to be thy woman.

thus saith yeah-vowels, behold, i will raise up toilsome#bad against thee out of thine own house, and i will take thy women before#turnings 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: and i will do this thing before#turnings all israel, and before#turnings the sun. and dude#david said unto given#natan, i have missed against yeah-vowels. and given#natan said unto dude#david, the yeah-vowels also hath put away thy sin; thou wilt not die. howbeit, because by this deed thou hast given great occasion to the fathers#enemies of yeah-vowels to blaspheme, the child also that is born unto thee will surely die. and given#natan departed unto his house. and yeah-vowels struck the child that fire-blaze-yeah#uriah's woman bare unto dude#david, and it was very sick. dude#david therefore besought unto-these-theory for the child; and dude#david fasted, and went in, and lay all night upon the earth. and the elders of his daughter#bayt arose, and went to him, to raise him up from the earth: and he would not, neither did he eat bread with them. and it came to pass on the seventh day, that the child died. and the workers of dude#david feared to tell him that the child was dead: for they said, behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? and when dude#david saw that his workers whispered, dude#david perceived that the child was dead: therefore dude#david said unto his workers, is the child dead? and they said, he is dead. then dude#david arose from the earth, and washed, and impregnated#anointed himself, and changed his apparel, and came into the daughter#bayt of yeah-vowels, and partook: then he came to his own house; and when he required, they set bread before#turnings 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 the child, while it was alive; and when the child was dead, thou didst rise and eat bread. and he said, while the child was yet alive, i fasted and wept: for i said, who can tell whether unto-these-theory will be gracious to me, that the child may live? and now he is dead, wherefore should i fast? can i bring him back again? i will go to him, and he will not return to me. and dude#david comforted seven-satiated#bathsheba his woman, and went in unto her, and lay with her: and she bare a son, and he called his name complete#solomon: and yeah-vowels loved him. and he sent by the hand of given#natan the bringer; and he called his name friend-yeah#jedidiah, because of yeah-vowels. and yo-dad#joab fought against much#rabbah of the children of with#ammon, and took the royal light#city. and yo-dad#joab sent messengers to dude#david, and said, i have fought against much#rabbah, and have taken the light#city of waters. now therefore gather the rest of the with-mum#people together, and encamp against the light#city, and take it: lest i take the light#city, and it be called after my name. and dude#david added all the with-mum#people together, and went

to much#rabbah, and fought against it, and took it. and he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on dude-david's head. and he brought forth the spoil of the light#city in great abundance. and he brought forth the with-mum#people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the l-medium-brick#kiln: and thus did he unto all the cities of the children of with#ammon. so dude#david and all the with-mum#people returned unto project-complete#jerusalem. and it came to pass after this, that father-complete#absalom the between#boy of dude#david had a fair sister, whose name was date-palm#tamar; and amen-artist#amnon the between#boy of dude#david loved her. and amen-artist#amnon was so vexed, that he fell sick for his sister date-palm#tamar; for she was a virgin; and amen-artist#amnon thought it hard for him to do anything to her. and amen-artist#amnon had a friend, whose name was yo-contribute#jonadab, the between#boy of hear#shimeah dude-david's brother: and yo-contribute#jonadab was a very subtil man. and he said unto him, why art thou, being the king's son, lean from day to day? wilt thou not tell me? and amen-artist#amnon said unto him, i love date-palm#tamar, my brother father-complete-absalom's sister. and yo-contribute#jonadab said unto him, lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, i pray thee, let my sister date-palm#tamar come, and give me meat, and dress the meat in my sight, that i may see it, and eat it at her hand. so amen-artist#amnon lay down, and made himself sick: and when the moloch#king was come to see him, amen-artist#amnon said unto the king, i pray thee, let date-palm#tamar my sister come, and make me a couple of slang#cakes in my sight, that i may eat at her hand. then dude#david sent home to date-palm#tamar, saying, go now to thy brother amen-artist-amnon's house, and dress him meat. so date-palm#tamar went to her brother amen-artist-amnon's house; and he was laid down. and she took flour, and kneaded it, and made slang#cakes in his sight, and did bake the slang#cakes. and she took a pan, and poured them out before#turnings him; and he refused to eat. and amen-artist#amnon said, have out all men from me. and they went out every man from him. and amen-artist#amnon said unto date-palm#tamar, bring the meat into the bureau#chamber, that i may eat of thine hand. and date-palm#tamar took the slang#cakes which she had made, and brought them into the bureau#chamber to amen-artist#amnon her brother. and when she had brought them unto him to eat, he took hold of her, and said unto her, come lie with me, my sister. and she answered him, nay, my brother, do not force me; for no such thing ought to be done in 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 kasil#fools in israel. now therefore, i pray thee, speak unto the king; for he will not withhold me from thee. howbeit

he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. then amen-artist#amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. and amen-artist#amnon said unto her, arise, be gone. and she said unto him, there is no cause: this toilsome#bad in sending me away is greater than the other that thou didst unto me. and he would not hearken unto her. then he called his worker 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 between#daughters that were virgins apparelled. then his worker brought her out, and bolted the opening after her. and date-palm#tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. and father-complete#absalom her brother said unto her, hath amen-artist#amnon thy brother been with thee? and hold now thy peace, my sister: he is thy brother; regard not this thing. so date-palm#tamar remained desolate in her brother father-complete-absalom's house. and when moloch#king dude#david heard of all these things, he was very wroth. and father-complete#absalom spake unto his brother amen-artist#amnon neither good nor bad: for father-complete#absalom hated amen-artist#amnon, because he had forced his sister date-palm#tamar. and it came to pass after two full years, that father-complete#absalom had going-out#sheepshearers in ownship-garden-yard#baalhazor, which is beside gray-fruitful#ephraim: and father-complete#absalom invited all the king's between#boys. and father-complete#absalom came to the king, and said, behold now, thy worker hath going-out#sheepshearers; let the king, i beseech thee, and his workers go with thy worker. and the moloch#king said to father-complete#absalom, nay, my son, let us not all now go, lest we be chargeable unto thee. and he pressed him: howbeit he would not go, and knee-fluffy#blessed him. then said father-complete#absalom, if not, i pray thee, let my brother amen-artist#amnon go with us. and the moloch#king said unto him, why should he go with thee? and father-complete#absalom pressed him, that he let amen-artist#amnon and all the king's between#boys go with him. now father-complete#absalom had directed his workers, saying, mark ye now when amen-artist-amnon's heart is merry with wine, and when i say unto you, hit amen-artist#amnon; then kill him, fear not: have not i directed you? be courageous, and be valiant. and the workers of father-complete#absalom did unto amen-artist#amnon as father-complete#absalom had directed. then all the king's between#boys arose, and every man gat him up upon his separate#mule, and fled. and it came to pass, while they were in the way, that tidings came to dude#david, saying, father-complete#absalom hath slain all the king's between#boys, and there is not one of them left. then the moloch#king arose, and tare his garments, and

lay on the earth; and all his workers stood by with their clothes rent. and yo-contribute#jonadab, the between#boy of hear#shimeah dude-david's brother, answered and said, let not my base#lord suppose that they have slain all the young men the king's between#boys; for amen-artist#amnon only is dead: for by the appointment of father-complete#absalom this hath been determined from the day that he forced his sister date-palm#tamar. now therefore let not my base#lord the moloch#king take the thing to his heart, to think that all the king's between#boys are dead: for amen-artist#amnon only is dead. and father-complete#absalom fled. and the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much with-mum#people by the way of the hill side behind him. and yo-contribute#jonadab said unto the king, behold, the king's between#boys 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 between#boys came, and lifted up their voice and wept: and the moloch#king also and all his workers wept very sore. and father-complete#absalom fled, and went to furrow#talmai, the between#boy of with-my-glory#amihud, moloch#king of bridge#geshur. and dude-david mourned for his between#boy every day. so father-complete#absalom fled, and went to bridge#geshur, and was there three years. and the being of moloch#king dude-david longed to go forth unto father-complete#absalom: for he was comforted concerning amen-artist#amnon, seeing he was dead. now yo-dad#joab the between#boy of his-shape-yeah#zeruah perceived that the king's heart was toward father-complete#absalom. and yo-dad#joab sent to embedded-stuck#tekoah, and fetched thence a wise woman, and said unto her, i pray thee, feign thyself to be a mourner, and put on now mourning apparel, and impregnate#anoint not thyself with name-sex#oil, and be as a woman that had a long time mourned for the dead: and come to the king, and speak on this manner unto him. so yo-dad#joab put the dbrs in her mouth. and when the woman of embedded-stuck#tekoah spake to the king, she fell on her face#turnings to the ground, and did obeisance, and said, help, o king. and the moloch#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 between#boys, and they two strove together in the field, and there was none to part them, and 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 nor remainder upon the earth. and the moloch#king said unto the woman, go to thine house, and i will give charge concerning thee. and the woman of embedded-stuck#tekoah said unto the king, my base#lord, o king, the torment be on me, and on my father's house: and the moloch#king and his throne be guiltless. and the moloch#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 moloch#king remember yeah-vowels thy unto-these-theory, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. and he said, as yeah-vowels liveth, there will not one gate#hair of thy between#boy fall to the earth. then the woman said, let thine handmaid, i pray thee, speak one dbr unto my base#lord the king. and he said, say on. and the woman said, wherefore then hast thou thought such a thing against the with-mum#people of unto-these-theory? for the moloch#king doth speak this thing as one which is faulty, in that the moloch#king doth not fetch home again his between-me#banished. for we must needs die, and are as water spilt on the ground, which cannot be added up again; neither doth unto-these-theory respect any person: yet doth he devise means, that his between-me#banished be not expelled from him. now therefore that i am come to speak of this thing unto my base#lord the king, it is because the with-mum#people have made me afraid: and thy handmaid said, i will now speak unto the king; it may be that the moloch#king will perform the request of his handmaid. for the moloch#king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my between#boy together out of the inheritance of unto-these-theory. then thine handmaid said, the dbr of my base#lord the moloch#king will now be comfortable: for as an messenger#angel of unto-these-theory, so is my base#lord the moloch#king to discern good and bad: therefore yeah-vowels thy unto-these-theory will be with thee. then the moloch#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 base#lord the moloch#king now speak. and the moloch#king said, is not the hand of yo-dad#joab with thee in all this? and the woman answered and said, as thy being liveth, my base#lord the king, none can turn to the right hand or to the left from ought that my base#lord the moloch#king hath spoken: for thy worker yo-dad#joab, he bade me, and he put all these dbrs in the mouth of thine handmaid: to fetch about this form of speech hath thy worker yo-dad#joab done this thing: and my base#lord is wise, according to the wisdom of an messenger#angel of unto-these-theory, to know all things that are in the earth. and the moloch#king said unto yo-dad#joab, behold now, i have done this thing: go therefore, bring the young man father-complete#absalom again. and yo-dad#joab fell to the ground on his face, and bowed himself, and thanked the king: and yo-dad#joab said, to day thy worker knoweth that i have found attractiveness-grace in thy sight, my base#lord, o king, in that the moloch#king hath fulfilled the request of his worker. so yo-dad#joab arose and went to bridge#geshur, and brought father-complete#absalom to project-complete#jerusalem. and the moloch#king said, let him turn to his own house, and let him not see my face. so father-complete#absalom returned to his own house, and saw not the king's face. and in all

unto-immersed#israel there was none to be so much praised as father-complete#absalom for his beauty: from the sole of his foot 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 gate#hair was heavy on him, therefore he polled it:) he weighed the gate#hair of his head at two hundred light#shekels after the king's weight. and unto father-complete#absalom there were born three between#boys, and one daughter, whose name was date-palm#tamar: she was a woman of a fair countenance. so father-complete#absalom dwelt two full years in project-complete#jerusalem, and saw not the king's face. therefore father-complete#absalom sent for yo-dad#joab, to have sent him to the king; and he would not come to him: and when he sent again the second time, he would not come. therefore he said unto his workers, see, yo-dad#joab's field is near mine, and he hath gates#barley there; go and set it on fire. and father-complete#absalom's workers set the field on fire. then yo-dad#joab arose, and came to father-complete#absalom unto his house, and said unto him, wherefore have thy workers set my field on fire? and father-complete#absalom answered yo-dad#joab, behold, i sent unto thee, saying, come hither, that i may send thee to the king, to say, wherefore am i come from bridge#geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any torment in me, let him kill me. so yo-dad#joab came to the king, and told him: and when he had called for father-complete#absalom, he came to the king, and bowed himself on his face#turnings to the ground before#turnings the king: and the moloch#king kissed father-complete#absalom. and it came to pass after this, that father-complete#absalom prepared him chariots and horses, and fifty men to run before#turnings him. and father-complete#absalom rose up early, and stood beside the way of the hair#gate: and it was so, that when any man that had a controversy came to the moloch#king for lip-decision#crisis, then father-complete#absalom called unto him, and said, of what light#city art thou? and he said, thy worker is of one of the branches of israel. and father-complete#absalom said unto him, see, thy matters are good and right; and there is no man deputed of the moloch#king to hear thee. father-complete#absalom said moreover, oh that i were made lip#decide in the land, that every man which hath any suit or cause might come unto me, and i would do him being right! and it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. and on this manner did father-complete#absalom to all unto-immersed#israel that came to the moloch#king for lip-decision#crisis: so father-complete#absalom stole the hearts of the men of israel. and it came to pass after forty years, that father-complete#absalom said unto the king, i pray thee, let me go and pay my vow, which i have vowed unto yeah-vowels, in friend-joy#hebron. for thy worker vowed a vow

while i abode at bridge#geshur in syria, saying, if yeah-vowels will bring me again indeed to project-complete#jerusalem, then i will work for yeah-vowels. and the moloch#king said unto him, go in peace. so he arose, and went to friend-joy#hebron. and father-complete#absalom sent spies throughout all the branches of israel, saying, as soon as ye hear the sound of the trumpet, then ye will say, father-complete#absalom kingeth in friend-joy#hebron. and with father-complete#absalom went two hundred men out of project-complete#jerusalem, that were called; and they went in their simplicity, and they knew not any thing. and father-complete#absalom sent for my-bro-bland-fall#ahithophel the my-age#gilonite, dude-david's counselor, from his light#city, even from discovered#giloh, while he qrbed butchers. and the conspiracy was strong; for the with-mum#people increased continually with father-complete#absalom. and there came a messenger to dude#david, saying, the hearts of the men of unto-immersed#israel are after father-complete#absalom. and dude#david said unto all his workers that were with him at project-complete#jerusalem, arise, and let us flee; for we will not else escape from father-complete#absalom: make speed to depart, lest he overtake us suddenly, and bring toilsome#bad upon us, and hit the light#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 base#lord the moloch#king will appoint. and the moloch#king went forth, and all his daughter#bayt after him. and the moloch#king left ten women, which were concubines, to keep the house. and the moloch#king went forth, and all the with-mum#people after him, and tarried in a place that was far off. and all his workers passed on beside him; and all the conscious#cherethites, and all the fallen#pelethites, and all the wine-press#gittites, six hundred men which came after him from gath, passed on before#turnings the king. then said the moloch#king to spade#ittai the winepress#gittite, wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. whereas thou camest and yesterday, should i this day make thee go up and down with us? seeing i go whither i may, return thou, and take back thy brethren: mercy and truth be with thee. and spade#ittai answered the king, and said, as yeah-vowels liveth, and as my base#lord the moloch#king liveth, surely in what place my base#lord the moloch#king will be, whether in death or life, even there also will thy worker be. and dude#david said to spade#ittai, go and pass over. and spade#ittai the winepress#gittite passed over, 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#people passed over: the moloch#king also himself passed over the brook potter#kidron, and all the with-mum#people passed over, toward the way of the mdbar. and lo be-right#zadok also, and all the join#levites were with him, bearing the cabinet of the alignment of unto-these-theory: and they set down the cabinet of unto-these-theory; and father-

remainder#abiathar went up, until all the with-mum#people had done passing out of the light#city. and the moloch#king said unto be-right#zadok, carry back the cabinet of unto-these-theory into the light#city: if i will find favor in the eyes of yeah-vowels, he will bring me again, and show me both it, and his habitation: and 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 moloch#king said also unto be-right#zadok the priest, art not thou a seer? return into the light#city in peace, and your two between#boys with you, my-brother-of-wood#ahimaaz thy son, and yo-given#jonathan the between#boy of father-remainder#abiathar. see, i will tarry in the plain of the mdbar, until there come dbr from you to certify me. be-right#zadok therefore and father-remainder#abiathar carried the cabinet of unto-these-theory again to project-complete#jerusalem: and they tarried there. and dude#david 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#people that was with him covered every man his head, and they went up, weeping as they went up. and one told dude#david, saying, my-bro-bland-fall#ahithophel is among the conspirators with father-complete#absalom. and dude#david said, o yeah-vowels, i pray thee, turn the counsel of my-bro-bland-fall#ahithophel into kasil#foolishness. and it came to pass, that when dude#david was come to the top of the mount, where he partook unto-these-theory, behold, sensory#hushai the long#archite came to meet him with his coat rent, and earth upon his head: unto whom dude#david said, if thou passest on with me, then thou will be a burden unto me: and if thou return to the light#city, and say unto father-complete#absalom, i will be thy worker, o king; as i have been thy father's worker hitherto, so will i now also be thy worker: then mayest thou for me defeat the counsel of my-bro-bland-fall#ahithophel. and hast thou not there with thee be-right#zadok and father-remainder#abiathar the darkener#server? therefore it will be, that what thing soever thou will hear out of the king's house, thou will tell it to be-right#zadok and father-remainder#abiathar the darkener#server. behold, they have there with them their two between#boys, my-brother-of-wood#ahimaaz be-right-zadok's son, and yo-given#jonathan father-remainder-abiathar's son; and by them ye will send unto me every thing that ye can hear. so sensory#hushai dude-david's friend came into the light#city, and father-complete#absalom came into project-complete#jerusalem. and when dude#david was a little past the top of the hill, behold, military#ziba the worker of from-mouth-in-urine#mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. and the moloch#king said unto military#ziba, what meanest thou by these? and military#ziba said, the asses be for the king's daughter#bayt 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 mdbar may drink. and the moloch#king said, and where is thy master's son? and military#ziba said unto the king, behold, he abideth at project-complete#jerusalem: for he said, to day will the daughter#bayt of unto-immersed#israel restore me the kingdom of my father. then said the moloch#king to military#ziba, behold, thine are all that pertained unto from-mouth-in-urine#mephibosheth. and military#ziba said, i humbly beseech thee that i may find attractiveness-grace in thy sight, my base#lord, o king. and when moloch#king dude#david came to select#bahurim, behold, thence came out a man of the family of the daughter#bayt of ask#saul, whose name was hear-listen#shimei, the between#boy of stranger#gera: he came forth, and cursed still as he came. and he cast stones at dude#david, and at all the workers of moloch#king dude#david: and all the with-mum#people and all the mighty men were on his right hand and on his left. and thus said hear-listen#shimei when he cursed, come out, come out, thou bloody man, and thou man of in-good-time-wear-out#belial: the yeah-vowels hath returned upon thee all the blood of the daughter#bayt of ask#saul, in whose stead thou hast kinged; and yeah-vowels hath delivered the kingdom into the hand of father-complete#absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. then said dad-save#abishai the between#boy of his-shape-yeah#zeruah unto the king, why should this dead dog curse my base#lord the king? let me go over, i pray thee, and take off his head. and the moloch#king said, what have i to do with you, ye between#boys of his-shape-yeah#zeruah? so let him curse, because yeah-vowels hath said unto him, curse dude#david. who will then say, wherefore hast thou done so? and dude#david said to dad-save#abishai, and to all his workers, behold, my son, which came forth of my bowels, seeketh my life: how much more now may this between-boy-righthand#benjamite do it? let him alone, and let him curse; for yeah-vowels hath bidden him. it may be that yeah-vowels will look on mine affliction, and that yeah-vowels will requite me good for his cursing this day. and as dude#david and his men went by the way, hear-listen#shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. and the king, and all the with-mum#people that were with him, came weary, and refreshed themselves there. and father-complete#absalom, and all the with-mum#people the men of israel, came to project-complete#jerusalem, and my-bro-bland-fall#ahithophel with him. and it came to pass, when sensory#hushai the long#archite, dude-david's friend, was come unto father-complete#absalom, that sensory#hushai said unto father-complete#absalom, unto-these-theory save the king, unto-these-theory save the king. and father-complete#absalom said to sensory#hushai, is this thy kindness to thy friend? why wentest thou not with thy friend? and sensory#hushai said unto father-complete#absalom, nay; and whom yeah-

vowels, and this with-mum#people, and all the men of israel, choose, his will i be, and with him will i abide. and again, whom should i work? should i not work for in the presence of his son? as i have workd in thy father's presence, so will i be in thy presence. then said father-complete#absalom to my-bro-bland-fall#ahithophel, give counsel among you what we will do. and my-bro-bland-fall#ahithophel said unto father-complete#absalom, go in unto thy father's concubines, which he hath left to keep the house; and all unto-immersed#israel will hear that thou art abhorred of thy father: then will the hands of all that are with thee be strong. so they spread father-complete#absalom a tent upon the top of the house; and father-complete#absalom went in unto his father's concubines in the sight of all israel. and the counsel of my-bro-bland-fall#ahithophel, which he counseled in those days, was as if a man had inquired at the speak#oracle of unto-these-theory: so was all the counsel of my-bro-bland-fall#ahithophel both with dude#david and with father-complete#absalom. moreover my-bro-bland-fall#ahithophel said unto father-complete#absalom, let me now choose out twelve thousand men, and i will arise and pursue after dude#david 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#people that are with him will flee; and i will hit the moloch#king only: and i will bring back all the with-mum#people unto thee: the man whom thou seekest is as if all returned: so all the with-mum#people will be in peace. and the saying pleased father-complete#absalom well, and all the elders of israel. then said father-complete#absalom, call now sensory#hushai the long#archite also, and let us hear likewise what he saith. and when sensory#hushai was come to father-complete#absalom, father-complete#absalom spake unto him, saying, my-bro-bland-fall#ahithophel hath spoken after this manner: will we do after his saying? if not; speak thou. and sensory#hushai said unto father-complete#absalom, the counsel that my-bro-bland-fall#ahithophel hath given is not good at this time. for, said sensory#hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the with-mum#people. behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, there is a slaughter among the with-mum#people that follow father-complete#absalom. and he also that is valiant, whose heart is as the heart of a gather#lion, will utterly melt: for all unto-immersed#israel knoweth that thy father is a mighty man, and they which be with him are valiant men. therefore i counsel that all unto-immersed#israel be generally added unto thee, from discuss#dan even to well-of-satiated-seven#beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. so will we come upon him in some place where he will be found, and we will light upon him

as the dew falleth on the ground: 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 light#city, then will all unto-immersed#israel bring ropes to that light#city, and we will draw it into the river, until there be not one small father-child#stone found there. and father-complete#absalom and all the men of unto-immersed#israel said, the counsel of sensory#hushai the long#archite is better than the counsel of my-bro-bland-fall#ahithophel. for yeah-vowels had appointed to defeat the good counsel of my-bro-bland-fall#ahithophel, to the intent that yeah-vowels might bring toilsome#bad upon father-complete#absalom. then said sensory#hushai unto be-right#zadok and to father-remainder#abiathar the darkener#server, thus and thus did my-bro-bland-fall#ahithophel counsel father-complete#absalom and the elders of israel; and thus and thus have i counseled. now therefore send quickly, and tell dude#david, saying, lodge not this night in the plains of the mdbar, and speedily pass over; lest the moloch#king be swallowed up, and all the with-mum#people that are with him. now yo-given#jonathan and my-brother-of-wood#ahimaaz stayed by eye-well-foot-spy#enrogel; for they might not be seen to come into the light#city: and a wench went and told them; and they went and told moloch#king dude#david. nevertheless a lad saw them, and told father-complete#absalom: and they went both of them away quickly, and came to a man's daughter#bayt in select#bahurim, which had a well in his court; whither they went down. and the woman took and spread a covering over the well's mouth, and spread ground swimming#corn thereon; and the thing was not known. and when father-complete#absalom's workers came to the woman to the house, they said, where is my-brother-of-wood#ahimaaz and yo-given#jonathan? and the woman said unto them, they be gone over the brook of water. and when they had sought and could not find them, they returned to project-complete#jerusalem. and it came to pass, after they were departed, that they came up out of the well, and went and told moloch#king dude#david, and said unto dude#david, arise, and pass quickly over the water: for thus hath my-bro-bland-fall#ahithophel counseled against you. then dude#david arose, and all the with-mum#people that were with him, and they passed over its-going-down#jordan: by the morning light there lacked not one of them that was not gone over its-going-down#jordan. and when my-bro-bland-fall#ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his light#city, and put his daughter#bayt in order, and hanged himself, and died, and was buried in the sepulchre of his father. then dude#david came to camping#mahanaïm. and father-complete#absalom passed over its-going-down#jordan, he and all the men of unto-immersed#israel with him. and father-complete#absalom made with-burden#amasa immersed#captain of the zaba instead of yo-dad#joab: which with-burden#amasa

was a man's son, whose name was look#ithra an unto-immersed#israelite, that went in to father-age-joy#abigail the bayt#daughter of snake-guess#nahash, sister to his-shape-yeah#zeruah yo-dad-joab's mother. so unto-immersed#israel and father-complete#absalom pitched in the land of roller-until#gilead. and it came to pass, when dude#david was come to camping#mahanaïm, that shobi the between#boy of snake-guess#nahash of much#rabbah of the children of with#ammon, and recognize#machir the between#boy of theory-my-with#ammïel of speak-to-him#lodebar, and iron#barzillai the roller-until#gileadite of legs#rogelïm, brought beds, and basins, and earthen tools, and wheat, and gates#barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and going-out#sheep, and cheese of kine, for dude#david, and for the with-mum#people that were with him, to eat: for they said, the with-mum#people is hungry, and weary, and thirsty, in the mðbar. and dude#david numbered the with-mum#people that were with him, and set immersed#captains of thousands, and immersed#captains of hundreds over them. and dude#david sent forth a third part of the with-mum#people under the hand of yo-dad#joab, and a third part under the hand of dad-save#abishai the between#boy of his-shape-yeah#zeruah, yo-dad-joab's brother, and a third part under the hand of spade#ittai the winepress#gittite. and the moloch#king said unto the with-mum#people, i will surely go forth with you myself also. and the with-mum#people answered, thou will not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: and now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the light#city. and the moloch#king said unto them, what seemeth you best i will do. and the moloch#king stood by the hair#gate side, and all the with-mum#people came out by hundreds and by thousands. and the moloch#king directed yo-dad#joab and dad-save#abishai and spade#ittai, saying, deal gently for my sake with the young man, even with father-complete#absalom. and all the with-mum#people heard when the moloch#king gave all the immersed#captains charge concerning father-complete#absalom. so the with-mum#people went out into the field against israel: and the battle was in the wood of gray-fruit-ful#ephraïm; where the with-mum#people of unto-immersed#israel were slain before#turnings the workers of dude#david, 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#people that day than the sword devoured. and father-complete#absalom met the workers of dude#david. and father-complete#absalom rode upon a separte#mule, and the separte#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 earth; and the separte#mule that was under him went away. and a certain man

saw it, and told yo-dad#joab, and said, behold, i saw father-complete#absalom hanged in an oak. and yo-dad#joab said unto the man that told him, and, behold, thou sawest him, and why didst thou not hit him there to the ground? and i would have given thee ten light#shekels of silver, and a girdle. and the man said unto yo-dad#joab, though i should receive a thousand light#shekels of silver in mine hand, yet would i not put forth mine hand against the king's son: for in our hearing the moloch#king charged thee and dad-save#abishai and spade#ittai, saying, beware that none touch the young man father-complete#absalom. otherwise i should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. then said yo-dad#joab, i may not tarry thus with thee. and he took three darts in his hand, and thrust them through the heart of father-complete#absalom, while he was yet alive in the midst of the oak. and ten young men that bare yo-dad-joab's armor compassed about and smote father-complete#absalom, and slew him. and yo-dad#joab blew the trumpet, and the with-mum#people returned from pursuing after israel: for yo-dad#joab held back the with-mum#people. and they took father-complete#absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all unto-immersed#israel fled every one to his tent. now father-complete#absalom in his lifetime had taken and reared up for himself a stand#column, which is in the king's dale: for he said, i have no between#boy to keep my name in remembrance: and he called the stand#column after his own name: and it is called unto this day, father-complete-absalom's place. then said my-brother-of-wood#ahimaaz the between#boy of be-right#zadok, let me now run, and bear the moloch#king tidings, how that yeah-vowels hath avenged him of his fathers#enemies. and yo-dad#joab said unto him, thou will not bear tidings this day, and thou will bear tidings another day: and this day thou will bear no tidings, because the king's between#boy is dead. then said yo-dad#joab to spindle#cushy, go tell the moloch#king what thou hast seen. and spindle#cushy bowed himself unto yo-dad#joab, and ran. then said my-brother-of-wood#ahimaaz the between#boy of be-right#zadok yet again to yo-dad#joab, and howsoever, let me, i pray thee, also run after spindle#cushy. and yo-dad#joab said, wherefore wilt thou run, my son, seeing that thou hast no tidings ready? and howsoever, said he, let me run. and he said unto him, run. then my-brother-of-wood#ahimaaz ran by the way of the plain, and overran spindle#cushy. and dude#david sat between the two hair#gates: and the watchman went up to the roof over the hair#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 moloch#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 moloch#king said, he also bringeth tidings. and the watchman said, me thinketh the running of the foremost is like the running of my-brother-of-wood#ahimaaz the between#boy of be-right#zadok. and the moloch#king said, he is a good man, and cometh with good tidings. and my-brother-of-wood#ahimaaz called, and said unto the king, all is well. and he fell down to the earth upon his face#turnings before#turnings the king, and said, knee-fluffy#blessed be yeah-vowels thy unto-these-theory, which hath delivered up the men that lifted up their hand against my base#lord the king. and the moloch#king said, is the young man father-complete#absalom safe? and my-brother-of-wood#ahimaaz answered, when yo-dad#joab sent the king's worker, and me thy worker, i saw a great tumult, and i knew not what it was. and the moloch#king said unto him, turn aside, and stand here. and he turned aside, and stood still. and, behold, spindle#cushy came; and spindle#cushy said, tidings, my base#lord the king: for yeah-vowels hath avenged thee this day of all them that rose up against thee. and the moloch#king said unto spindle#cushy, is the young man father-complete#absalom safe? and spindle#cushy answered, the fathers#enemies of my base#lord the king, and all that rise against thee to do thee hurt, be as that young man is. and the moloch#king was much moved, and went up to the bureau#chamber over the hair#gate, and wept: and as he went, thus he said, o my between#boy father-complete#absalom, my son, my between#boy father-complete#absalom! would unto-these-theory i had died for thee, o father-complete#absalom, my son, my son! and it was told yo-dad#joab, behold, the moloch#king weepeth and mourneth for father-complete#absalom. and the victory that day was turned into mourning unto all the with-mum#people: for the with-mum#people heard say that day how the moloch#king was grieved for his son. and the with-mum#people gat them by stealth that day into the light#city, as with-mum#people being ashamed steal away when they flee in battle. and the moloch#king covered his face, and the moloch#king cried with a loud voice, o my between#boy father-complete#absalom, o father-complete#absalom, my son, my son! and yo-dad#joab came into the daughter#bayt to the king, and said, thou hast destroy#shamed this day the turnings#faces of all thy workers, which this day have saved thy life, and the lives of thy between#boys and of thy between#daughters, and the lives of thy women, and the lives of thy concubines; in that thou lovest thine fathers#enemies, and hatest thy friends. for thou hast declared this day, that thou regardest neither immersed#princes nor workers: for this day i perceive, that if father-complete#absalom had lived, and all we had died this day, then it had pleased thee well. now therefore arise, go forth, and speak comfortably unto thy workers: for i swear by yeah-vowels, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the toilsome#bad that befell thee from thy youth until now. then the moloch#king arose, and

sat in the hair#gate. and they told unto all the with-mum#people, saying, behold, the moloch#king doth sit in the hair#gate. and all the with-mum#people came before#turnings the king: for unto-immersed#israel had fled every man to his tent. and all the with-mum#people were at strife throughout all the branches of israel, saying, the moloch#king saved us out of the hand of our fathers#enemies, and he delivered us out of the hand of the invade-grieve#philistines; and now he is fled out of the land for father-complete#absalom. and father-complete#absalom, whom we impregnated#anoined over us, is dead in battle. now therefore why speak ye not a dbr of bringing the moloch#king back? and moloch#king dude#david sent to be-right#zadok and to father-remainder#abiathar the darkener#server, saying, speak unto the elders of know-hand#judah, saying, why are ye the last to bring the moloch#king back to his house? seeing the speech of all unto-immersed#israel is come to the king, even to his house. ye are my brethren, ye are my bones and my immersed#flesh: wherefore then are ye the last to bring back the king? and say ye to with-burden#amasa, art thou not of my bone, and of my immersed#flesh? unto-these-theory do so to me, and more also, if thou be not immersed#captain of the zaba before#turnings me continually in the room of yo-dad#joab. and he bowed the heart of all the men of know-hand#judah, even as the heart of one man; so that they sent this dbr unto the king, return thou, and all thy workers. so the moloch#king returned, and came to its-going-down#jordan. and know-hand#judah came to roll#gilgal, to go to meet the king, to conduct the moloch#king over its-going-down#jordan. and hear-listen#shimei the between#boy of stranger#gera, a between-boy-righthand#benjamite, which was of select#bahurim, hasted and came down with the men of know-hand#judah to meet moloch#king dude#david. and there were a thousand men of between-boy-righthand#benjamin with him, and military#ziba the worker of the daughter#bayt of ask#saul, and his fifteen between#boys and his twenty workers with him; and they went over its-going-down#jordan before#turnings the king. and there went over a ferry boat to carry over the king's daughter#bayt, and to do what he thought good. and hear-listen#shimei the between#boy of stranger#gera fell down before#turnings the king, as he was come over its-going-down#jordan; and said unto the king, let not my base#lord impute torment unto me, neither do thou remember that which thy worker did perversely the day that my base#lord the moloch#king went out of project-complete#jerusalem, that the moloch#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 daughter#bayt of add#joseph to go down to meet my base#lord the king. and dad-save#abishai the between#boy of his-shape-yeah#zeruah answered and said, will not hear-listen#shimei be put to death for this, because he cursed yeah-vowels's impregnated#anoined? and dude#david said, what

have i to do with you, ye between#boys of his-shape-  
yeah#zeruah, that ye should this day be adversaries  
unto me? will there any man be put to death this  
day in israel? for do not i know that i am this day  
moloch#king over israel? therefore the moloch#king  
said unto hear-listen#shimei, thou wilt not die.  
and the moloch#king sware unto him. and from-  
mouth-in-urine#mephibosheth the between#boy  
of ask#saul came down to meet the king, and had  
neither dressed his feet, nor trimmed his beard, nor  
washed his clothes, from the day the moloch#king  
departed until the day he came again in peace.  
and it came to pass, when he was come to project-  
complete#jerusalem to meet the king, that the  
moloch#king said unto him, wherefore wentest not  
thou with me, from-mouth-in-urine#mephibosheth?  
and he answered, my base#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 lame. and he hath slandered  
thy worker unto my base#lord the king; and my  
base#lord the moloch#king is as an messenger#angel  
of unto-these-theory: do therefore what is good  
in thine eyes. for all of my father's daughter#bayt  
were and dead men before#turnings my base#lord  
the king: yet didst thou set thy worker among them  
that did eat at thine own table. what right therefore  
have i yet to cry any more unto the king? and the  
moloch#king said unto him, why speakest thou  
any more of thy matters? i have said, thou and  
military#ziba divide the land. and from-mouth-  
in-urine#mephibosheth said unto the king, yea,  
let him take all, forasmuch as my base#lord the  
moloch#king is come again in peace unto his own  
house. and iron#barzillai the roller-until#gileadite  
came down from legs#rogelim, and went over its-  
going-down#jordan with the king, to conduct him  
over its-going-down#jordan. now iron#barzillai  
was a very aged man, even fourscore years old: and  
he had provided the moloch#king of sustenance  
while he lay at camping#mahanaim; for he was a  
very great man. and the moloch#king said unto  
iron#barzillai, come thou over with me, and i will  
feed thee with me in project-complete#jerusalem.  
and iron#barzillai said unto the king, how long have  
i to live, that i should go up with the moloch#king  
unto project-complete#jerusalem? i am this day  
fourscore years old: and can i discern between good  
and evil? 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 base#lord the  
king? thy worker will go a little way over its-going-  
down#jordan with the king: and why should the  
moloch#king recompense it me with such a reward?  
let thy worker, i pray thee, turn back again, that i  
may die in mine own light#city, and be buried by the  
grave of my father and of my mother. and behold  
thy worker like-them#chimham; let him go over  
with my base#lord the king; and do to him what  
will seem good unto thee. and the moloch#king  
answered, like-them#chimham will go over with  
me, and i will do to him that which will seem good

unto thee: and whatsoever thou will require of me,  
that will i do for thee. and all the with-mum#people  
went over its-going-down#jordan. and when the  
moloch#king was come over, the moloch#king  
kissed iron#barzillai, and knee-fluffy#blessed  
him; and he returned unto his own place. then  
the moloch#king went on to roll#gilgal, and like-  
them#chimham went on with him: and all the with-  
mum#people of know-hand#judah conducted the  
king, and also half the with-mum#people of israel.  
and, behold, all the men of unto-immersed#israel  
came to the king, and said unto the king, why  
have our brethren the men of know-hand#judah  
stolen thee away, and have brought the king, and  
his daughter#bayt, and all dude-david's men with  
him, over its-going-down#jordan? and all the  
men of know-hand#judah answered the men of  
israel, because the moloch#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 unto-immersed#israel  
answered the men of know-hand#judah, and said,  
we have ten parts in the king, and we have also  
more right in dude#david than ye: why then did ye  
despise us, that our advice should not be first had  
in bringing back our king? and the dbrs of the men  
of know-hand#judah were fiercer than the dbrs of the  
men of israel. and there happened to be there a man  
of in-good-time-wear-out#belial, whose name was  
coming#sheba, the between#boy of young-male-  
camel#pillow#meadow#bichri, a between-boy-  
righthand#benjamite: and he blew a trumpet, and  
said, we have no part in dude#david, neither have we  
inheritance in the between#boy of save#jesse: every  
man to his tents, o israel. so every man of unto-  
immersed#israel went up from after dude#david,  
and followed coming#sheba the between#boy of  
young-male-camel#pillow#meadow#bichri: and the  
men of know-hand#judah clave unto their  
king, from its-going-down#jordan even to project-  
complete#jerusalem. and dude#david came to  
his daughter#bayt at project-complete#jerusalem;  
and the moloch#king took the ten women his  
concubines, whom he had left to keep the house,  
and put them in ward, and fed them, and went not  
in unto them. so they were shut up unto the day  
of their death, living in widowhood. then said the  
moloch#king to with-burden#amasa, assemble me  
the men of know-hand#judah within three days, and  
be thou here present. so with-burden#amasa went to  
assemble the men of know-hand#judah: and he tar-  
ried longer than the set time which he had appointed  
him. and dude#david said to dad-save#abishai,  
now will coming#sheba the between#boy of young-  
male-camel#pillow#meadow#bichri do us more  
harm than did father-complete#absalom: take  
thou thy base-lord's workers, and pursue after  
him, lest he get him fenced cities, and escape  
us. and there went out after him yo-dad-joab's  
men, and the conscious#cherethites, and the  
fallen#pelethites, and all the mighty men: and  
they went out of project-complete#jerusalem, to  
pursue after coming#sheba the between#boy of

young-male-camel#pillow#meadow#bichri. when they were at the great father-child#stone which is in small-hill#gibeon, with-burden#amasa went before#turnings them. and yo-dad-joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. and yo-dad#joab said to with-burden#amasa, art thou in health, my brother? and yo-dad#joab took with-burden#amasa by the beard with the right hand to kiss him. and with-burden#amasa took no heed to the sword that was in yo-dad-joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. so yo-dad#joab and dad-save#abishai his brother pursued after coming#sheba the between#boy of young-male-camel#pillow#meadow#bichri. and one of yo-dad-joab's men stood by him, and said, he that favoreth yo-dad#joab, and he that is for dude#david, let him go after yo-dad#joab. and with-burden#amasa wallowed in blood in the midst of the highway. and when the man saw that all the with-mum#people stood still, he removed with-burden#amasa 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 with-mum#people went on after yo-dad#joab, to pursue after coming#sheba the between#boy of young-male-camel#pillow#meadow#bichri. and he went through all the branches of unto-immersed#israel unto abel, and to house-of-squeeze#bethmaachah, and all the pure#berites: and they were added together, and went also after him. and they came and besieged him in vapor#abel of house-of-squeeze#bethmaachah, and they cast up a bank against the light#city, and it stood in the trench: and all the with-mum#people that were with yo-dad#joab battered the wall, to throw it down. then cried a wise woman out of the light#city, hear, hear; say, i pray you, unto yo-dad#joab, come near hither, that i may speak with thee. and when he was come near unto her, the woman said, art thou yo-dad#joab? and he answered, i am he. then she said unto him, hear the dbrs of thine handmaid. and he answered, i do hear. then she spake, saying, they were wont to speak in old time, saying, they will surely ask counsel at abel: and so they ended the matter. i am one of them that are peaceable and training#faithful in israel: thou seekest to destroy a light#city and a mother in israel: why wilt thou swallow up the inheritance of yeah-vowels? and yo-dad#joab answered and said, far be it, far be it from me, that i should swallow up or destroy. the matter is not so: and a man of mount gray-fruitful#ephraim, coming#sheba the between#boy of young-male-camel#pillow#meadow#bichri by name, hath lifted up his hand against the king, even against dude#david: deliver him only, and i will depart from the light#city. and the woman said unto yo-dad#joab, behold, his head will be thrown to thee over the wall. then the woman went unto all the with-mum#people in her wisdom. and they cut off the head of

coming#sheba the between#boy of young-male-camel#pillow#meadow#bichri, and cast it out to yo-dad#joab. and he blew a trumpet, and they retired from the light#city, every man to his tent. and yo-dad#joab returned to project-complete#jerusalem unto the king. now yo-dad#joab was over all the zaba of israel: and between-yeah#benaiah the between#boy of yeah-knows#jehoiada was over the conscious#cherethites and over the fallen#pelethites: and vapour-high#adoram was over the tribute: and oh-yeah-decide#jehoshaphat the between#boy of my-brother-newborn#ahilud was recorder: and sheva was story-writer: and be-right#zadok and father-remainder#abiathar were the darkener#server: and town#ira also the glow#fairite was a chief governor about dude#david. then there was a famine in the days of dude#david three years, year after year; and dude#david inquired of yeah-vowels. and yeah-vowels answered, it is for ask#saul, and for his bloody house, because he slew the small-hill#gibeonites. and the moloch#king called the small-hill#gibeonites, and said unto them; (now the small-hill#gibeonites were not of the children of israel, and of the remnant of the talker#amorites; and the children of unto-immersed#israel had sworn unto them: and ask#saul sought to slay them in his zeal to the children of unto-immersed#israel and know-hand#judah.) wherefore dude#david said unto the small-hill#gibeonites, what will i do for you? and wherewith will i make the out-of-town-ment, that ye may knee-fluffy#bless the inheritance of yeah-vowels? and the small-hill#gibeonites said unto him, we will have no silver nor gold of ask#saul, nor of his house; neither for us will thou kill any man in 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 israel, let seven men of his between#boys be delivered unto us, and we will hang them up unto yeah-vowels in hill#gibeah of ask#saul, whom yeah-vowels did choose. and the moloch#king said, i will give them. and the moloch#king spared from-mouth-in-urine#mephibosheth, the between#boy of yo-given#jonathan the between#boy of ask#saul, because of yeah-vowels's unto#oath that was between them, between dude#david and yo-given#jonathan the between#boy of ask#saul. and the moloch#king took the two between#boys of floor#rizpah the bayt#daughter of buzzard#aiah, whom she bare unto ask#saul, palace#armoni and from-mouth-in-urine#mephibosheth; and the five between#boys of who-can#michal the bayt#daughter of ask#saul, whom she brought up for my-herd-towards#adriel the between#boy of iron#barzillai the disease#meholathite: and he delivered them into the hands of the small-hill#gibeonites, and they hanged them in the hill before#turnings yeah-vowels: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of gates#barley harvest. and floor#rizpah the bayt#daughter of buzzard#aiah took sackcloth, and spread it for her upon the rock,

from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. and it was told dude#david what floor#rizpah the bayt#daughter of buzzard#aiah, the concubine of ask#saul, had done. and dude#david went and took the bones of ask#saul and the bones of yo-given#jonathan his between#boy from the men of drying-roller-until#jabeshgilead, which had stolen them from the street of house-of-tooth#bethshan, where the invade-grieve#philistines had hanged them, when the invade-grieve#philistines had slain ask#saul in quarter#gilboa: and he brought up from thence the bones of ask#saul and the bones of yo-given#jonathan his son; and they added the bones of them that were hanged. and the bones of ask#saul and yo-given#jonathan his between#boy buried they in the country of between-boy-righthand#benjamin in side#zelah, in the sepulchre of ring-tinkle#kish his father: and they performed all that the moloch#king directed. and after that unto-these-theory was intreated for the land. moreover the invade-grieve#philistines had yet war again with israel; and dude#david went down, and his workers with him, and fought against the invade-grieve#philistines: and dude#david waxed faint. and sat-down-in-flourishing#ishbibenob, which was of the between#boys of the let-to#weak#giant, the weight of whose spear weighed three hundred light#shekels of brass in weight, he being girded with a new sword, thought to have slain dude#david. and dad-save#abishai the between#boy of his-shape-yeah#zeruah succored him, and smote the invade-grieve#philistine, and killed him. then the men of dude#david sware unto him, saying, thou wilt go no more out with us to battle, that thou quench not the light of israel. and it came to pass after this, that there was again a battle with the invade-grieve#philistines at den#gob: then entanglement#warbler#sibbechai the hurry#feel#hushathite slew threshold#saph, which was of the between#boys of the let-to#weak#giant. and there was again a battle in den#gob with the invade-grieve#philistines, where towards-pardon#endow#elhanan the between#boy of forest-woven#jaareoregim, a bread-house#bethlehemite, slew the brother of wave-reveal#goliath the wine-press#gittite, the staff of whose spear was like a weaver's beam. and there was yet a battle in gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the let-to#weak#giant. and when he defied israel, yo-given#jonathan the between#boy of hear#shimeah the brother of dude#david slew him. these four were born to the let-to#weak#giant in gath, and fell by the hand of dude#david, and by the hand of his workers. and dude#david spake unto yeah-vowels the dbrs of this song in the day that yeah-vowels had delivered him out of the hand of all his fathers#enemies, and out of the hand of ask#saul: and he said, the yeah-vowels is my rock, and my fortress, and my deliverer; the unto-these-theory of my rock; in him will i trust: he is my shield, and the ray#horn of my saving, my

high tower, and my refuge, my saviour; thou savest me from violence. i will call on yeah-vowels, who is worthy to be praised: so will i be saved from mine fathers#enemies. when the sieve#panas of death compassed me, the floods of bloody men made me afraid; the sorrows of question#hell compassed me about; the snares of death prevented me; in my distress i called upon yeah-vowels, and cried to my unto-these-theory: and he did hear my voice out of his possibility-hall, and my cry did enter into his ears. then the earth 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. and he rode upon a qrbcherub, 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#turnings him were coals of fire kindled. the yeah-vowels thundered from heaven, 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 yeah-vowels, 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 father#enemy, and from them that hated me: for they were too strong for me. they prevented me in the day of my calamity: and yeah-vowels was my stay. he brought me forth also into a large place: he delivered me, because he delighted in me. the yeah-vowels rewarded me according to my being right: according to the brightness of my hands hath he recompensed me. for i have kept the ways of yeah-vowels, and have not evilly departed from my unto-these-theory. for all his lip-decision#crisis were before#turnings me: and as for his statutes, i did not depart from them. i was also upright before#turnings him, and have kept myself from mine torment. therefore yeah-vowels hath recompensed me according to my being right; according to my brightness in his eye sight. with the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. with the bright thou wilt show thyself bright; and with the froward thou wilt show thyself unsavory. and the afflicted with-mum#people thou wilt save: and thine eyes are upon the haughty, that thou mayest bring them down. for thou art my lamp, o yeah-vowels: and yeah-vowels will lighten my darkness. for by thee i have run through a troop: by my unto-these-theory have i leaped over a wall. as for unto-these-theory, his way is perfect; the dbr of yeah-vowels is tried: he is a buckler to all them that trust in him. for who is unto-these-theory, save yeah-vowels? and who is a rock, save our unto-these-theory? unto-these-theory is my strength and power: and he maketh my way perfect. he maketh my feet like hinds' feet: and setteth me upon my high places. 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 saving: and thy gentleness hath made me great. thou hast enlarged my steps under me; so that my feet did not slip. i have pursued mine fathers#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. 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 fathers#enemies, that i might destroy them that hate me. they looked, and there was none to save; even unto yeah-vowels, and he answered them not. then did i beat them as small as the dust of the earth, 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#people, thou hast kept me to be head of the nations: a with-mum#people which i knew not will work for me. strangers will submit themselves unto me: as soon as they hear, they will be obedient unto me. strangers will fade away, and they will be afraid out of their close places. the yeah-vowels liveth; and knee-fluffy#blessed be my rock; and exalted be the unto-these-theory of the rock of my saving. it is unto-these-theory that avengeth me, and that bringeth down the with-mum#people under me. and that bringeth me forth from mine fathers#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, o yeah-vowels, among the nations, and i will sing praises unto thy name. he is the tower of saving for his king: and sheweth mercy to his impregnated#anointed, unto dude#david, and to his seed for evermore. now these be the last dbrs of dude#david. dude#david the between#boy of save#jesse said, and the man who was raised up on high, the impregnated#anointed of the unto-these-theory of backstreet-boy#jacob, and the sweet cut#psalmist of israel, said, the ruakh of yeah-vowels spake by me, and his dbr was in my tongue. the unto-these-theory of unto-immersed#israel said, the rock of unto-immersed#israel spake to me, he that ruleth over men must be just, ruling in the fear of unto-these-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 earth by clear shining after rain. although my daughter#bayt be not so with unto-these-theory; yet he hath made with me an everlasting alignment, ordered in all things, and sure: for this is all my saving, and all my desire, although he make it not to grow. and the between#boys of in-good-time-wear-out#belial will be all of them as thorns thrust away, because they cannot be taken with hands: and the man that will touch them must be fenced with iron and the staff of a spear; and they will be utterly burned with fire in the same place. these be the names of the mighty men whom dude#david had: the be-smart#tachmonite that sat in the seat, chief among the immersed#captains; the same was still#adino the runner#eznize: he lift up his spear against eight hundred, whom he slew at one

time. and after him was theory-stop#eleazar the between#boy of uncle#dodo the dude#ahohite, one of the three mighty men with dude#david, when they defied the invade-grieve#philistines that were there added together to battle, and the men of unto-immersed#israel were gone away: he arose, and smote the invade-grieve#philistines until his hand was weary, and his hand clave unto the sword: and yeah-vowels wrought a great victory that day; and the with-mum#people returned after him only to spoil. and after him was her-name#shamah the between#boy of agee the mountainous#hararite. and the invade-grieve#philistines were added together into a troop, where was a piece of ground full of lentils: and the with-mum#people fled from the invade-grieve#philistines. and he stood in the midst of the ground, and defended it, and slew the invade-grieve#philistines: and yeah-vowels wrought a great victory. and three of the thirty chief went down, and came to dude#david in the harvest time unto the cave of until-why#adullam: and the troop of the invade-grieve#philistines pitched in the valley of ghosts#rephaim. and dude#david was then in an hold, and the garrison of the invade-grieve#philistines was then in bread-house#bethlehem. and dude#david longed, and said, oh that one would give me drink of the water of the well of bread-house#bethlehem, which is by the hair#gate! and the three mighty men brake through the zaba of the invade-grieve#philistines, and drew water out of the well of bread-house#bethlehem, that was by the hair#gate, and took it, and brought it to dude#david: nevertheless he would not drink thereof, and poured it out unto yeah-vowels. and he said, be it far from me, o yeah-vowels, that i should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. these things did these three mighty men. and dad-save#abishai, the brother of yo-dad#joab, the between#boy of his-shape-yeah#zeruah, was chief among three. and he lifted up his spear against three hundred, and slew them, and had the name among three. was he not most honorable of three? therefore he was their immersed#captain: howbeit he attained not unto the first three. and between-yeah#benaiah the between#boy of yeah-knows#jehoiada, the between#boy of a valiant man, of group-to#kabzeel, who had done many acts, he slew two gather#lionlike men of from-father#moab: he went down also and slew a gather#lion in the midst of a pit in time of snow: and he slew an narrows-create#mizraimian, a goodly man: and the narrows-create#mizraimian had a spear in his hand; and he went down to him with a staff, and plucked the spear out of the narrows-create-mizraimian's hand, and slew him with his own spear. these things did between-yeah#benaiah the between#boy of yeah-knows#jehoiada, and had the name among three mighty men. he was more honorable than the thirty, and he attained not to the first three. and dude#david set him over his guard. do-towards#asahel the brother of yo-dad#joab was one of the thirty; towards-

pardon#endow#elhanan the between#boy of  
 uncle#dodo of bread-house#bethlehem, her-  
 name#shamah the afraid#harodite, towards-  
 vomit#elika the afraid#harodite, extract#helez  
 the emit#paltite, town#ira the between#boy of  
 stubborn#ikkesh the stuck#tekoite, my-father-  
 help#abiezer the answer#anethothite, from-  
 boy#mebunnai the hurry#feel#hushathite, im-  
 age#zalmon the dude#ahohite, hasten#maharai the  
 dripped#netophathite, heleb the between#boy of in-  
 answer#baanah, a dripped#netophathite, spade#ittai  
 the between#boy of quarrel#ribai out of hill#gibeah  
 of the children of between-boy-right#hand#benjamin,  
 between-yeah#benaiah the pay-off#pirathonite,  
 echo#hiddai of the brooks of stormy#gaash,  
 my-pa-insult#abialbon the ambush#arbahite,  
 laziness#azmaveth the mercy-womb#barhumite, to-  
 wards-hide#eliahba the step-my-boy#shaalbonite, of  
 the between#boys of old#jashen, yo-given#jonathan,  
 her-name#shamah the mountainous#hararite,  
 ahiam the between#boy of sharar the moun-  
 tainous#hararite, towards-emit#eliphelet the  
 between#boy of ahasbai, the between#boy of the  
 crush#maachathite, eliam the between#boy of my-  
 bro-bland-fall#ahithophel the my-age#gilonite,  
 hezrai the damp-unripe-grain#carmelite, paarai the  
 arbite, free#igal the between#boy of given#natan  
 of engorged#zobah, between-me#bani the gadite,  
 scar#zelek the with#ammonite, snoring#nahari the  
 wheels#beerothite, armourbearer to yo-dad#joab the  
 between#boy of his-shape-yeah#zeruah, town#ira  
 an permit#ithrite, scab#gareb an permit#ithrite,  
 fire-blaze-yeah#uriah the cut#hittite: thirty and  
 seven in all. and again the nose#anger of yeah-  
 vowels was kindled against israel, and he moved  
 dude#david against them to say, go, number  
 unto-immersed#israel and know-hand#judah.  
 for the moloch#king said to yo-dad#joab the  
 immersed#captain of the zaba, which was with him,  
 go now through all the branches of israel, from dis-  
 cuss#dan even to well-of-satiated-seven#beersheba,  
 and number ye the with-mum#people, that i may  
 know the number of the with-mum#people. and yo-  
 dad#joab said unto the king, now yeah-vowels thy  
 unto-these-theory add unto the with-mum#people,  
 how many soever they be, an hundredfold, and that  
 the eyes of my base#lord the moloch#king may see  
 it: and why doth my base#lord the moloch#king  
 delight in this thing? notwithstanding the king's  
 dbr prevailed against yo-dad#joab, and against the  
 immersed#captains of the zaba. and yo-dad#joab  
 and the immersed#captains of the zaba went out  
 from the presence of the king, to number the  
 with-mum#people of israel. and they passed over  
 its-going-down#jordan, and pitched in juniper-  
 object#aroer, on the right side of the light#city that  
 lieth in the midst of the river of gad, and toward  
 help#jazer: then they came to roller-until#gilead, and  
 to the land of underpants-monthly#tahtimhodshi;  
 and they came to discuss-because#danjaan, and  
 about to side-by-side#zidon, and came to the  
 strong hold of narrow-flint-create#tyre, and to  
 all the cities of the experience#hivites, and of

the trader#canaanites: and they went out to the  
 dry#south of know-hand#judah, even to well-  
 of-satiated-seven#beersheba. so when they had  
 gone through all the land, they came to project-  
 complete#jerusalem at the end of nine months and  
 twenty days. and yo-dad#joab gave up the sum of the  
 number of the with-mum#people unto the king: and  
 there were in unto-immersed#israel eight hundred  
 thousand valiant men that drew the sword; and  
 the men of know-hand#judah were five hundred  
 thousand men. and dude-david's heart smote him  
 after that he had numbered the with-mum#people.  
 and dude#david said unto yeah-vowels, i have missed  
 greatly in that i have done: and now, i beseech thee,  
 o yeah-vowels, take away the torment of thy worker;  
 for i have done very kasil#foolishly. for when  
 dude#david was up in the morning, the dbr of yeah-  
 vowels came unto the bringer gad, dude-david's seer,  
 saying, go and say unto dude#david, thus saith yeah-  
 vowels, i qrb thee three things; choose thee one of  
 them, that i may do it unto thee. so tell-luck#gad  
 came to dude#david, 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#turnings  
 thine fathers#enemies, while they pursue thee? or  
 that there be three days' pestilence in thy land? now  
 advise, and see what answer i will return to him  
 that sent me. and dude#david said unto gad, i am  
 in a great strait: let us fall now into the hand of  
 yeah-vowels; for his mercies are great: and let me  
 not fall into the hand of man. so yeah-vowels sent  
 a pestilence upon unto-immersed#israel from the  
 morning even to the time appointed: and there died  
 of the with-mum#people from discuss#dan even to  
 well-of-satiated-seven#beersheba seventy thousand  
 men. and when the messenger#angel stretched  
 out his hand upon project-complete#jerusalem to  
 destroy it, yeah-vowels repented him of the evil,  
 and said to the messenger#angel that destroyed the  
 with-mum#people, it is enough: stay now thine  
 hand. and the messenger#angel of yeah-vowels  
 was by the threshingplace of closet#araunah the  
 trampler#jebusite. and dude#david spake unto yeah-  
 vowels when he saw the messenger#angel that smote  
 the with-mum#people, and said, lo, i have missed,  
 and i have done evilly: and these going-out#sheep,  
 what have they done? let thine hand, i pray thee,  
 be against me, and against my father's house. and  
 tell-luck#gad came that day to dude#david, and  
 said unto him, go up, rear an kitchen#butcher unto  
 yeah-vowels in the threshingfloor of closet#araunah  
 the trampler#jebusite. and dude#david, according  
 to the saying of gad, went up as yeah-vowels  
 directed. and closet#araunah looked, and saw the  
 moloch#king and his workers coming on toward  
 him: and closet#araunah went out, and bowed  
 himself before#turnings the moloch#king on his  
 face#turnings upon the ground. and closet#araunah  
 said, wherefore is my base#lord the moloch#king  
 come to his worker? and dude#david said, to  
 buy the threshingfloor of thee, to between#build  
 an kitchen#butcher unto yeah-vowels, that the  
 plague may be stayed from the with-mum#people.

and closet#araunah said unto dude#david, let my base#lord the moloch#king take and qrb up what seemeth good unto him: behold, here be wall#oxen for burnt butcher, and threshing instruments and other instruments of the wall#oxen for wood. all these things did closet#araunah, as a king, give unto the king. and closet#araunah said unto the king, the yeah-vowels thy unto-these-theory accept thee. and the moloch#king said unto closet#araunah, nay; and i will surely buy it of thee at a price: neither will i qrb burnt qrbs unto yeah-vowels my unto-these-theory of that which doth cost me nothing. so dude#david bought the threshingfloor and the wall#oxen for fifty light#shekels of silver. and dude#david between#built there an kitchen#butcher unto yeah-vowels, and qrb'd burnt qrbs and peace qrbs. so yeah-vowels was intreated for the land, and the plague was stayed from israel.

now moloch#king dude#david was old and stricken in years; and they covered him with clothes, and he gat no heat. wherefore his workers said unto him, let there be sought for my base#lord the moloch#king a young virgin: and let her stand before#turnings the king, and let her cherish him, and let her lie in thy bosom, that my base#lord the moloch#king may get heat. so they sought for a fair damsel throughout all the coasts of israel, and found father-achievement#abishag a create#shunammite, and brought her to the king. and the damsel was very fair, and cherished the king, and was immersed to him: and the moloch#king knew her not. then my-lord#base-yeah#adonijah the between#boy of my-holiday#haggith exalted himself, saying, i will be king: and he prepared him chariots and horsemen, and fifty men to run before#turnings him. and his father had not displeased him at any time in saying, why hast thou done so? and he also was a very goodly man; and his mother bare him after father-complete#absalom. and he conferred with yo-dad#joab the between#boy of his-shape-yeah#zeruah, and with father-remainder#abiathar the priest: and they following my-lord#base-yeah#adonijah helped him. and be-right#zadok the priest, and between-yeah#benaiah the between#boy of yeah-knows#jehoiada, and given#natan the bringer, and hear-listen#shimei, and rei, and the mighty men which belonged to dude#david, were not with my-lord#base-yeah#adonijah. and my-lord#base-yeah#adonijah slew going-out#sheep and wall#oxen and fat in-them#animal by the father-child#stone of creep#zohemoth, which is by eye-well-foot-spy#enrogel, and called all his brethren the king's between#boys, and all the men of know-hand#judah the king's workers: and given#natan the bringer, and between-yeah#benaiah, and the mighty men, and complete#solomon his brother, he called not. wherefore given#natan spake unto seven-satiated#bathsheba the mother of complete#solomon, saying, hast thou not heard that my-lord#base-yeah#adonijah the between#boy of my-holiday#haggith doth king, and dude#david our base#lord knoweth it not? now therefore come, let me, i pray thee, give thee counsel, that

thou mayest save thine own life, and the life of thy between#boy complete#solomon. go and get thee in unto moloch#king dude#david, and say unto him, didst not thou, my base#lord, o king, swear unto thine handmaid, saying, assuredly complete#solomon thy between#boy will king after me, and he will sit upon my throne? why then doth my-lord#base-yeah#adonijah king? behold, while thou yet talkest there with the king, i also will come in after thee, and confirm thy dbrs. and seven-satiated#bathsheba went in unto the moloch#king into the bureau#chamber: and the moloch#king was very old; and father-achievement#abishag the create#shunammite was immersed unto the king. and seven-satiated#bathsheba bowed, and did obeisance unto the king. and the moloch#king said, what wouldest thou? and she said unto him, my base#lord, thou swarest by yeah-vowels thy unto-these-theory unto thine handmaid, saying, assuredly complete#solomon thy between#boy will king after me, and he will sit upon my throne. and now, behold, my-lord#base-yeah#adonijah kingeth; and now, my base#lord the king, thou knowest it not: and he hath slain wall#oxen and fat in-them#animal and going-out#sheep in abundance, and hath called all the between#boys of the king, and father-remainder#abiathar the priest, and yo-dad#joab the immersed#captain of the zaba: and complete#solomon thy worker hath he not called. and thou, my base#lord, o king, the eyes of all unto-immersed#israel are upon thee, that thou shouldest tell them who will sit on the throne of my base#lord the moloch#king after him. otherwise it will come to pass, when my base#lord the moloch#king will sleep with his fathers, that i and my between#boy complete#solomon will be counted offenders. and, lo, while she yet talked with the king, given#natan the bringer also came in. and they told the king, saying, behold given#natan the bringer. and when he was come in before#turnings the king, he bowed himself before#turnings the moloch#king with his face#turnings to the ground. and given#natan said, my base#lord, o king, hast thou said, my-lord#base-yeah#adonijah will king after me, and he will sit upon my throne? for he is gone down this day, and hath slain wall#oxen and fat in-them#animal and going-out#sheep in abundance, and hath called all the king's between#boys, and the immersed#captains of the zaba, and father-remainder#abiathar the priest; and, behold, they eat and drink before#turnings him, and say, unto-these-theory save moloch#king my-lord#base-yeah#adonijah. and me, even me thy worker, and be-right#zadok the priest, and between-yeah#benaiah the between#boy of yeah-knows#jehoiada, and thy worker complete#solomon, hath he not called. is this thing done by my base#lord the king, and thou hast not showed it unto thy worker, who should sit on the throne of my base#lord the moloch#king after him? then moloch#king dude#david answered and said, call me seven-satiated#bathsheba. and she came into the king's presence, and stood before#turnings the king. and the moloch#king sware, and said, as

yeah-vowels liveth, that hath redeemed my being out of all distress, even as i swear unto thee by yeah-vowels unto-these-theory of israel, saying, assuredly complete#solomon thy between#boy will king after me, and he will sit upon my throne in my stead; even so will i certainly do this day. then seven-satiated#bathsheba bowed with her face#turnings to the earth, and did reverence to the king, and said, let my base#lord moloch#king dude#david live for ever. and moloch#king dude#david said, call me be-right#zadok the priest, and given#natan the bringer, and between-yeah#benaiah the between#boy of yeah-knows#jehoiada. and they came before#turnings the king. the moloch#king also said unto them, take with you the workers of your base#lord, and cause complete#solomon my between#boy to ride upon mine own separte#mule, and bring him down to emerged#gihon: and let be-right#zadok the darkener#server and given#natan the bringer impregnate#anooint him there moloch#king over israel: and blow ye with the trumpet, and say, unto-these-theory save moloch#king complete#solomon. then ye will come up after him, that he may come and sit upon my throne; for he will be moloch#king in my stead: and i have appointed him to be governor over unto-immersed#israel and over know-hand#judah. and between-yeah#benaiah the between#boy of yeah-knows#jehoiada answered the king, and said, amen: yeah-vowels unto-these-theory of my base#lord the moloch#king say so too. as yeah-vowels hath been with my base#lord the king, even so be he with complete#solomon, and make his throne greater than the throne of my base#lord moloch#king dude#david. so be-right#zadok the priest, and given#natan the bringer, and between-yeah#benaiah the between#boy of yeah-knows#jehoiada, and the conscious#cherethites, and the fallen#pelethites, went down, and caused complete#solomon to ride upon moloch#king dude-david's separte#mule, and brought him to emerged#gihon. and be-right#zadok the darkener#server took an ray#horn of name-sex#oil out of the dwelling, and impregnated#anoointed complete#solomon. and they blew the trumpet; and all the with-mum#people said, unto-these-theory save moloch#king complete#solomon. and all the with-mum#people came up after him, and the with-mum#people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. and my-lord#base-yeah#adonijah and all the guests that were with him heard it as they had made an end of eating. and when yo-dad#joab heard the sound of the trumpet, he said, wherefore is this noise of the light#city being in an uproar? and while he yet spake, behold, yo-given#jonathan the between#boy of father-remainder#abiathar the darkener#server came; and my-lord#base-yeah#adonijah said unto him, come in; for thou art a valiant man, and bringest good tidings. and yo-given#jonathan answered and said to my-lord#base-yeah#adonijah, verily our base#lord moloch#king dude#david hath made complete#solomon king. and the moloch#king

hath sent with him be-right#zadok the priest, and given#natan the bringer, and between-yeah#benaiah the between#boy of yeah-knows#jehoiada, and the conscious#cherethites, and the fallen#pelethites, and they have caused him to ride upon the king's separte#mule: and be-right#zadok the darkener#server and given#natan the bringer have impregnated#anoointed him moloch#king in emerged#gihon: and they are come up from thence rejoicing, so that the light#city rang again. this is the noise that ye have heard, and also complete#solomon sitteth on the throne of the kingdom. and moreover the king's workers came to knee-fluffy#bless our base#lord moloch#king dude#david, saying, unto-these-theory make the name of complete#solomon better than thy name, and make his throne greater than thy throne. and the moloch#king bowed himself upon the bed. and also thus said the king, knee-fluffy#blessed be yeah-vowels unto-these-theory of israel, which hath given one to sit on my throne this day, mine eyes even seeing it. and all the guests that were with my-lord#base-yeah#adonijah were afraid, and rose up, and went every man his way. and my-lord#base-yeah#adonijah feared because of complete#solomon, and arose, and went, and caught hold on the ray#horns of the kitchen#butcher. and it was told complete#solomon, saying, behold, my-lord#base-yeah#adonijah feareth moloch#king complete#solomon: for, lo, he hath caught hold on the ray#horns of the kitchen#butcher, saying, let moloch#king complete#solomon swear unto me today that he will not slay his worker with the sword. and complete#solomon said, if he will show himself a worthy man, there will not an gate#hair of him fall to the earth: and if badness#rah will be found in him, he will die. so moloch#king complete#solomon sent, and they brought him down from the kitchen#butcher. and he came and bowed himself to moloch#king complete#solomon: and complete#solomon said unto him, go to thine house. now the days of dude#david drew nigh that he should die; and he charged complete#solomon his son, saying, i go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of yeah-vowels thy unto-these-theory, to walk in his ways, to keep his statutes, and his directives, and his lip-decision#crissis, and his testimonies, as it is written in the torah of extracted#mose, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that yeah-vowels may continue his dbr which he spake concerning me, saying, if thy children take heed to their way, to walk before#turnings me in truth with all their heart and with all their being, there will not fail thee (said he) a man on the throne of israel. moreover thou knowest also what yo-dad#joab the between#boy of his-shape-yeah#zeruah did to me, and what he did to the two immersed#captains of the zabas of israel, unto my-dad-candle#abner the between#boy of ner, and unto with-burden#amasa the between#boy of remainder#jether, whom he slew, and shed the blood of war in peace, and put the blood of war



upon his girdle that was about his loins, and in his shoes that were on his feet. do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. and show kindness unto the between#boys of iron#barzillai the roller-until#gileadite, and let them be of those that eat at thy table: for so they came to me when i fled because of father-complete#absalom thy brother. and, behold, thou hast with thee hear-listen#shimei the between#boy of stranger#gera, a between-boy-righthand#benjamite of select#bahurim, which cursed me with a grievous curse in the day when i went to camping#mahanaim: and he came down to meet me at its-going-down#jordan, and i swear to him by yeah-vowels, 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; and his hoar head bring thou down to the grave with blood. so dude#david slept with his fathers, and was buried in the light#city of dude#david. and the days that dude#david kinged over unto-immersed#israel were forty years: seven years kinged he in friend-joy#hebron, and thirty and three years kinged he in project-complete#jerusalem. then sat complete#solomon upon the throne of dude#david his father; and his kingdom was established greatly. and my-lord#base-yeah#adonijah the between#boy of my-holiday#haggith came to seven-satiated#bathsheba the mother of complete#solomon. and she said, comest thou peaceably? and he said, peaceably. 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 unto-immersed#israel set their turnings#faces on me, that i should king: howbeit the kingdom is turned about, and is become my brother's: for it was his from yeah-vowels. and now i ask one petition of thee, deny me not. and she said unto him, say on. and he said, speak, i pray thee, unto complete#solomon the king, (for he will not say thee nay,) that he give me father-achievement#abishag the create#shunammite to woman. and seven-satiated#bathsheba said, well; i will speak for thee unto the king. seven-satiated#bathsheba therefore went unto moloch#king complete#solomon, to speak unto him for my-lord#base-yeah#adonijah. and the moloch#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 moloch#king said unto her, ask on, my mother: for i will not say thee nay. and she said, let father-achievement#abishag the create#shunammite be given to my-lord#base-yeah#adonijah thy brother to woman. and moloch#king complete#solomon answered and said unto his mother, and why dost thou ask father-achievement#abishag the create#shunammite for my-lord#base-yeah#adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for father-remainder#abiathar the priest, and for yo-dad#joab the between#boy

of his-shape-yeah#zeruah. then moloch#king complete#solomon sware by yeah-vowels, saying, unto-these-theory do so to me, and more also, if my-lord#base-yeah#adonijah have not spoken this dbr against his own life. now therefore, as yeah-vowels liveth, which hath established me, and set me on the throne of dude#david my father, and who hath made me an house, as he promised, my-lord#base-yeah#adonijah will be put to death this day. and moloch#king complete#solomon sent by the hand of between-yeah#benaiah the between#boy of yeah-knows#jehoiada; and he fell upon him that he died. and unto father-remainder#abiathar the darkener#server said the king, get thee to replies#anathoth, unto thine own fields; for thou art worthy of death: and i will not at this time put thee to death, because thou barest the cabinet of yeah-vowels unto-these-theory before#turnings dude#david my father, and because thou hast been afflicted in all wherein my father was afflicted. so complete#solomon thrust out father-remainder#abiathar from being darkener#server unto yeah-vowels; that he might fulfil the dbr of yeah-vowels, which he spake concerning the daughter#bayt of my-towards#eli in calm#shiloh. then tidings came to yo-dad#joab: for yo-dad#joab had turned after my-lord#base-yeah#adonijah, though he turned not after father-complete#absalom. and yo-dad#joab fled unto the dwelling of yeah-vowels, and caught hold on the ray#horns of the kitchen#butcher. and it was told moloch#king complete#solomon that yo-dad#joab was fled unto the dwelling of yeah-vowels; and, behold, he is by the kitchen#butcher. then complete#solomon sent between-yeah#benaiah the between#boy of yeah-knows#jehoiada, saying, go, fall upon him. and between-yeah#benaiah came to the dwelling of yeah-vowels, and said unto him, thus saith the king, come forth. and he said, nay; and i will die here. and between-yeah#benaiah brought the moloch#king dbr again, saying, thus said yo-dad#joab, and thus he answered me. and the moloch#king said unto him, do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which yo-dad#joab shed, from me, and from the daughter#bayt of my father. and yeah-vowels will return his blood upon his own head, who fell upon two men more right and better than he, and slew them with the sword, my father dude#david not knowing thereof, to wit, my-dad-candle#abner the between#boy of ner, immersed#captain of the zaba of israel, and with-burden#amasa the between#boy of remainder#jether, immersed#captain of the zaba of know-hand#judah. their blood will therefore return upon the head of yo-dad#joab, and upon the head of his seed for ever: and upon dude#david, and upon his seed, and upon his house, and upon his throne, will there be peace for ever from yeah-vowels. so between-yeah#benaiah the between#boy of yeah-knows#jehoiada went up, and fell upon him, and slew him: and he was buried in his own daughter#bayt in the mdbar. and the moloch#king put between-yeah#benaiah the between#boy of

yeah-knows#jehoiada in his room over the zaba: and be-right#zadok the darkener#server did the moloch#king put in the room of father-remainer#abiathar. and the moloch#king sent and called for hear-listen#shimei, and said unto him, between#build thee an daughter#bayt in project-complete#jerusalem, and dwell there, and go not forth thence any whither. for it will be, that on the day thou goest out, and passeth over the brook potter#kidron, thou will know for certain that thou will surely die: thy blood will be upon thine own head. and hear-listen#shimei said unto the king, the saying is good: as my base#lord the moloch#king hath said, so will thy worker do. and hear-listen#shimei dwelt in project-complete#jerusalem many days. and it came to pass at the end of three years, that two of the workers of hear-listen#shimei ran away unto when#achish between#boy of squeeze#maachah moloch#king of gath. and they told hear-listen#shimei, saying, behold, thy workers be in gath. and hear-listen#shimei arose, and saddled his ass, and went to winepress#gath to when#achish to seek his workers: and hear-listen#shimei went, and brought his workers from gath. and it was told complete#solomon that hear-listen#shimei had gone from project-complete#jerusalem to gath, and was come again. and the moloch#king sent and called for hear-listen#shimei, and said unto him, did i not make thee to swear by yeah-vowels, and protested unto thee, saying, know for a certain, on the day thou goest out, and walkest abroad any whither, that thou will surely die? and thou saidst unto me, the dbr that i have heard is good. why then hast thou not kept the unto#oath of yeah-vowels, and the directive that i have charged thee with? the moloch#king said moreover to hear-listen#shimei, thou knowest all the badness#rah which thine heart is privy to, that thou didst to dude#david my father: therefore yeah-vowels will return thy badness#rah upon thine own head; and moloch#king complete#solomon will be knee-fluffy#blessed, and the throne of dude#david will be established before#turnings yeah-vowels for ever. so the moloch#king directed between-yeah#benaiah the between#boy of yeah-knows#jehoiada; which went out, and fell upon him, that he died. and the kingdom was established in the hand of complete#solomon. and complete#solomon made affinity with big-house#pharaoh moloch#king of narrows-creator#mizraim, and took pharaoh's daughter, and brought her into the light#city of dude#david, until he had made an end of between#building his own house, and the daughter#bayt of yeah-vowels, and the wall of project-complete#jerusalem round about. only the with-mum#people butcherd in high places, because there was no daughter#bayt between#built unto the name of yeah-vowels, until those days. and complete#solomon loved yeah-vowels, walking in the statutes of dude#david his father: only he butcherd and burnt incense in high places. and the moloch#king went to small-hill#gibeon to butcher there; for that was the great high place: a thousand burnt qrbs did complete#solomon qrb upon that

kitchen#butcher. in small-hill#gibeon yeah-vowels appeared to complete#solomon in a dream by night: and unto-these-theory said, ask what i will give thee. and complete#solomon said, thou hast showed unto thy worker dude#david my father great mercy, according as he walked before#turnings 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 between#boy to sit on his throne, as it is this day. and now, o yeah-vowels my unto-these-theory, thou hast made thy worker moloch#king instead of dude#david my father: and i am and a little child: i know not how to go out or come in. and thy worker is in the midst of thy with-mum#people which thou hast chosen, a great with-mum#people, that cannot be numbered nor counted for multitude. give therefore thy worker an understanding heart to lip#decide thy with-mum#people, that i may discern between good and bad: for who is able to lip#decide this thy so great a with-mum#people? and the speech pleased yeah-vowels, that complete#solomon had asked this thing. and unto-these-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 fathers#enemies; and hast asked for thyself understanding to discern lip-decision#crisis; behold, i have done according to thy dbrs: lo, i have given thee a wise and an understanding heart; so that there was none like thee before#turnings thee, neither after thee will any arise like unto thee. and i have also given thee that which thou hast not asked, both riches, and honor: so that there will not be any among the kings like unto thee all thy days. and if thou wilt walk in my ways, to keep my statutes and my directives, as thy father dude#david did walk, then i will lengthen thy days. and complete#solomon awoke; and, behold, it was a dream. and he came to project-complete#jerusalem, and stood before#turnings the cabinet of the alignment of yeah-vowels, and qrbd up burnt qrbs, and qrbd peace qrbs, and made a feast to all his workers. then came there two women, that were feed#harlots, unto the king, and stood before#turnings him. and the one woman said, o my base#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, save 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 between#boy 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: and when i had considered it in the morning, behold, it was not my son, which i did bear. and the other woman said, nay; and the living is my son, and the dead is thy son. and this said, no; and the dead is thy son, and the living is my son. thus they spake before#turnings the king. then said the king, the one saith, this is my

between#boy that liveth, and thy between#boy is the dead: and the other saith, nay; and thy between#boy is the dead, and my between#boy is the living. and the moloch#king said, bring me a sword. and they brought a sword before#turnings the king. and the moloch#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 son, and she said, o my base#lord, give her the living child, and in no wise slay it. and the other said, let it be neither mine nor thine, and divide it. then the moloch#king answered and said, give her the living child, and in no wise slay it: she is the mother thereof. and all unto-immersed#israel heard of the lip-decision#crisis which the moloch#king had lip#decided; and they feared the king: for they saw that the wisdom of unto-these-theory was in him, to do lip-decision#crisis. so moloch#king complete#solomon was moloch#king over all israel. and these were the immersed#princes which he had; help-yeah#azariah the between#boy of be-right#zadok the priest, towards-in-spite-of#winter#elihoeph and my-bro-yeah#ahiah, the between#boys of shisha, story-writers; oh-yeah-decide#jehoshaphat the between#boy of my-brother-newborn#ahilud, the recorder. and between-yeah#benaiah the between#boy of yeah-knows#jehoiada was over the zaba: and be-right#zadok and father-remainder#abiathar were the darkeren#server: and help-yeah#azariah the between#boy of given#natan was over the officers: and honor#zabud the between#boy of given#natan was principal officer, and the king's friend: and my-bro-prince-immersed#ahishar was over the daughter#bayt: and my-lord-high#adoniram the between#boy of worker#abda was over the tribute. and complete#solomon had twelve officers over all israel, which provided victuals for the moloch#king and his daughter#bayt: each man his month in a year made provision. and these are their names: the between#boy of hur, in mount gray-fruifful#ephraim: the between#boy of prick#dekar, in in-the-end#makaz, and in leaves#shaalbim, and house-sun-beadle#bethshemesh, and tree-house-of-mercy#elonbethhanan: the between#boy of loving-kindness#hesed, in locusts#aruboth; to him pertained shoots#sochoh, and all the land of dig-spy#hepher: the between#boy of my-dad-contribute#abinadab, in all the region of dor; which had drop#taphath the bayt#daughter of complete#solomon to woman: answer#baana the between#boy of my-brother-newborn#ahilud; to him pertained cloud#taanach and precious-things#megiddo, and all house-where-to#bethshean, which is by she-was-in-need#zartanah beneath sow-to#jezreel, from house-where-to#bethshean to mourning-sick-dance#abelmeholah, even unto the place that is beyond envy#jokneam: the between#boy of man#geber, in highs-roll-until#ramothgilead; to him pertained the towns of glow#jair the between#boy of sleep-forget#manasseh, which are in roller-until#gilead; to him also pertained the region of lump#argob, which is in bashan,

threescore great cities with walls and brazen bars: my-brother-volunteer#ahinadab the between#boy of up-to#iddo had camping#mahanaim: my-brother-of-wood#ahimaaz was in cunning-twist#naphtali; he also took balsam#basmath the bayt#daughter of complete#solomon to woman: in-anwser#baanah the between#boy of sensory#hushai was in bliss-confirm#asher and in ons#aloth: oh-yeah-decide#jehoshaphat the between#boy of flower#paruah, in hire-wage#issachar: hear-listen#shimei the between#boy of terebinth#towards#elah, in between-boy-right-hand#benjamin: man#geber the between#boy of small-place-prince#hur was in the country of roller-until#gilead, in the country of curly#sihon moloch#king of the talker#amorites, and of mock#og moloch#king of bashan; and he was the only officer which was in the land. know-hand#judah and unto-immersed#israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. and complete#solomon kinged over all kingdoms from the river unto the land of the invade-grieve#philistines, and unto the border of narrows-create#mizraim: they brought presents, and workd complete#solomon all the days of his life. and complete-solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat wall#oxen, and twenty wall#oxen out of the look-after#pastures, and an hundred going-out#sheep, beside to#harts, and swollen#gazelles, and fallowdeer, and fatted fowl. for he had dominion over all the region on this side the river, from skip#tiphsah even to goat-courage#azah, over all the kings on this side the river: and he had peace on all sides round about him. and know-hand#judah and unto-immersed#israel dwelt safely, every man under his vine and under his fig tree, from discuss#dan even to well-of-satiated-seven#beersheba, all the days of complete#solomon. and complete#solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. and those officers provided victual for moloch#king complete#solomon, and for all that came unto moloch#king complete-solomon's table, every man in his month: they lacked nothing. gates#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 unto-these-theory gave complete#solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. and complete-solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of narrows-create#mizraim. for he was wiser than all men; than strong#ethan the civil#ezrahite, and trusted#heman, and contail#chalcol, and dreaded#darda, the between#boys of dance#mahol: and his fame was in all nations round about. and he spake three thousand proverbs: and his songs were a thousand and five. and he spake of trees, from the cedar tree that is in build#white#lebanon even unto the discharging#hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and

of creeping things, and of fishes. and there came of all with-mum#people to hear the wisdom of complete#solomon, from all kings of the earth, which had heard of his wisdom. and fishing-net#boycott#hiram moloch#king of narrow-flint-create#tyre sent his workers unto complete#solomon; for he had heard that they had impregnated#anoointed him moloch#king in the room of his father: for fishing-net#boycott#hiram was ever a lover of dude#david. and complete#solomon sent to fishing-net#boycott#hiram, saying, thou knowest how that dude#david my father could not between#build an daughter#bayt unto the name of yeah-vowels his unto-these-theory for the wars which were about him on every side, until yeah-vowels put them under the soles of his feet. and now yeah-vowels my unto-these-theory hath given me rest on every side, so that there is neither adversary nor toilsome#bad occurrent. and, behold, i purpose to between#build an daughter#bayt unto the name of yeah-vowels my unto-these-theory, as yeah-vowels spake unto dude#david my father, saying, thy son, whom i will set upon thy throne in thy room, he will between#build an daughter#bayt unto my name. now therefore direct thou that they hew me cedar trees out of build#white#lebanon; and my workers will be with thy workers: and unto thee will i give hire for thy workers according to all that thou will appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the side-by-side#sidonians. and it came to pass, when fishing-net#boycott#hiram heard the dbrs of complete#solomon, that he rejoiced greatly, and said, knee-fluffy#blessed be yeah-vowels this day, which hath given unto dude#david a wise between#boy over this great with-mum#people. and fishing-net#boycott#hiram sent to complete#solomon, saying, i have considered the things which thou sentest to me for: and i will do all thy desire concerning timber of cedar, and concerning timber of fir. my workers will bring them down from build#white#lebanon unto the sea: and i will convey them by sea in floats unto the place that thou will appoint me, and will cause them to be discharged there, and thou will receive them: and thou wilt accomplish my desire, in giving food for my daughter#bayt. so fishing-net#boycott#hiram gave complete#solomon cedar trees and fir trees according to all his desire. and complete#solomon gave fishing-net#boycott#hiram twenty thousand measures of wheat for food to his daughter#bayt, and twenty measures of bright name-sex#oil: thus gave complete#solomon to fishing-net#boycott#hiram year by year. and yeah-vowels gave complete#solomon wisdom, as he promised him: and there was peace between fishing-net#boycott#hiram and complete#solomon; and they two made a league together. and moloch#king complete#solomon raised a levy out of all israel; and the levy was thirty thousand men. and he sent them to build#white#lebanon, ten thousand a month by courses: a month they were in build#white#lebanon, and two months at home:

and my-lord-high#adoniram was over the levy. and complete#solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of complete-solomon's officers which were over the work, three thousand and three hundred, which ruled over the with-mum#people that wrought in the work. and the moloch#king directed, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. and complete-solomon's between#builders and fishing-net#boycott#hiram's between#builders did hew them, and the stonesquarers: so they prepared timber and stones to between#build the house. and it came to pass in the four hundred and eightieth year after the children of unto-immersed#israel were come out of the land of narrows-create#mizraim, in the fourth year of complete-solomon's king over israel, in the month brightness#zif, which is the second month, that he began to between#build the daughter#bayt of yeah-vowels. and the daughter#bayt which moloch#king complete#solomon between#built for yeah-vowels, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. and the porch before#turnings 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#turnings the house. and for the daughter#bayt he made windows of narrow lights. and against the wall of the daughter#bayt he between#built bureau#chambers round about, against the walls of the daughter#bayt round about, both of the possibility-hall and of the speak#oracle: and he made bureau#chambers round about: the nethermost bureau#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 daughter#bayt 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 between#building, was between#built of father-child#stone made ready before#turnings it was brought thither: so that there was neither hot#hammer nor axe nor any tool of iron heard in the house, while it was in between#building. the opening for the middle bureau#chamber was in the right side of the house: and they went up with winding stairs into the middle bureau#chamber, and out of the middle into the third. so he between#built the house, and finished it; and covered the daughter#bayt with beams and boards of cedar. and then he between#built bureau#chambers against all the house, five cubits high: and they rested on the daughter#bayt with timber of cedar. and the dbr of yeah-vowels came to complete#solomon, saying, concerning this daughter#bayt which thou art in between#building, if thou wilt walk in my statutes, and execute my lip-decision#crisiss, and keep all my directives to walk in them; then will i perform my dbr with thee, which i spake unto dude#david thy father: and i will dwell among the children of israel, and will not forsake my with-mum#people israel.

so complete#solomon between#built the house, and finished it. and he between#built the walls of the daughter#bayt 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 daughter#bayt with planks of fir. and he between#built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even between#built them for it within, even for the speak#oracle, even for the most dedicated place. and the house, that is, the possibility-hall before#turnings it, was forty cubits long. and the cedar of the daughter#bayt within was carved with knops and open flowers: all was cedar; there was no father-child#stone seen. and the speak#oracle he prepared in the daughter#bayt within, to set there the cabinet of the alignment of yeah-vowels. 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 bright gold; and so covered the kitchen#butcher which was of cedar. so complete#solomon overlaid the daughter#bayt within with bright gold: and he made a partition by the chains of gold before#turnings the speak#oracle; and he overlaid it with gold. and the whole daughter#bayt he overlaid with gold, until he had finished all the house: also the whole kitchen#butcher that was by the speak#oracle he overlaid with gold. and within the speak#oracle he made two qrbcherubim of olive tree, each ten cubits high. and five cubits was the one wing of the qrbcherub, and five cubits the other wing of the qrbcherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. and the other qrbcherub was ten cubits: both the qrbcherubim were of one measure and one size. the height of the one qrbcherub was ten cubits, and so was it of the other qrbcherub. and he set the qrbcherubim within the inner house: and they stretched forth the wings of the qrbcherubim, so that the wing of the one touched the one wall, and the wing of the other qrbcherub touched the other wall; and their wings touched one another in the midst of the house. and he overlaid the qrbcherubim with gold. and he carved all the walls of the daughter#bayt round about with carved figures of qrbcherubim and palm trees and open flowers, within and without. and the floors of the daughter#bayt he overlaid with gold, within and without. and for the entering of the speak#oracle he made 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 qrbcherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the qrbcherubim, and upon the palm trees. so also made 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 qrbcherubim and palm trees and open flowers: and covered them with gold fitted

upon the carved work. and he between#built the inner court with three rows of hewed stone, and a row of cedar beams. in the fourth year was the foundation of the daughter#bayt of yeah-vowels laid, in the month brightness#zif: and in the eleventh year, in the month bul, which is the eighth month, was the daughter#bayt finished throughout all the parts thereof, and according to all the fashion of it. so was he seven years in between#building it. and complete#solomon was between#building his own daughter#bayt thirteen years, and he finished all his house. he between#built also the daughter#bayt of the forest of build#white#lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar stand#columns, with cedar beams upon the stand#columns. and it was covered with cedar above upon the beams, that lay on forty five stand#columns, 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 made a porch of stand#columns; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before#turnings them: and the other stand#columns and the thick beam were before#turnings them. then he made a porch for the throne where he might lip#decide, even the porch of lip-decision#crisis: and it was covered with cedar from one side of the floor to the other. and his daughter#bayt where he dwelt had another court within the porch, which was of the like work. complete#solomon made also an daughter#bayt for pharaoh's daughter, 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 daughter#bayt of yeah-vowels, and for the porch of the house. and moloch#king complete#solomon sent and fetched fishing-net#boycott#hiram out of narrow-flint-creater#tyre. he was a widow's between#boy of the branch of cunning-twist#naphtali, and his father was a man of narrow-flint-creater#tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. and he came to moloch#king complete#solomon, and wrought all his work. for he cast two stand#columns of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. and he made two chapters of molten brass, to set upon the tops of the stand#columns: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: and nets of checker work, and wreaths of chain work, for the chapters

which were upon the top of the stand#columns; seven for the one chapter, and seven for the other chapter. and he made the stand#columns, and two rows round about upon the one network, to cover the chapters that were upon the top, with high#pomegranates: and so did he for the other chapter. and the chapters that were upon the top of the stand#columns were of lily work in the porch, four cubits. and the chapters upon the two stand#columns had high#pomegranates also above, over against the belly which was by the network: and the high#pomegranates were two hundred in rows round about upon the other chapter. and he set up the stand#columns in the porch of the possibility-hall: and he set up the right stand#column, and called the name thereof prepare#jachin: and he set up the left stand#column, and called the name thereof in-goat-strength#boaz. and upon the top of the stand#columns was lily work: so was the work of the stand#columns finished. and he made 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 wall#oxen, three looking toward the hide#north, and three looking toward the sea#west, and three looking toward the dry#south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. and it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand aged-daughter#baths. and he made 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 work 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, wall#oxen, and grqcherubim: and upon the ledges there was a base above: and beneath the gather#lions and wall#oxen were certain additions made of thin work. 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: and the mouth thereof was round after the work 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 work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, 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 grqcherubim, gather#lions, and palm trees, according to the proportion of every one, and additions round about. after this manner he made the ten bases: all of them had one casting, one measure, and one size. then made he ten bulgings of brass: one bulging contained forty aged-daughter#baths: and every bulging was four cubits: and upon every one of the ten bases one bulging. and he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the daughter#bayt eastward over against the dry#south. and fishing-net#boycott#hiram made the bulgings, and the shovels, and the basins. so fishing-net#boycott#hiram made an end of doing all the work that he made moloch#king complete#solomon for the daughter#bayt of yeah-vowels: the two stand#columns, and the two bowls of the chapters that were on the top of the two stand#columns; and the two networks, to cover the two bowls of the chapters which were upon the top of the stand#columns; and four hundred high#pomegranates for the two networks, even two rows of high#pomegranates for one network, to cover the two bowls of the chapters that were upon the stand#columns; and the ten bases, and ten bulgings on the bases; and one sea, and twelve wall#oxen under the sea; and the pots, and the shovels, and the basins: and all these tools, which fishing-net#boycott#hiram made to moloch#king complete#solomon for the daughter#bayt of yeah-vowels, were of bright brass. in the plain of its-going-down#jordan did the moloch#king cast them, in the clay ground between booths#succoth and narrow#zarthan. and complete#solomon left all the tools unweighed, because they were exceeding many: neither was the weight of the brass found out. and complete#solomon made all the tools that pertained unto the daughter#bayt of yeah-vowels: the kitchen#butcher of gold, and the table of gold, whereupon the bread system was, and the stream-candle#lights of bright gold, five on the right side, and five on the left, before#turnings 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 bright gold; and the hinges of gold, both for the openings of the inner house, the most dedicated place, and for the openings of the house, to wit, of the possibility-hall. so was ended all the work that moloch#king complete#solomon made for the daughter#bayt of yeah-vowels. and complete#solomon brought in the things which dude#david his father had dedicated-finished; even the silver, and the gold, and the tools, did he put among the treasures of the daughter#bayt of yeah-vowels. then complete#solomon assembled the elders of israel, and all the heads of the branches, the chief of the fathers of the children of israel, unto moloch#king complete#solomon in project-complete#jerusalem, that they might bring up the cabinet of the alignment of yeah-vowels out of the light#city of dude#david, which is mark#zion. and all the men of unto-immersed#israel assembled

themselves unto moloch#king complete#solomon at the feast in the month strong#ethanim, which is the seventh month. and all the elders of unto-immersed#israel came, and the darkener#server took up the cabinet. and they brought up the cabinet of yeah-vowels, and the dwelling of the ever#witness, and all the dedicated tools that were in the dwelling, even those did the darkener#server and the join#levites bring up. and moloch#king complete#solomon, and all the ever#witness of israel, that were assembled unto him, were with him before#turnings the cabinet, sacrificing going-out#sheep and wall#oxen, that could not be told nor numbered for multitude. and the darkener#server brought in the cabinet of the alignment of yeah-vowels unto his place, into the speak#oracle of the house, to the most dedicated place, even under the wings of the qrbcherubim. for the qrbcherubim spread forth their two wings over the place of the cabinet, and the qrbcherubim covered the cabinet and the canvas thereof above. and they drew out the canvas, that the ends of the canvas were seen out in the dedicated place before#turnings the speak#oracle, and they were not seen without: and there they are unto this day. there was nothing in the cabinet save the two tables of stone, which extracted#mose put there at sword#horeb, when yeah-vowels made a alignment with the children of israel, when they came out of the land of narrows-create#mizraim. and it came to pass, when the darkener#server were come out of the dedicated place, that the cloud filled the daughter#bayt of yeah-vowels, so that the darkener#server could not stand to immerse because of the cloud: for the weight of yeah-vowels had filled the daughter#bayt of yeah-vowels. then spake complete#solomon, the yeah-vowels said that he would dwell in the thick darkness. i have surely between#built thee an daughter#bayt to dwell in, a settled place for thee to abide in for ever. and the moloch#king turned his face#turnings about, and knee-fluffy#blessed all the ever#witness of israel: (and all the ever#witness of unto-immersed#israel stood;) and he said, knee-fluffy#blessed be yeah-vowels unto-these-theory of israel, which spake with his mouth unto dude#david my father, and hath with his hand fulfilled it, saying, since the day that i brought forth my with-mum#people unto-immersed#israel out of narrows-create#mizraim, i chose no light#city out of all the branches of unto-immersed#israel to between#build an house, that my name might be therein; and i chose dude#david to be over my with-mum#people israel. and it was in the heart of dude#david my father to between#build an daughter#bayt for the name of yeah-vowels unto-these-theory of israel. and yeah-vowels said unto dude#david my father, whereas it was in thine heart to between#build an daughter#bayt unto my name, thou didst well that it was in thine heart. nevertheless thou will not between#build the house; and thy between#boy that will come forth out of thy loins, he will between#build the daughter#bayt unto my name. and yeah-vowels hath performed his dbr that he spake, and i am risen up in the room of

dude#david my father, and sit on the throne of israel, as yeah-vowels promised, and have between#built an daughter#bayt for the name of yeah-vowels unto-these-theory of israel. and i have set there a place for the cabinet, wherein is the alignment of yeah-vowels, which he made with our fathers, when he brought them out of the land of narrows-create#mizraim. and complete#solomon stood before#turnings the kitchen#butcher of yeah-vowels in the presence of all the ever#witness of israel, and spread forth his hands toward heaven: and he said, yeah-vowels unto-these-theory of israel, there is no unto-these-theory like thee, in namespaces above, or on earth beneath, who keepest alignment and mercy with thy workers that walk before#turnings thee with all their heart: who hast kept with thy worker dude#david my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. therefore now, yeah-vowels unto-these-theory of israel, keep with thy worker dude#david my father that thou promisedst him, saying, there will not fail thee a man in my sight to sit on the throne of israel; so that thy children take heed to their way, that they walk before#turnings me as thou hast walked before#turnings me. and now, o unto-these-theory of israel, let thy dbr, i pray thee, be verified, which thou spakest unto thy worker dude#david my father. and will unto-these-theory indeed dwell on the earth? behold, the namespaces and namespaces of namespaces cannot contain thee; how much less this daughter#bayt that i have between#build? yet have thou respect unto the fall#prayer of thy worker, and to his supplication, o yeah-vowels my unto-these-theory, to hearken unto the cry and to the fall#prayer, which thy worker prayeth before#turnings thee to day: that thine eyes may be open toward this daughter#bayt night and day, even toward the place of which thou hast said, my name will be there: that thou mayest hearken unto the fall#prayer which thy worker will make toward this place. and hearken thou to the supplication of thy worker, and of thy with-mum#people 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 unto#oath be laid upon him to cause him to swear, and the unto#oath come before#turnings thine kitchen#butcher in this house: then hear thou in heaven, and do, and lip#decide thy workers, condemning the evil, to bring his way upon his head; and justifying the right, to give him according to his being right. when thy with-mum#people unto-immersed#israel be smitten down before#turnings the father#enemy, because they have missed against thee, and will turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the miss of thy with-mum#people israel, and bring them again unto the land 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, and turn from their

sin, when thou afflictest them: then hear thou in heaven, and forgive the miss of thy workers, and of thy with-mum#people 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#people for an inheritance. if there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their father#enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what fall#prayer and supplication soever be made by any man, or by all thy with-mum#people 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 the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. moreover concerning a stranger, that is not of thy with-mum#people israel, and cometh out of a far country for thy name's sake; (for they will hear of thy great name, 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#people of the earth may know thy name, to fear thee, as do thy with-mum#people israel; and that they may know that this house, which i have between#build, is called by thy name. if thy with-mum#people go out to battle against their father#enemy, whithersoever thou will send them, and will pray unto yeah-vowels toward the light#city which thou hast chosen, and toward the daughter#bayt that i have between#built for thy name: then hear thou in namespaces their fall#prayer and their supplication, and maintain their cause. if they miss against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the father#enemy, so that they carry them away captives unto the land of the father#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 badness#rah; and so return unto thee with all their heart, and with all their being, in the land of their fathers#enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the light#city which thou hast chosen, and the daughter#bayt which i have between#built for thy name: then hear thou their fall#prayer and their supplication in namespaces thy dwelling place, and maintain their cause, and forgive thy with-mum#people that have missed against thee, and all their crimes wherein they have transgressed against thee, and give them compassion before#turnings them who carried them captive, that they may have compassion on them: for they be thy with-

mum#people, and thine inheritance, which thou broughtest forth out of narrow-crea#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#people israel, to hearken unto them in all that they call for unto thee. for thou didst separate them from among all the with-mum#people of the earth, to be thine inheritance, as thou spakest by the hand of extracted#mose thy worker, when thou broughtest our fathers out of narrow-crea#mizraim, o yeah-vowels unto-these-theory. and it was so, that when complete#solomon had made an end of praying all this fall#prayer and supplication unto yeah-vowels, he arose from before#turnings the kitchen#butcher of yeah-vowels, from kneeling on his knees with his hands spread up to heaven. and he stood, and knee-fluffy#blessed all the ever#witness of unto-immersed#israel with a loud voice, saying, knee-fluffy#blessed be yeah-vowels, that hath given rest unto his with-mum#people israel, according to all that he promised: there hath not failed one dbr of all his good promise, which he promised by the hand of extracted#mose his worker. the yeah-vowels our unto-these-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 lip-decision#crissis, which he directed our fathers. and let these my dbrs, wherewith i have made supplication before#turnings yeah-vowels, be nigh unto yeah-vowels our unto-these-theory day and night, that he maintain the cause of his worker, and the cause of his with-mum#people unto-immersed#israel at all times, as the matter will require: that all the with-mum#people of the earth may know that yeah-vowels is unto-these-theory, and that there is none else. let your heart therefore be perfect with yeah-vowels our unto-these-theory, to walk in his statutes, and to keep his directives, as at this day. and the king, and all unto-immersed#israel with him, qrbed butcher before#turnings yeah-vowels, and complete#solomon qrbed a butcher of peace qrbs, which he qrbed unto yeah-vowels, two and twenty thousand wall#oxen, and an hundred and twenty thousand going-out#sheep. so the moloch#king and all the children of unto-immersed#israel dedicated-finished the daughter#bayt of yeah-vowels. the same day did the moloch#king dedicate the middle of the court that was before#turnings the daughter#bayt of yeah-vowels: for there he qrbed burnt qrbs, and meat qrbs, and the fat of the peace qrbs: because the brazen kitchen#butcher that was before#turnings yeah-vowels was too little to receive the burnt qrbs, and meat qrbs, and the fat of the peace qrbs. and at that time complete#solomon held a feast, and all unto-immersed#israel with him, a great ever#witness, from the entering in of gourd-vessel#hamath unto the river of narrow-crea#mizraim, before#turnings yeah-vowels our unto-these-theory, seven days and seven days, even fourteen days. on the eighth day he sent the with-mum#people away: and they knee-fluffy#blessed



the king, and went unto their tents joyful and glad of heart for all the goodness that yeah-vowels had done for dude#david his worker, and for unto-immersed#israel his with-mum#people. and it came to pass, when complete#solomon had finished the between#building of the daughter#bayt of yeah-vowels, and the king's house, and all complete-solomon's desire which he was pleased to do, that yeah-vowels appeared to complete#solomon the second time, as he had appeared unto him at small-hill#gibeon. and yeah-vowels said unto him, i have heard thy fall#prayer and thy supplication, that thou hast made before#turnings me: i have dedicated this house, which thou hast between#built, to put my name there for ever; and mine eyes and mine heart will be there perpetually. and if thou wilt walk before#turnings me, as dude#david 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 lip-decision#crisiss: then i will establish the throne of thy kingdom upon unto-immersed#israel for ever, as i promised to dude#david thy father, saying, there will not fail thee a man upon the throne of israel. and if ye will at all turn from following me, ye or your children, and will not keep my directives and my statutes which i have set before#turnings you, and go and work for other elohim, and partake them: then will i cut off unto-immersed#israel out of the land which i have given them; and this house, which i have dedicated for my name, will i cast out of my sight; and unto-immersed#israel will be a proverb and a byword among all with-mum#people: 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 yeah-vowels done thus unto this land, and to this house? and they will answer, because they forsook yeah-vowels their unto-these-theory, who brought forth their fathers out of the land of narrows-create#mizraim, and have taken hold upon other elohim, and have partook them, and workd them: therefore hath yeah-vowels brought upon them all this evil. and it came to pass at the end of twenty years, when complete#solomon had between#built the two houses, the daughter#bayt of yeah-vowels, and the king's house, (now fishing-net#boycott#hiram the moloch#king of narrow-flint-create#tyre had furnished complete#solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then moloch#king complete#solomon gave fishing-net#boycott#hiram twenty cities in the land of rolling#galilee. and fishing-net#boycott#hiram came out from narrow-flint-create#tyre to see the cities which complete#solomon had given him; and they pleased him not. and he said, what cities are these which thou hast given me, my brother? and he called them the land of bound#cabul unto this day. and fishing-net#boycott#hiram sent to the moloch#king sixscore talents of gold. and this is the reason of the levy which moloch#king complete#solomon raised; for to between#build the daughter#bayt of yeah-vowels, and his own house, and full#millo, and the wall of project-complete#jerusalem, and

yard#hazor, and precious-thing#megiddo, and cut-carrot#gezer. for big-house#pharaoh moloch#king of narrows-create#mizraim had gone up, and taken cut-carrot#gezer, and burnt it with fire, and slain the trader#canaanites that dwelt in the light#city, and given it for a present unto his daughter, complete-solomon's woman. and complete#solomon between#built cut-carrot#gezer, and house-of-wrath#bethhoron the nether, and ownership#baalath, and love#tadmor in the m-dbar, in the land, and all the cities of store that complete#solomon had, and cities for his chariots, and cities for his horsemen, and that which complete#solomon desired to between#build in project-complete#jerusalem, and in build#white#lebanon, and in all the land of his dominion. and all the with-mum#people that were left of the talker#amorites, tusk#hittites, unvalled#perizzites, experience#hivites, and trampler#jebusites, which were not of the children of israel, their children that were left after them in the land, whom the children of unto-immersed#israel also were not able utterly to destroy, upon those did complete#solomon levy a tribute of bondservice unto this day. and of the children of unto-immersed#israel did complete#solomon make no workers: and they were men of war, and his workers, and his immersed#princes, and his immersed#captains, and governors of his chariots, and his horsemen. these were the chief of the officers that were over complete-solomon's work, five hundred and fifty, which bare rule over the with-mum#people that wrought in the work. and pharaoh's bayt#daughter came up out of the light#city of dude#david unto her daughter#bayt which complete#solomon had between#built for her: then did he between#build full#millo. and three times in a year did complete#solomon qrb burnt qrbs and peace qrbs upon the kitchen#butcher which he between#built unto yeah-vowels, and he burnt incense upon the kitchen#butcher that was before#turnings yeah-vowels. so he finished the house. and moloch#king complete#solomon made a navy of ships in wood-man#eziongeber, which is beside towards#eloth, on the shore of the red sea, in the land of man-red#edom. and fishing-net#boycott#hiram sent in the navy his workers, shipmen that had knowledge of the sea, with the workers of complete#solomon. and they came to ash#ophr, and fetched from thence gold, four hundred and twenty talents, and brought it to moloch#king complete#solomon. and when the queen of coming#sheba heard of the fame of complete#solomon concerning the name of yeah-vowels, she came to prove him with hard questions. and she came to project-complete#jerusalem with a very great train, with ripen#camels that bare scents, and very much gold, and precious stones: and when she was come to complete#solomon, she communed with him of all that was in her heart. and complete#solomon told her all her questions: there was not any thing hid from the king, which he told her not. and when the queen of coming#sheba had seen all complete-solomon's wisdom, and the

daughter#bayt that he had between#built, and the meat of his table, and the sitting of his workers, and the attendance of his immerses, and their apparel, and his cupbearers, and his ascent by which he went up unto the daughter#bayt of yeah-vowels; there was no more ruakh 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 was coached by not the dbrs, 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#turnings thee, and that hear thy wisdom. knee-fluffy#blessed be yeah-vowels thy unto-these-theory, which delighted in thee, to set thee on the throne of israel: because yeah-vowels loved unto-immersed#israel for ever, therefore made he thee king, to do lip-decision#crisis and being right. and she gave the moloch#king an hundred and twenty talents of gold, and of scents very great store, and precious stones: there came no more such abundance of scents as these which the queen of coming#sheba gave to moloch#king complete#solomon. and the navy also of fishing-net#boycott#hiram, that brought gold from ash#ophir, brought in from ash#ophir great plenty of almug trees, and precious stones. and the moloch#king made of the almug trees stand#columns for the daughter#bayt of yeah-vowels, 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 moloch#king complete#solomon gave unto the queen of coming#sheba all her desire, whatsoever she asked, beside that which complete#solomon gave her of his royal bounty. so she turned and went to her own country, she and her workers. now the weight of gold that came to complete#solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of evening-pleasant#arabia, and of the governors of the country. and moloch#king complete#solomon made two hundred targets of beaten gold: six hundred light#shekels of gold went to one target; and he made three hundred shields of beaten gold; three pound of gold went to one shield: and the moloch#king put them in the daughter#bayt of the forest of build#white#lebanon. moreover the moloch#king made 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 made in any kingdom. and all moloch#king complete#solomon's drinking tools were of gold, and all the tools of the daughter#bayt of the forest of build#white#lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of complete#solomon. for the moloch#king had at sea a navy of explore-marble#tharshish with the navy

of fishing-net#boycott#hiram: once in three years came the navy of explore-marble#tharshish, bringing gold, and silver, ivory, and apes, and peacocks. so moloch#king complete#solomon exceeded all the kings of the earth for riches and for wisdom. and all the earth sought to complete#solomon, to hear his wisdom, which unto-these-theory had put in his heart. and they brought every man his present, tools of silver, and tools of gold, and garments, and armor, and scents, horses, and separate#mules, a rate year by year. and complete#solomon added together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the moloch#king at project-complete#jerusalem. and the moloch#king made silver to be in project-complete#jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance. and complete#solomon had horses brought out of narrows-create#mizraim, and linen yarn: the king's merchants received the linen yarn at a price. and a chariot came up and went out of narrows-create#mizraim for six hundred light#shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the tusk#hittites, and for the kings of syria, did they bring them out by their means. and moloch#king complete#solomon loved many strange-substantial#gentile women, together with the bayt#daughter of pharaoh, women of the from-father#moabites, with#ammonites, man-red#edomites, side-by-side#zidonians, and tusk#hittites: of the nations concerning which yeah-vowels said unto the children of 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 elohim: complete#solomon clave unto these in love. and he had seven hundred women, immersed#princesses, and three hundred concubines: and his women turned away his heart. for it came to pass, when complete#solomon was old, that his women turned away his heart after other elohim: and his heart was not perfect with yeah-vowels his unto-these-theory, as was the heart of dude#david his father. for complete#solomon went after star-sex'n'war#ashtoreth the unto-these-theorydness of the side-by-side#zidonians, and after king#milcom the abomination of the with#ammonites. and complete#solomon did toilsome#bad in the sight of yeah-vowels, and went not fully after yeah-vowels, as did dude#david his father. then did complete#solomon between#build an high place for withered#chemosh, the abomination of from-father#moab, in the hill that is before#turnings project-complete#jerusalem, and for king#molech, the abomination of the children of with#ammon. and likewise did he for all his strange-substantial#gentile women, which burnt incense and butcherd unto their elohim. and yeah-vowels was angry with complete#solomon, because his heart was turned from yeah-vowels unto-these-theory of israel, which had appeared unto him twice, and had directed him concerning this thing, that he should not go after other elohim: and he kept not that which yeah-vowels directed. wherefore yeah-

vowels said unto complete#solomon, forasmuch as this is done of thee, and thou hast not kept my alignment and my statutes, which i have directed thee, i will surely rend the kingdom from thee, and will give it to thy worker. notwithstanding in thy days i will not do it for dude#david thy father's sake: and i will rend it out of the hand of thy son. howbeit i will not rend away all the kingdom; and will give one branch to thy between#boy for dude#david my worker's sake, and for project-complete-jerusalem's sake which i have chosen. and yeah-vowels stirred up an adversary unto complete#solomon, thunder#hadad the man-red#edomite: he was of the king's seed in man-red#edom. for it came to pass, when dude#david was in man-red#edom, and yo-dad#joab the immersed#captain of the zaba was gone up to bury the slain, after he had smitten every rememberer in man-red#edom; (for six months did yo-dad#joab remain there with all israel, until he had cut off every rememberer in man-red#edom:) that thunder#hadad fled, he and certain man-red#edomites of his father's workers with him, to go into narrows-create#mizraim; thunder#hadad being yet a little child. and they arose out of discussed-law#midian, and came to magnificence#paran: and they took men with them out of magnificence#paran, and they came to narrows-create#mizraim, unto big-house#pharaoh moloch#king of narrows-create#mizraim; which gave him an house, and appointed him victuals, and gave him land. and thunder#hadad found great favor in the sight of pharaoh, so that he gave him to woman the sister of his own woman, the sister of catch-up#tahpenes the queen. and the sister of catch-up#tahpenes bare him thieves#genubath his son, whom catch-up#tahpenes weaned in pharaoh's house: and thieves#genubath was in pharaoh's daughter#bayt among the between#boys of pharaoh. and when thunder#hadad heard in narrows-create#mizraim that dude#david slept with his fathers, and that yo-dad#joab the immersed#captain of the zaba was dead, thunder#hadad said to pharaoh, let me depart, that i may go to mine own country. then big-house#pharaoh said unto him, and what hast thou lacked with me, that, behold, thou seekest to go to thine own country? and he answered, nothing: howbeit let me go in any wise. and unto-these-theory stirred him up another adversary, thinness#rezon the between#boy of towards-knowing#eliadah, which fled from his base#lord thunder-helps#hadadezer moloch#king of engorged#zobah: and he added men unto him, and became immersed#captain over a band, when dude#david slew them of engorged#zobah: and they went to blood-bag#damascus, and dwelt therein, and kinged in blood-bag#damascus. and he was an adversary to unto-immersed#israel all the days of complete#solomon, beside the mischief that thunder#hadad did: and he abhorred israel, and kinged over syria. and much-people#jeroboam the between#boy of germ#nebat, an wishy-washy#ephrahtite of twig#zereda, complete-solomon's worker, whose mother's name was wasp#zeruah, a widow woman, even he lifted

up his hand against the king. and this was the cause that he lifted up his hand against the king: complete#solomon between#built full#millo, and repaired the breaches of the light#city of dude#david his father. and the man much-people#jeroboam was a mighty man of valor: and complete#solomon seeing the young man that he was industrious, he made him governor over all the charge of the daughter#bayt of add#joseph. and it came to pass at that time when much-people#jeroboam went out of project-complete#jerusalem, that the bringer my-bro-yeah#ahijah the pull-out#shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and my-bro-yeah#ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to much-people#jeroboam, take thee ten pieces: for thus saith yeah-vowels, the unto-these-theory of israel, behold, i will rend the kingdom out of the hand of complete#solomon, and will give ten branches to thee: (but he will have one branch for my worker dude-david's sake, and for project-complete-jerusalem's sake, the light#city which i have chosen out of all the branches of israel:) because that they have forsaken me, and have partook star-sex'n'war#ashtoreth the unto-these-theory of the side-by-side#zidonians, withered#chemosh the unto-these-theory of the from-father#moabites, and king#milcom the unto-these-theory of the children of with#ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my lip-decision#crisis, as did dude#david his father. howbeit i will not take the whole kingdom out of his hand: and i will make him prince all the days of his life for dude#david my worker's sake, whom i chose, because he kept my directives and my statutes: and i will take the kingdom out of his son's hand, and will give it unto thee, even ten branches. and unto his between#boy will i give one branch, that dude#david my worker may have a light alway before#turnings me in project-complete#jerusalem, the light#city which i have chosen me to put my name there. and i will take thee, and thou will king according to all that thy being desireth, and will be moloch#king over israel. and it will be, if thou wilt hearken unto all that i direct thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my directives, as dude#david my worker did; that i will be with thee, and between#build thee a sure house, as i between#built for dude#david, and will give unto-immersed#israel unto thee. and i will for this afflict the seed of dude#david, and not for ever. complete#solomon sought therefore to kill much-people#jeroboam. and much-people#jeroboam arose, and fled into narrows-create#mizraim, unto kiss#shishak moloch#king of narrows-create#mizraim, and was in narrows-create#mizraim until the death of complete#solomon. and the rest of the acts of complete#solomon, and all that he did, and his wisdom, are they not written in the book of the acts of complete#solomon? and the time that complete#solomon kinged in project-

complete#jerusalem over all unto-immersed#israel was forty years. and complete#solomon slept with his fathers, and was buried in the light#city of dude#david his father: and wide-people#rehoam his between#boy kinged in his stead. and wide-people#rehoam went to shoulder#shechem: for all unto-immersed#israel were come to shoulder#shechem to make him king. and it came to pass, when much-people#jeroboam the between#boy of germ#nebat, who was yet in narrow-cre-ate#mizraim, heard of it, (for he was fled from the presence of moloch#king complete#solomon, and much-people#jeroboam dwelt in narrow-cre-ate#mizraim;) that they sent and called him. and much-people#jeroboam and all the ever#witness of unto-immersed#israel came, and spake unto wide-people#rehoam, 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#people departed. and moloch#king wide-people#rehoam consulted with the old men, that stood before#turnings complete#solomon his father while he yet lived, and said, how do ye advise that i may answer this with-mum#people? and they spake unto him, saying, if thou wilt be a worker unto this with-mum#people this day, and wilt work for them, and answer them, and speak good dbrs to them, then they will be thy workers for ever. and 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#turnings him: and he said unto them, what counsel give ye that we may answer this with-mum#people, who have spoken to me, saying, make the yoke which thy father did put upon us lighter? and the young men that were grown up with him spake unto him, saying, thus will thou speak unto this with-mum#people that spake unto thee, saying, thy father made our yoke heavy, and make thou it lighter unto us; thus will thou say unto them, my little finger will be thicker than my father's loins. and now whereas my father did lade you with a heavy yoke, i will add to your yoke: my father hath chastised you with whips, and i will chastise you with scorpions. so much-people#jeroboam and all the with-mum#people came to wide-people#rehoam the third day, as the moloch#king had appointed, saying, come to me again the third day. and the moloch#king answered the with-mum#people roughly, and forsook the old men's counsel that they gave him; and spake 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, and i will chastise you with scorpions. wherefore the moloch#king hearkened not unto the with-mum#people; for the cause was from yeah-vowels, that he might perform his saying, which yeah-vowels spake by my-bro-yeah#ahijah the pull-out#shilonite unto much-people#jeroboam the between#boy of germ#nebat. so when all unto-immersed#israel saw

that the moloch#king hearkened not unto them, the with-mum#people answered the king, saying, what portion have we in dude#david? neither have we inheritance in the between#boy of save#jesse: to your tents, o israel: now see to thine own house, dude#david. so unto-immersed#israel departed unto their tents. and as for the children of unto-immersed#israel which dwelt in the cities of know-hand#judah, wide-people#rehoam kinged over them. then moloch#king wide-people#rehoam sent vapour-high#adoram, who was over the tribute; and all unto-immersed#israel stoned him with stones, that he died. therefore moloch#king wide-people#rehoam made speed to get him up to his chariot, to flee to project-complete#jerusalem. so unto-immersed#israel rebelled against the daughter#bayt of dude#david unto this day. and it came to pass, when all unto-immersed#israel heard that much-people#jeroboam was come again, that they sent and called him unto the ever#witness, and made him moloch#king over all israel: there was none that followed the daughter#bayt of dude#david, and the branch of know-hand#judah only. and when wide-people#rehoam was come to project-complete#jerusalem, he assembled all the daughter#bayt of know-hand#judah, with the branch of between-boy-righthand#benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the daughter#bayt of israel, to bring the kingdom again to wide-people#rehoam the between#boy of complete#solomon. and the dbr of unto-these-theory came unto hear-yeah#shemaiah the man of unto-these-theory, saying, speak unto wide-people#rehoam, the between#boy of complete#solomon, moloch#king of know-hand#judah, and unto all the daughter#bayt of know-hand#judah and between-boy-righthand#benjamin, and to the remnant of the with-mum#people, saying, thus saith yeah-vowels, ye will not go up, nor fight against your brethren the children of israel: return every man to his house; for this thing is from me. they hearkened therefore to the dbr of yeah-vowels, and returned to depart, according to the dbr of yeah-vowels. then much-people#jeroboam between#built shoulder#shechem in mount gray-fruitful#ephraim, and dwelt therein; and went out from thence, and between#built turnings-to#penuel. and much-people#jeroboam said in his heart, now will the kingdom return to the daughter#bayt of dude#david: if this with-mum#people go up to do butcher in the daughter#bayt of yeah-vowels at project-complete#jerusalem, then will the heart of this with-mum#people turn again unto their base#lord, even unto wide-people#rehoam moloch#king of know-hand#judah, and they will kill me, and go again to wide-people#rehoam moloch#king of know-hand#judah. whereupon the moloch#king took counsel, and made two calves of gold, and said unto them, it is too much for you to go up to project-complete#jerusalem: behold thy elohim, o israel, which brought thee up out of the land of narrow-cre-ate#mizraim. and he set the one in house-theory#bethel, and the other put he in dan. and this

thing became a sin: for the with-mum#people went to partake before#turnings the one, even unto dan. and he made an daughter#bayt of high places, and made darkener#server of the lowest of the with-mum#people, which were not of the between#boys of levi. and much-people#jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in know-hand#judah, and he qrbd upon the kitchen#butcher. so did he in house-theory#bethel, sacrificing unto the calves that he had made: and he placed in house-theory#bethel the darkener#server of the high places which he had made. so he qrbd upon the kitchen#butcher which he had made in house-theory#bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of israel: and he qrbd upon the kitchen#butcher, and burnt incense. and, behold, there came a man of unto-these-theory out of know-hand#judah by the dbr of yeah-vowels unto house-theory#bethel: and much-people#jeroboam stood by the kitchen#butcher to burn incense. and he cried against the kitchen#butcher in the dbr of yeah-vowels, and said, o kitchen#butcher, kitchen#butcher, thus saith yeah-vowels; behold, a child will be born unto the daughter#bayt of dude#david, despair-yeah#josiah by name; and upon thee will he qrb the darkener#server of the high places 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 yeah-vowels hath spoken; behold, the kitchen#butcher will be rent, and the ashes that are upon it will be poured out. and it came to pass, when moloch#king much-people#jeroboam heard the saying of the man of unto-these-theory, which had cried against the kitchen#butcher in house-theory#bethel, that he put forth his hand from the kitchen#butcher, 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 kitchen#butcher also was rent, and the ashes poured out from the kitchen#butcher, according to the sign which the man of unto-these-theory had given by the dbr of yeah-vowels. and the moloch#king answered and said unto the man of unto-these-theory, entreat now the face#turnings of yeah-vowels thy unto-these-theory, and pray for me, that my hand may be restored me again. and the man of unto-these-theory besought yeah-vowels, and the king's hand was restored him again, and became as it was before. and the moloch#king said unto the man of unto-these-theory, come home with me, and refresh thyself, and i will give thee a reward. and the man of unto-these-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 the dbr of yeah-vowels, saying, eat no bread, nor drink water, nor turn again by the same way that thou camest. so he went another way, and returned not by the way that he came to house-theory#bethel. now there dwelt an old bringer in house-theory#bethel; and his between#boys came and told him all the works that

the man of unto-these-theory had done that day in house-theory#bethel: the dbrs which he had spoken unto the king, them they told also to their father. and their father said unto them, what way went he? for his between#boys had seen what way the man of unto-these-theory went, which came from know-hand#judah. and he said unto his between#boys, saddle me the ass. so they saddled him the ass: and he rode thereon, and went after the man of unto-these-theory, and found him sitting under an oak: and he said unto him, art thou the man of unto-these-theory that camest from know-hand#judah? and he said, i am. then he said unto him, come home with me, and eat bread. and he said, i may not return with thee, nor go in with thee: neither will i eat bread nor drink water with thee in this place: for it was said to me by the dbr of yeah-vowels, thou will 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#angel spake unto me by the dbr of yeah-vowels, saying, bring him back with thee into thine house, that he may eat bread and drink water. and 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 table, that the dbr of yeah-vowels came unto the bringer that brought him back: and he cried unto the man of unto-these-theory that came from know-hand#judah, saying, thus saith yeah-vowels, forasmuch as thou hast disobeyed the mouth of yeah-vowels, and hast not kept the directive which yeah-vowels thy unto-these-theory directed thee, and camest back, and hast eaten bread and drunk water in the place, of the which the base#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 serious-strict#donkey 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 light#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 unto-these-theory, who was disobedient unto the dbr of yeah-vowels: therefore yeah-vowels hath delivered him unto the gather#lion, which hath torn him, and slain him, according to the dbr of yeah-vowels, which he spake unto him. and he spake to his between#boys, saying, saddle me the ass. and they saddled him. and he went and found his carcass cast in the way, and the serious-strict#donkey 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 unto-these-theory, and laid it upon the ass, and brought it back: and the old bringer came to the light#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 between#boys, saying, when i am dead, then bury me in the sepulchre wherein the man of unto-these-theory is buried; lay my bones beside his bones: for the saying which he cried by the dbr of yeah-vowels against the kitchen#butcher in house-theory#bethel, and against all the houses of the high places which are in the cities of keep-guard#samaria, will surely come to pass. after this thing much-people#jeroboam returned not from his toilsome#bad way, and made again of the lowest of the with-mum#people darkener#server of the high places: whosoever would, he filled him, and he became one of the darkener#server of the high places. and this thing became miss unto the daughter#bayt of much-people#jeroboam, even to cut it off, and to destroy it from off the face#turnings of the earth. at that time father-yeah#ahijah the between#boy of much-people#jeroboam fell sick. and much-people#jeroboam said to his woman, arise, i pray thee, and disguise thyself, that thou be not known to be the woman of much-people#jeroboam; and get thee to calm#shiloh: behold, there is my-bro-yeah#ahijah the bringer, which told me that i should be moloch#king over this with-mum#people. 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 the child. and much-people-jeroboam's woman did so, and arose, and went to calm#shiloh, and came to the daughter#bayt of my-bro-yeah#ahijah. and my-bro-yeah#ahijah could not see; for his eyes were set by reason of his age. and yeah-vowels said unto my-bro-yeah#ahijah, behold, the woman of much-people#jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus will thou say unto her: for it will be, when she cometh in, that she will feign herself to be another woman. and it was so, when my-bro-yeah#ahijah heard the sound of her feet, as she came in at the opening, that he said, come in, thou woman of much-people#jeroboam; why feignest thou thyself to be another? for i am sent to thee with heavy tidings. go, tell much-people#jeroboam, thus saith yeah-vowels unto-these-theory of israel, forasmuch as i exalted thee from among the with-mum#people, and made thee prince over my with-mum#people israel, and rent the kingdom away from the daughter#bayt of dude#david, and gave it thee: and yet thou hast not been as my worker dude#david, who kept my directives, and who followed me with all his heart, to do that only which was right in mine eyes; and hast done toilsome#bad above all that were before#turnings thee: for thou hast gone and made thee other elohim, and molten images, to provoke me to nose#anger, and hast cast me behind thy back: therefore, behold, i will bring toilsome#bad upon the daughter#bayt of much-people#jeroboam, and will cut off from much-people#jeroboam him that pisseth against the wall, and him that is shut up and left in israel, and will take away the remnant of the daughter#bayt of much-people#jeroboam, as a man taketh away dung, till it be all gone. him that dieth of much-people#jeroboam in the light#city

will the dogs eat; and him that dieth in the field will the fowls of the air eat: for yeah-vowels hath spoken it. arise thou therefore, get thee to thine own house: and when thy feet enter into the light#city, the child will die. and all unto-immersed#israel will mourn for him, and bury him: for he only of much-people#jeroboam will come to the grave, because in him there is found some good thing toward yeah-vowels unto-these-theory of unto-immersed#israel in the daughter#bayt of much-people#jeroboam. moreover yeah-vowels will raise him up a moloch#king over israel, who will cut off the daughter#bayt of much-people#jeroboam that day: and what? even now. for yeah-vowels will hit israel, as a reed is shaken in the water, and he will root up unto-immersed#israel out of this good land, which he gave to their fathers, and will scatter them beyond the river, because they have made their prosperity-fortuna#asherahs, provoking yeah-vowels to nose#anger. and he will give unto-immersed#israel up because of the misses of much-people#jeroboam, who did sin, and who made unto-immersed#israel to sin. and much-people-jeroboam's woman arose, and departed, and came to want-placate-solve#tirzah: and when she came to the threshold of the opening, the child died; and they buried him; and all unto-immersed#israel mourned for him, according to the dbr of yeah-vowels, which he spake by the hand of his worker my-bro-yeah#ahijah the bringer. and the rest of the acts of much-people#jeroboam, how he warred, and how he kinged, behold, they are written in the book of the chronicles of the kings of israel. and the days which much-people#jeroboam kinged were two and twenty years: and he slept with his fathers, and volunteer#nadab his between#boy kinged in his stead. and wide-people#rehoboam the between#boy of complete#solomon kinged in know-hand#judah. wide-people#rehoboam was forty and one years old when he began to king, and he kinged seventeen years in project-complete#jerusalem, the light#city which yeah-vowels did choose out of all the branches of israel, to put his name there. and his mother's name was pleasant#naamah an with#ammonitess. and know-hand#judah did toilsome#bad in the sight of yeah-vowels, and they provoked him to jealousy with their misses which they had committed, above all that their fathers had done. for they also between#built them high places, and images, and prosperity-fortuna#asherahs, on every high hill, and under every green tree. and there were also splint-blood#sodomites in the land: and they did according to all the abominations of the nations which yeah-vowels cast out before#turnings the children of israel. and it came to pass in the fifth year of moloch#king wide-people#rehoboam, that kiss#shishak moloch#king of narrows-create#mizraim came up against project-complete#jerusalem: and he took away the treasures of the daughter#bayt of yeah-vowels, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which complete#solomon had made. and moloch#king wide-people#rehoboam made 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 moloch#king went into the daughter#bayt of yeah-vowels, that the guard bare them, and brought them back into the guard bureau#chamber. now the rest of the acts of wide-people#rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? and there was war between wide-people#rehoboam and much-people#jeroboam all their days. and wide-people#rehoboam slept with his fathers, and was buried with his father in the light#city of dude#david. and his mother's name was pleasant#naamah an with#ammonitess. and father-day#abijam his between#boy kinged in his stead. now in the eighteenth year of moloch#king much-people#jeroboam the between#boy of germ#nebat kinged father-day#abijam over know-hand#judah. three years kinged he in project-complete#jerusalem. and his mother's name was squeeze#maachah, the bayt#daughter of my-dad-complete#abishalom. and he walked in all the misses of his father, which he had done before#turnings him: and his heart was not perfect with yeah-vowels his unto-these-theory, as the heart of dude#david his father. nevertheless for dude-david's sake did yeah-vowels his unto-these-theory give him a lamp in project-complete#jerusalem, to set up his between#boy after him, and to establish project-complete#jerusalem: because dude#david did that which was right in the eyes of yeah-vowels, and turned not aside from any thing that he directed him all the days of his life, save only in the matter of fire-blaze-yeah#uriah the cut#hittite. and there was war between wide-people#rehoboam and much-people#jeroboam all the days of his life. now the rest of the acts of father-day#abijam, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? and there was war between father-day#abijam and much-people#jeroboam. and father-day#abijam slept with his fathers; and they buried him in the light#city of dude#david: and ride#asa his between#boy kinged in his stead. and in the twentieth year of much-people#jeroboam moloch#king of unto-immersed#israel kinged ride#asa over know-hand#judah. and forty and one years kinged he in project-complete#jerusalem. and his mother's name was squeeze#maachah, the bayt#daughter of my-dad-complete#abishalom. and ride#asa did that which was right in the eyes of yeah-vowels, as did dude#david his father. and he took away the splint-blood#sodomites out of the land, and removed all the ideal-bullshit#idols that his fathers had made. and also squeeze#maachah his mother, even her he removed from being queen, because she had made an idol in a prosperity-fortuna#asherah; and ride#asa destroyed her idol, and burnt it by the brook potter#kidron. and the high places were not removed: nevertheless asa's heart was perfect with yeah-vowels all his days. and he brought in the things which his father had dedicated-finished, and the things which himself

had dedicated-finished, into the daughter#bayt of yeah-vowels, silver, and gold, and tools. and there was war between ride#asa and in-moth#baasha moloch#king of unto-immersed#israel all their days. and in-moth#baasha moloch#king of unto-immersed#israel went up against know-hand#judah, and between#built high-region#ramah, that he might not suffer any to go out or come in to ride#asa moloch#king of know-hand#judah. then ride#asa took all the silver and the gold that were left in the treasures of the daughter#bayt of yeah-vowels, and the treasures of the king's house, and delivered them into the hand of his workers: and moloch#king ride#asa sent them to child-of-echo#benhadad, the between#boy of good-pomegranate#tabrimon, the between#boy of vision#hezion, moloch#king of syria, that dwelt at blood-bag#damascus, saying, there is a league between me and thee, and between my father and thy father: behold, i have sent unto thee a present of silver and gold; come and break thy league with in-moth#baasha moloch#king of israel, that he may depart from me. so child-of-echo#benhadad hearkened unto moloch#king asa, and sent the immersed#captains of the zabas which he had against the cities of israel, and smote consideration#jon, and dan, and mourning-house-of-squeeze#abelbethmaachah, and all candles#cinneroth, with all the land of cunning-twist#naphtali. and it came to pass, when in-moth#baasha heard thereof, that he left off between#building of high-region#ramah, and dwelt in want-placate-solve#tirzah. then moloch#king ride#asa made a proclamation throughout all know-hand#judah; none was exempted: and they took away the stones of high-region#ramah, and the timber thereof, wherewith in-moth#baasha had between#build; and moloch#king ride#asa between#built with them small-hill#geba of between-boy-righthand#benjamin, and watch#mizpah. the rest of all the acts of asa, and all his might, and all that he did, and the cities which he between#built, are they not written in the book of the chronicles of the kings of know-hand#judah? nevertheless in the time of his old age he was diseased in his feet. and ride#asa slept with his fathers, and was buried with his fathers in the light#city of dude#david his father: and oh-yeah-decide#jehoshaphat his between#boy kinged in his stead. and volunteer#nadab the between#boy of much-people#jeroboam began to king over unto-immersed#israel in the second year of ride#asa moloch#king of know-hand#judah, and kinged over unto-immersed#israel two years. and he did toilsome#bad in the sight of yeah-vowels, and walked in the way of his father, and in his miss wherewith he made unto-immersed#israel to sin. and in-moth#baasha the between#boy of my-bro-yeah#ahijah, of the daughter#bayt of hire-wage#issachar, conspired against him; and in-moth#baasha smote him at bunting#gibethon, which belonged to the invade-grieve#philistines; for volunteer#nadab and all unto-immersed#israel laid siege to bunting#gibethon. even in the third year of ride#asa moloch#king of know-hand#judah did in-

moth#baasha slay him, and kinged in his stead. and it came to pass, when he kinged, that he smote all the daughter#bayt of much-people#jeroboam; he left not to much-people#jeroboam any that breathed, until he had destroyed him, according unto the saying of yeah-vowels, which he spake by his worker my-bro-yeah#ahijah the pull-out#shilonite: because of the misses of much-people#jeroboam which he missed, and which he made unto-immersed#israel sin, by his provocation wherewith he provoked yeah-vowels unto-these-theory of unto-immersed#israel to nose#anger. now the rest of the acts of volunteer#nadab, and all that he did, are they not written in the book of the chronicles of the kings of israel? and there was war between ride#asa and in-moth#baasha moloch#king of unto-immersed#israel all their days. in the third year of ride#asa moloch#king of know-hand#judah began in-moth#baasha the between#boy of my-bro-yeah#ahijah to king over all unto-immersed#israel in want-placate-solve#tirzah, twenty and four years. and he did toilsome#bad in the sight of yeah-vowels, and walked in the way of much-people#jeroboam, and in his miss wherewith he made unto-immersed#israel to sin. then the dbr of yeah-vowels came to yeah-he#jehu the between#boy of graceful#hanani against in-moth#baasha, saying, forasmuch as i exalted thee out of the dust, and made thee prince over my with-mum#people israel; and thou hast walked in the way of much-people#jeroboam, and hast made my with-mum#people unto-immersed#israel to sin, to provoke me to nose#anger with their misses; behold, i will take away the posterity of in-moth#baasha, and the posterity of his house; and will make thy daughter#bayt like the daughter#bayt of much-peoples#jeroboam the between#boy of germ#nebat. him that dieth of in-moth#baasha in the light#city will the dogs eat; and him that dieth of his in the fields will the fowls of the air eat. now the rest of the acts of in-moth#baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of israel? so in-moth#baasha slept with his fathers, and was buried in want-placate-solve#tirzah: and terebint#towards#elah his between#boy kinged in his stead. and also by the hand of the bringer yeah-he#jehu the between#boy of graceful#hanani came the dbr of yeah-vowels against in-moth#baasha, and against his house, even for all the toilsome#bad that he did in the sight of yeah-vowels, in provoking him to nose#anger with the work of his hands, in being like the daughter#bayt of much-people#jeroboam; and because he killed him. in the twenty and sixth year of ride#asa moloch#king of know-hand#judah began terebint#towards#elah the between#boy of in-moth#baasha to king over unto-immersed#israel in want-placate-solve#tirzah, two years. and his worker my-songster#zimri, immersed#captain of half his chariots, conspired against him, as he was in want-placate-solve#tirzah, drinking himself drunk in the daughter#bayt of land#arza steward of his daughter#bayt in want-placate-solve#tirzah. and my-songster#zimri went in and smote him, and

killed him, in the twenty and seventh year of ride#asa moloch#king of know-hand#judah, and kinged in his stead. and it came to pass, when he began to king, as soon as he sat on his throne, that he slew all the daughter#bayt of in-moth#baasha: he left him not one that pisseth against a wall, neither of his kinsfolk, nor of his friends. thus did my-songster#zimri destroy all the daughter#bayt of in-moth#baasha, according to the dbr of yeah-vowels, which he spake against in-moth#baasha by yeah-he#jehu the bringer. for all the misses of in-moth#baasha, and the misses of terebint#towards#elah his son, by which they missed, and by which they made unto-immersed#israel to sin, in provoking yeah-vowels unto-these-theory of unto-immersed#israel to nose#anger with their vanities. now the rest of the acts of terebint#towards#elah, and all that he did, are they not written in the book of the chronicles of the kings of israel? in the twenty and seventh year of ride#asa moloch#king of know-hand#judah did my-songster#zimri king seven days in want-placate-solve#tirzah. and the with-mum#people were encamped against bunting#gibethon, which belonged to the invade-grieve#philistines. and the with-mum#people that were encamped heard say, my-songster#zimri hath conspired, and hath also slain the king: wherefore all unto-immersed#israel made sheaf#omri, the immersed#captain of the zaba, moloch#king over unto-immersed#israel that day in the camp. and sheaf#omri went up from bunting#gibethon, and all unto-immersed#israel with him, and they besieged want-placate-solve#tirzah. and it came to pass, when my-songster#zimri saw that the light#city was taken, that he went into the palace of the king's house, and burnt the king's daughter#bayt over him with fire, and died. for his misses which he missed in doing toilsome#bad in the sight of yeah-vowels, in walking in the way of much-people#jeroboam, and in his miss which he did, to make unto-immersed#israel to sin. now the rest of the acts of my-songster#zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of israel? then were the with-mum#people of unto-immersed#israel divided into two parts: half of the with-mum#people followed build#tibni the between#boy of garden#ginath, to make him king; and half followed sheaf#omri. and the with-mum#people that followed sheaf#omri prevailed against the with-mum#people that followed build#tibni the between#boy of garden#ginath: so build#tibni died, and sheaf#omri kinged. in the thirty and first year of ride#asa moloch#king of know-hand#judah began sheaf#omri to king over israel, twelve years: six years kinged he in want-placate-solve#tirzah. and he bought the hill keep-guard#samaria of guard#shemer for two talents of silver, and between#built on the hill, and called the name of the light#city which he between#built, after the name of guard#shemer, owner of the hill, keep-guard#samaria. and sheaf#omri wrought toilsome#bad in the eyes of yeah-vowels, and did worse than all that were before#turnings him. for



he walked in all the way of much-people#jeroboam the between#boy of germ#nebat, and in his miss wherewith he made unto-immersed#israel to sin, to provoke yeah-vowels unto-these-theory of unto-immersed#israel to nose#anger with their vanities. now the rest of the acts of sheaf#omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of israel? so sheaf#omri slept with his fathers, and was buried in keep-guard#samaria: and bro-dad#ahab his between#boy kinged in his stead. and in the thirty and eighth year of ride#asa moloch#king of know-hand#judah began bro-dad#ahab the between#boy of sheaf#omri to king over israel: and bro-dad#ahab the between#boy of sheaf#omri kinged over unto-immersed#israel in keep-guard#samaria twenty and two years. and bro-dad#ahab the between#boy of sheaf#omri did toilsome#bad in the sight of yeah-vowels above all that were before#turnings him. and it came to pass, as if it had been a light thing for him to walk in the misses of much-people#jeroboam the between#boy of germ#nebat, that he took to woman now-wear-out#have-fun#jezebel the bayt#daughter of you-own#ethbaal moloch#king of the side-by-side#zidonians, and went and workd baal, and partook him. and he reared up an kitchen#butcher for possessor-husband#baal in the daughter#bayt of baal, which he had between#built in keep-guard#samaria. and bro-dad#ahab made a prosperity-fortuna#asherah; and bro-dad#ahab did more to provoke yeah-vowels unto-these-theory of unto-immersed#israel to nose#anger than all the kings of unto-immersed#israel that were before#turnings him. in his days did hiel the house-theory#bethelite between#build moon-smell#jericho: he laid the foundation thereof in my-father-high#abiram his firstborn, and set up the hair#gates thereof in his youngest between#boy in-error#greatness#segub, according to the dbr of yeah-vowels, which he spake by secure#joshua the between#boy of fish#nun. and towards-yeah#elijah the sit#tishbite, who was of the inhabitants of roller-until#gilead, said unto bro-dad#ahab, as yeah-vowels unto-these-theory of unto-immersed#israel liveth, before#turnings whom i stand, there will not be dew nor rain these years, and according to my dbr. and the dbr of yeah-vowels came unto him, saying, get thee hence, and turn thee eastward, and hide thyself by the brook sink#pillow#cherith, that is before#turnings its-going-down#jordan. and it will be, that thou wilt drink of the brook; and i have directed the evening#ravens to feed thee there. so he went and did according unto the dbr of yeah-vowels: for he went and dwelt by the brook sink#pillow#cherith, that is before#turnings its-going-down#jordan. and the evening#ravens brought him bread and immersed#flesh in the morning, and bread and immersed#flesh 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 the dbr of yeah-vowels came unto him, saying, arise, get thee to refine#zarephath, which belongeth to side-by-side#zidon, and dwell there: behold, i have directed

a widow woman there to sustain thee. so he arose and went to refine#zarephath. and when he came to the hair#gate of the light#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 tool, 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 yeah-vowels thy unto-these-theory liveth, i have not a slang#cake, and an handful of meal in a barrel, and a little name-sex#oil in a cruse: and, behold, i am gathering two sticks, that i may go in and dress it for me and my son, that we may eat it, and die. and towards-yeah#elijah said unto her, fear not; go and do as thou hast said: and make me thereof a little slang#cake first, and bring it unto me, and after make for thee and for thy son. for thus saith yeah-vowels unto-these-theory of israel, the barrel of meal will not waste, neither will the cruse of name-sex#oil fail, until the day that yeah-vowels sendeth rain upon the earth. and she went and did according to the saying of towards-yeah#elijah: and she, and he, and her house, did eat many days. and the barrel of meal wasted not, neither did the cruse of name-sex#oil fail, according to the dbr of yeah-vowels, which he spake by towards-yeah#elijah. and it came to pass after these things, that the between#boy 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 towards-yeah#elijah, what have i to do with thee, o thou man of unto-these-theory? art thou come unto me to call my miss to remembrance, and to slay my son? and he said unto her, give me thy son. 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 yeah-vowels, and said, o yeah-vowels my unto-these-theory, hast thou also brought toilsome#bad upon the widow with whom i sojourn, by slaying her son? and he stretched himself upon the child three times, and cried unto yeah-vowels, and said, o yeah-vowels my unto-these-theory, i pray thee, let this child's being come into him again. and yeah-vowels heard the voice of towards-yeah#elijah; and the being of the child came into him again, and he revived. and towards-yeah#elijah took the child, and brought him down out of the bureau#chamber into the house, and delivered him unto his mother: and towards-yeah#elijah said, see, thy between#boy liveth. and the woman said to towards-yeah#elijah, now by this i know that thou art a man of unto-these-theory, and that the dbr of yeah-vowels in thy mouth is truth. and it came to pass after many days, that the dbr of yeah-vowels came to towards-yeah#elijah in the third year, saying, go, show thyself unto bro-dad#ahab; and i will send rain upon the earth. and towards-yeah#elijah went to show himself unto bro-dad#ahab. and there was a sore famine in keep-guard#samaria. and bro-dad#ahab called work-the-yeah#obadiah, which was the governor of his house. (now work-the-yeah#obadiah feared yeah-vowels greatly: for it was so, when now-wear-out#have-fun#jezebel cut off the bringers of

yeah-vowels, that work-the-yeah#obadiah took an hundred bringers, and hid them by fifty in a cave, and fed them with bread and water.) and bro-dad#ahab said unto work-the-yeah#obadiah, go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and seporate#mules alive, that we lose not all the beasts. so they divided the land between them to pass throughout it: bro-dad#ahab went one way by himself, and work-the-yeah#obadiah went another way by himself. and as work-the-yeah#obadiah was in the way, behold, towards-yeah#elijah met him: and he knew him, and fell on his face, and said, art thou that my base#lord towards-yeah#elijah? and he answered him, i am: go, tell thy base#lord, behold, towards-yeah#elijah is here. and he said, what have i missed, that thou wouldest deliver thy worker into the hand of bro-dad#ahab, to slay me? as yeah-vowels thy unto-these-theory liveth, there is no nation or kingdom, whither my base#lord hath not sent to seek thee: and when they said, he is not there; he took an unto#oath of the kingdom and nation, that they found thee not. and now thou sayest, go, tell thy base#lord, behold, towards-yeah#elijah is here. and it will come to pass, as soon as i am gone from thee, that the ruakh of yeah-vowels will carry thee whither i know not; and so when i come and tell bro-dad#ahab, and he cannot find thee, he will slay me: and i thy worker fear yeah-vowels from my youth. was it not told my base#lord what i did when now-wear-out#have-fun#jezebel slew the bringers of yeah-vowels, how i hid an hundred men of yeah-vowels's bringers by fifty in a cave, and fed them with bread and water? and now thou sayest, go, tell thy base#lord, behold, towards-yeah#elijah is here: and he will slay me. and towards-yeah#elijah said, as yeah-vowels of zabas liveth, before#turnings whom i stand, i will surely show myself unto him to day. so work-the-yeah#obadiah went to meet bro-dad#ahab, and told him: and bro-dad#ahab went to meet towards-yeah#elijah. and it came to pass, when bro-dad#ahab saw towards-yeah#elijah, that bro-dad#ahab said unto him, art thou he that troubleth israel? and he answered, i have not troubled israel; and thou, and thy father's house, in that ye have forsaken the directives of yeah-vowels, and thou hast followed proprietary#baalim. now therefore send, and gather to me all unto-immersed#israel unto mount damp-unripe-grain#carmel, and the bringers of possessor-husband#baal four hundred and fifty, and the bringers of the prosperity-fortuna#asherahs four hundred, which eat at now-wear-out#have-fun-jezebel's table. so bro-dad#ahab sent unto all the children of israel, and added the bringers together unto mount damp-unripe-grain#carmel. and towards-yeah#elijah came unto all the with-mum#people, and said, how long halt ye between two opinions? if yeah-vowels be unto-these-theory, follow him: and if baal, then follow him. and the with-mum#people answered him not a dbr. then said towards-yeah#elijah unto the with-mum#people, i, even i only, remain a bringer of yeah-vowels; and 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 of your elohim, and i will call on the name of yeah-vowels: and the unto-these-theory that answereth by fire, let him be unto-these-theory. and all the with-mum#people answered and said, it is well spoken. and towards-yeah#elijah said unto the bringers of baal, choose you one bull for yourselves, and dress it first; for ye are many; and call on the name of your elohim, and put no fire under. and they took the bull which was given them, and they dressed it, and called on the name of possessor-husband#baal from morning even until noon, saying, o baal, hear us. and there was no voice, nor any that answered. and they leaped upon the kitchen#butcher which was made. and it came to pass at noon, that towards-yeah#elijah mocked them, and said, cry aloud: for he is a unto-these-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 qrb of the evening butcher, that there was neither voice, nor any to answer, nor any that regarded. and towards-yeah#elijah said unto all the with-mum#people, come near unto me. and all the with-mum#people came near unto him. and he repaired the kitchen#butcher of yeah-vowels that was broken down. and towards-yeah#elijah took twelve stones, according to the number of the branches of the between#boys of backstreet-boy#jacob, unto whom the dbr of yeah-vowels came, saying, unto-immersed#israel will be thy name: and with the stones he between#built a kitchen#butcher in the name of yeah-vowels: and he made a trench about the kitchen#butcher, 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 burnt butcher, 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 kitchen#butcher; and he filled the trench also with water. and it came to pass at the time of the qrb of the evening butcher, that towards-yeah#elijah the bringer came near, and said, yeah-vowels unto-these-theory of their-organ-dick#abraham, laughter#isaac, and of israel, let it be known this day that thou art unto-these-theory in israel, and that i am thy worker, and that i have done all these things at thy dbr. hear me, o yeah-vowels, hear me, that this with-mum#people may know that thou art yeah-vowels unto-these-theory, and that thou hast turned their heart back again. then the fire of yeah-vowels fell, and consumed the burnt butcher, 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#people saw it, they fell on their turnings#faces:

and they said, the yeah-vowels, he is the unto-these-theory; yeah-vowels, he is the unto-these-theory. and towards-yeah#elijah said unto them, take the bringers of baal; let not one of them escape. and they took them: and towards-yeah#elijah brought them down to the brook rigidity#kishon, and slew them there. and towards-yeah#elijah said unto bro-dad#ahab, get thee up, eat and drink; for there is a sound of abundance of rain. so bro-dad#ahab went up to eat and to drink. and towards-yeah#elijah went up to the top of damp-unripe-grain#carmel; and he cast himself down upon the earth, and put his face#turnings between his knees, and said to his worker, go up now, look toward the sea. and he went up, and looked, and said, there is nothing, and he said, go again seven times. and it came to pass at the seventh time, that he said, behold, there ariseth a little cloud out of the sea, like a man's hand. and he said, go up, say unto bro-dad#ahab, prepare thy chariot, and get thee down that the rain stop thee not. and it came to pass in the mean while, that the namespaces was black with clouds and wind, and there was a great rain. and bro-dad#ahab rode, and went to sow-to#jezreel. and the hand of yeah-vowels was on towards-yeah#elijah; and he girded up his loins, and ran before#turnings bro-dad#ahab to the entrance of sow-to#jezreel. and bro-dad#ahab told now-wear-out#have-fun#jezebel all that towards-yeah#elijah had done, and withal how he had slain all the bringers with the sword. then now-wear-out#have-fun#jezebel sent a messenger unto towards-yeah#elijah, saying, so let the elohim do to me, and more also, if i make not thy life as the life of one of them by to morrow about this time. and when he saw that, he arose, and went for his life, and came to well-of-satiated-seven#beersheba, which belongeth to know-hand#judah, and left his worker there. and he himself went a day's journey into the mdbar, and came and sat down under a recruit#juniper tree: and he requested for himself that he might die; and said, it is enough; now, o yeah-vowels, take away my life; for i am not better than my fathers. and as he lay and slept under a recruit#juniper tree, behold, then an messenger#angel touched him, and said unto him, arise and eat. and he looked, and, behold, there was a slang#cake baken on the coals, and a cruse of water at his head. and he did eat and drink, and laid him down again. and the messenger#angel of yeah-vowels came again the second time, and touched him, and said, arise and eat; because the journey is too great for thee. and he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto sword#horeb the mount of unto-these-theory. and he came thither unto a cave, and lodged there; and, behold, the dbr of yeah-vowels came to him, and he said unto him, what doest thou here, towards-yeah#elijah? and he said, i have been very jealous for yeah-vowels unto-these-theory of zabas: for the children of unto-immersed#israel have forsaken thy alignment, thrown down thine kitchen#butchers, 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#turnings yeah-vowels. and, behold, yeah-vowels passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before#turnings yeah-vowels; and yeah-vowels was not in the wind: and after the wind an earthquake; and yeah-vowels was not in the earthquake: and after the earthquake a fire; and yeah-vowels was not in the fire: and after the fire a still small voice. and it was so, when towards-yeah#elijah 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, towards-yeah#elijah? and he said, i have been very jealous for yeah-vowels unto-these-theory of zabas: because the children of unto-immersed#israel have forsaken thy alignment, thrown down thine kitchen#butchers, and slain thy bringers with the sword; and i, even i only, am left; and they seek my life, to take it away. and yeah-vowels said unto him, go, return on thy way to the mdbar of blood-bag#damascus: and when thou comest, impregnate#anoint chest-look-at-towards#hazael to be moloch#king over syria: and yeah-he#jehu the between#boy of freckles#nimshi will thou impregnate#anoint to be moloch#king over israel: and theory-saves#elisha the between#boy of lip-judge#shaphat of mourning-sick-dance#abelmeholah will thou impregnate#anoint to be bringer in thy room. and it will come to pass, that him that escapeth the sword of chest-look-at-towards#hazael will yeah-he#jehu slay: and him that escapeth from the sword of yeah-he#jehu will theory-saves#elisha slay. yet i have left me seven thousand in israel, all the knees which have not bowed unto baal, and every mouth which hath not kissed him. so he departed thence, and found theory-saves#elisha the between#boy of lip-judge#shaphat, who was plowing with twelve yoke of wall#oxen before#turnings him, and he with the twelfth: and towards-yeah#elijah passed by him, and cast his mantle upon him, and he left the wall#oxen, and ran after towards-yeah#elijah, 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 wall#oxen, and slew them, and grace#boiled their immersed#flesh with the instruments of the wall#oxen, and gave unto the with-mum#people, and they did eat. then he arose, and went after towards-yeah#elijah, and was immersed unto him. and child-of-echo#benhadad the moloch#king of high#aram added all his zaba together: and there were thirty and two kings with him, and horses, and chariots; and he went up and besieged keep-guard#samaria, and warred against it. and he sent messengers to bro-dad#ahab moloch#king of unto-immersed#israel into the light#city, and said unto him, thus saith child-of-echo#benhadad, thy silver and thy gold is mine; thy women also and thy children, even the goodliest, are mine. and the moloch#king of unto-immersed#israel answered and said, my base#lord, o king, according

to thy saying, i am thine, and all that i have. and the messengers came again, and said, thus speaketh child-of-echo#benhadad, saying, although i have sent unto thee, saying, thou wilt deliver me thy silver, and thy gold, and thy women, and thy children; 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 moloch#king of unto-immersed#israel called all the elders of the land, and said, mark, i pray you, and see how this man seeketh mischief: for he sent unto me for my women, and for my children, and for my silver, and for my gold; and i denied him not. and all the elders and all the with-mum#people said unto him, hearken not unto him, nor consent. wherefore he said unto the messengers of child-of-echo#benhadad, tell my base#lord the king, all that thou didst send for to thy worker at the first i will do: and this thing i may not do. and the messengers departed, and brought him dbr again. and child-of-echo#benhadad sent unto him, and said, the elohim do so unto me, and more also, if the dust of keep-guard#samaria will suffice for handfuls for all the with-mum#people that follow me. and the moloch#king of unto-immersed#israel answered and said, tell him, let not him that girdeth on his harness boast 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 light#city. and, behold, there came a bringer unto bro-dad#ahab moloch#king of israel, saying, thus saith yeah-vowels, hast thou seen all this great multitude? behold, i will deliver it into thine hand this day; and thou wilt know that i am yeah-vowels. and bro-dad#ahab said, by whom? and he said, thus saith yeah-vowels, even by the young men of the immersed#princes of the provinces. then he said, who will order the battle? and he answered, thou. then he numbered the young men of the immersed#princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the with-mum#people, even all the children of israel, being seven thousand. and they went out at noon. and child-of-echo#benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. and the young men of the immersed#princes of the provinces went out first; and child-of-echo#benhadad sent out, and they told him, saying, there are men come out of keep-guard#samaria. and he said, whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. so these young men of the immersed#princes of the provinces came out of the light#city, and the army which followed them. and they slew every one his man: and the high#arams fled; and unto-immersed#israel pursued them: and child-of-echo#benhadad the moloch#king of high#aram escaped on an horse with the horsemen. and the moloch#king of unto-immersed#israel went out, and smote the horses

and chariots, and slew the high#arams with a great slaughter. and the bringer came to the moloch#king of israel, and said unto him, go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the moloch#king of high#aram will come up against thee. and the workers of the moloch#king of high#aram said unto him, their elohim are elohim of the hills; therefore they were stronger than we; and 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 immersed#captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we will be stronger than they. and he hearkened unto their voice, and did so. and it came to pass at the return of the year, that child-of-echo#benhadad numbered the high#arams, and went up to horizon#aphek, to fight against israel. and the children of unto-immersed#israel were numbered, and were all present, and went against them: and the children of unto-immersed#israel pitched before#turnings them like two little flocks of kids; and the high#arams filled the country. and there came a man of unto-these-theory, and spake unto the moloch#king of israel, and said, thus saith yeah-vowels, because the high#arams have said, the yeah-vowels is unto-these-theory of the hills, and he is not unto-these-theory of the valleys, therefore will i deliver all this great multitude into thine hand, and ye will know that i am yeah-vowels. and they pitched one over against the other seven days. and so it was, that in the seventh day the battle was joined: and the children of unto-immersed#israel slew of the high#arams an hundred thousand footmen in one day. and the rest fled to horizon#aphek, into the light#city; and there a wall fell upon twenty and seven thousand of the men that were left. and child-of-echo#benhadad fled, and came into the light#city, into an inner bureau#chamber. and his workers said unto him, behold now, we have heard that the kings of the daughter#bayt of unto-immersed#israel are merciful kings: let us, i pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the moloch#king of israel: peradventure he will save thy life. so they girded sackcloth on their loins, and put ropes on their heads, and came to the moloch#king of israel, and said, thy worker child-of-echo#benhadad saith, i pray thee, let me live. and he said, is he yet alive? he is my brother. now the men did diligently observe#guard whether any thing would come from him, and did hastily catch it: and they said, thy brother child-of-echo#benhadad. then he said, go ye, bring him. then child-of-echo#benhadad came forth to him; and he caused him to come up into the chariot. and ben#hadad said unto him, the cities, which my father took from thy father, i will restore; and thou wilt make streets for thee in blood-bag#damascus, as my father made in keep-guard#samaria. then said bro-dad#ahab, i will send thee away with this alignment. so he made an alignment with him, and sent him

away. and a certain man of the between#boys of the bringers said unto his neighbor in the dbr of yeah-vowels, 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 yeah-vowels, 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 moloch#king by the way, and disguised himself with ashes upon his face. and as the moloch#king passed by, he cried unto the king: and he said, thy worker went out into the midst 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 will pay a talent of silver. and as thy worker was busy here and there, he was gone. and the moloch#king of unto-immersed#israel said unto him, so will thy lip-decision#crisis be; thyself hast decided it. and he hastened, and took the ashes away from his face; and the moloch#king of unto-immersed#israel discerned him that he was of the bringers. and he said unto him, thus saith yeah-vowels, because thou hast let go out of thy hand a man whom i appointed to utter destruction, therefore thy life will go for his life, and thy with-mum#people for his with-mum#people. and the moloch#king of unto-immersed#israel went to his daughter#bayt heavy and displeased, and came to keep-guard#samaria. and it came to pass after these things, that grow#naboth the sow-to#jezeelite had a vineyard, which was in sow-to#jezeel, hard by the palace of bro-dad#ahab moloch#king of keep-guard#samaria. and bro-dad#ahab spake unto grow#naboth, saying, give me thy vineyard, that i may have it for a garden of herbs, because it is near unto my house: and i will give thee for it a better vineyard than it; or, if it seem good to thee, i will give thee the worth of it in money. and grow#naboth said to bro-dad#ahab, the yeah-vowels forbid me, that i should give the inheritance of my fathers unto thee. and bro-dad#ahab came into his daughter#bayt heavy and displeased because of the dbr which grow#naboth the sow-to#jezeelite had spoken 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, and would eat no bread. and now-wear-out#have-fun#jezebel his woman came to him, and said unto him, why is thy ruakh so sad, that thou eatest no bread? and he said unto her, because i spake unto grow#naboth the sow-to#jezeelite, and said unto him, give me thy vineyard for money; or else, if it please thee, i will give thee another vineyard for it: and he answered, i will not give thee my vineyard. and now-wear-out#have-fun#jezebel his woman said unto him, dost thou now govern the kingdom of israel? arise, and eat bread, and let thine heart be merry: i will give thee the vineyard of grow#naboth the sow-to#jezeelite. so she wrote letters in bro-dad#ahab's name, and sealed them with his seal, and sent the

letters unto the elders and to the nobles that were in his light#city, dwelling with grow#naboth. and she wrote in the letters, saying, proclaim a fast, and set grow#naboth on high among the with-mum#people: and set two men, between#boys of in-good-time-wear-out#belial, before#turnings him, to bear witness against him, saying, thou didst blaspheme unto-these-theory and the king. and then carry him out, and father-child#stone him, that he may die. and the men of his light#city, even the elders and the nobles who were the inhabitants in his light#city, did as now-wear-out#have-fun#jezebel had sent unto them, and as it was written in the letters which she had sent unto them. they proclaimed a fast, and set grow#naboth on high among the with-mum#people. and there came in two men, children of in-good-time-wear-out#belial, and sat before#turnings him: and the men of in-good-time-wear-out#belial witnessed against him, even against grow#naboth, in the presence of the with-mum#people, saying, grow#naboth did blaspheme unto-these-theory and the king. then they carried him forth out of the light#city, and stoned him with stones, that he died. then they sent to now-wear-out#have-fun#jezebel, saying, grow#naboth is stoned, and is dead. and it came to pass, when now-wear-out#have-fun#jezebel heard that grow#naboth was stoned, and was dead, that now-wear-out#have-fun#jezebel said to bro-dad#ahab, arise, take possession of the vineyard of grow#naboth the sow-to#jezeelite, which he refused to give thee for money: for grow#naboth is not alive, and dead. and it came to pass, when bro-dad#ahab heard that grow#naboth was dead, that bro-dad#ahab rose up to go down to the vineyard of grow#naboth the sow-to#jezeelite, to take possession of it. and the dbr of yeah-vowels came to towards-yeah#elijah the sit#tishbite, saying, arise, go down to meet bro-dad#ahab moloch#king of israel, which is in keep-guard#samaria: behold, he is in the vineyard of grow#naboth, whither he is gone down to possess it. and thou will speak unto him, saying, thus saith yeah-vowels, hast thou killed, and also taken possession? and thou will speak unto him, saying, thus saith yeah-vowels, in the place where dogs licked the blood of grow#naboth will dogs lick thy blood, even thine. and bro-dad#ahab said to towards-yeah#elijah, hast thou found me, o mine father#enemy? and he answered, i have found thee: because thou hast sold thyself to work toilsome#bad in the sight of yeah-vowels. behold, i will bring toilsome#bad upon thee, and will take away thy posterity, and will cut off from bro-dad#ahab him that pisseth against the wall, and him that is shut up and left in israel, and will make thine daughter#bayt like the daughter#bayt of much-people#jeroboam the between#boy of germ#nebat, and like the daughter#bayt of in-moth#baasha the between#boy of my-bro-yeah#ahijah, for the provocation wherewith thou hast provoked me to nose#anger, and made unto-immersed#israel to sin. and of now-wear-out#have-fun#jezebel also spake yeah-vowels, saying, the dogs will eat now-wear-out#have-fun#jezebel by the wall of sow-

to#jezreel. him that dieth of bro-dad#ahab in the light#city the dogs will eat; and him that dieth in the field will the fowls of the air eat. and there was none like unto bro-dad#ahab, which did sell himself to work badness#rah in the sight of yeah-vowels, whom now-wear-out#have-fun#jezebel his woman stirred up. and he did very abominably in following ideal-bullshit#idols, according to all things as did the talker#amorites, whom yeah-vowels cast out before#turnings the children of israel. and it came to pass, when bro-dad#ahab heard those dbrs, that he rent his clothes, and put sackcloth upon his immersed#flesh, and fasted, and lay in sackcloth, and went softly. and the dbr of yeah-vowels came to towards-yeah#elijah the sit#tishbite, saying, seest thou how bro-dad#ahab humbleth himself before#turnings me? because he humbleth himself before#turnings me, i will not bring the toilsome#bad in his days: and in his son's days will i bring the toilsome#bad upon his house. and they continued three years without war between high#aram and israel. and it came to pass in the third year, that oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah came down to the moloch#king of israel. and the moloch#king of unto-immersed#israel said unto his workers, know ye that highs#ramoth in roller-until#gilead is ours, and we be still, and take it not out of the hand of the moloch#king of syria? and he said unto oh-yeah-decide#jehoshaphat, wilt thou go with me to battle to highs-roll-until#ramothgilead? and oh-yeah-decide#jehoshaphat said to the moloch#king of israel, i am as thou art, my with-mum#people as thy with-mum#people, my horses as thy horses. and oh-yeah-decide#jehoshaphat said unto the moloch#king of israel, enquire, i pray thee, at the dbr of yeah-vowels to day. then the moloch#king of unto-immersed#israel added the bringers together, about four hundred men, and said unto them, will i go against highs-roll-until#ramothgilead to battle, or will i forbear? and they said, go up; for yeah-vowels will deliver it into the hand of the king. and oh-yeah-decide#jehoshaphat said, is there not here a bringer of yeah-vowels besides, that we might enquire of him? and the moloch#king of unto-immersed#israel said unto oh-yeah-decide#jehoshaphat, there is yet one man, blow-yeah#micaiah the between#boy of word#imlah, by whom we may enquire of yeah-vowels: and i hate him; for he doth not bring good concerning me, and evil. and oh-yeah-decide#jehoshaphat said, let not the moloch#king say so. then the moloch#king of unto-immersed#israel called an officer, and said, hasten hither blow-yeah#micaiah the between#boy of word#imlah. and the moloch#king of unto-immersed#israel and oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah sat each on his throne, having put on their robes, in a void place in the entrance of the hair#gate of keep-guard#samaria; and all the bringers brought before#turnings them. and that's-right-yeah#zedekiah the between#boy of merch#chenaanah made him ray#horns of iron: and he said, thus saith yeah-vowels, with these

will thou push the high#arams, until thou have consumed them. and all the bringers brought so, saying, go up to highs-roll-until#ramothgilead, and prosper: for yeah-vowels will deliver it into the king's hand. and the messenger that was gone to call blow-yeah#micaiah spake unto him, saying, behold now, the dbrs of the bringers declare good unto the moloch#king with one mouth: let thy dbr, i pray thee, be like the dbr of one of them, and speak that which is good. and blow-yeah#micaiah said, as yeah-vowels liveth, what yeah-vowels saith unto me, that will i speak. so he came to the king. and the moloch#king said unto him, blow-yeah#micaiah, will we go against highs-roll-until#ramothgilead to battle, or will we forbear? and he answered him, go, and prosper: for yeah-vowels will deliver it into the hand of the king. and the moloch#king said unto him, how many times will i adjure thee that thou tell me nothing and that which is true in the name of yeah-vowels? and he said, i saw all unto-immersed#israel scattered upon the hills, as going-out#sheep that have not a watcher-shepherd: and yeah-vowels said, these have no master: let them return every man to his daughter#bayt in peace. and the moloch#king of unto-immersed#israel said unto oh-yeah-decide#jehoshaphat, did i not tell thee that he would bring no good concerning me, and evil? and he said, hear thou therefore the dbr of yeah-vowels: i saw yeah-vowels sitting on his throne, and all the zaba of namespaces standing by him on his right hand and on his left. and yeah-vowels said, who will persuade bro-dad#ahab, that he may go up and fall at highs-roll-until#ramothgilead? and one said on this manner, and another said on that manner. and there came forth a ruakh, and stood before#turnings yeah-vowels, and said, i will persuade him. and yeah-vowels said unto him, wherewith? and he said, i will go forth, and i will be a lying ruakh 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, yeah-vowels hath put a lying ruakh in the mouth of all these thy bringers, and yeah-vowels hath spoken toilsome#bad concerning thee, and that's-right-yeah#zedekiah the between#boy of merch#chenaanah went near, and smote blow-yeah#micaiah on the cheek, and said, which way went the ruakh of yeah-vowels from me to speak unto thee? and blow-yeah#micaiah said, behold, thou wilt see in that day, when thou will go into an inner bureau#chamber to hide thyself. and the moloch#king of unto-immersed#israel said, take blow-yeah#micaiah, and carry him back unto mum-training#amon the governor of the light#city, and to give-up#joash the king's son; 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 peace. and blow-yeah#micaiah said, if thou return at all in peace, yeah-vowels hath not spoken by me. and he said, hearken, o with-mum#people, every one of you. so the moloch#king of unto-immersed#israel and oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah went up to highs-roll-until#ramothgilead. and the moloch#king

of unto-immersed#israel said unto oh-yeah-decide#jehoshaphat, i will disguise myself, and enter into the battle; and put thou on thy robes. and the moloch#king of unto-immersed#israel disguised himself, and went into the battle. and the moloch#king of high#aram directed his thirty and two immersed#captains that had rule over his chariots, saying, fight neither with small nor great, save only with the moloch#king of israel. and it came to pass, when the immersed#captains of the chariots saw oh-yeah-decide#jehoshaphat, that they said, surely it is the moloch#king of israel. and they turned aside to fight against him: and oh-yeah-decide#jehoshaphat cried out. and it came to pass, when the immersed#captains of the chariots perceived that it was not the moloch#king of israel, that they turned back from pursuing him. and a certain man drew a bow at a venture, and smote the moloch#king of unto-immersed#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 zaba; for i am wounded. and the battle increased that day: and the moloch#king was stayed up in his chariot against the high#arams, and died at even: and the blood ran out of the wound into the midst of the chariot. and there went a proclamation throughout the zaba about the going down of the sun, saying, every man to his light#city, and every man to his own country. so the moloch#king died, and was brought to keep-guard#samaria; and they buried the moloch#king in keep-guard#samaria. and one washed the chariot in the pool of keep-guard#samaria; and the dogs licked up his blood; and they washed his armor; according unto the dbr of yeah-vowels which he spake. now the rest of the acts of bro-dad#ahab, and all that he did, and the ivory daughter#bayt which he made, and all the cities that he between#built, are they not written in the book of the chronicles of the kings of israel? so bro-dad#ahab slept with his fathers; and grip-yeah#ahaziah his between#boy kinged in his stead. and oh-yeah-decide#jehoshaphat the between#boy of ride#asa began to king over know-hand#judah in the fourth year of bro-dad#ahab moloch#king of israel. oh-yeah-decide#jehoshaphat was thirty and five years old when he began to king; and he kinged twenty and five years in project-complete#jerusalem. and his mother's name was neglect#azubah the bayt#daughter of send#shilhi. and he walked in all the ways of ride#asa his father; he turned not aside from it, doing that which was right in the eyes of yeah-vowels: nevertheless the high places were not taken away; for the with-mum#people qrbcd and burnt incense yet in the high places. and oh-yeah-decide#jehoshaphat made peace with the moloch#king of israel. now the rest of the acts of oh-yeah-decide#jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the chronicles of the kings of know-hand#judah? and the remnant of the splint-blood#sodomites, which remained in the days of his father asa, he took out of the land. there was then no moloch#king in man-red#edom:

a deputy was king. oh-yeah-decide#jehoshaphat made ships of explore-marble#tharshish to go to ash#ophr for gold: and they went not; for the ships were broken at wood-man#eziongeber. then said grip-yeah#ahaziah the between#boy of bro-dad#ahab unto oh-yeah-decide#jehoshaphat, let my workers go with thy workers in the ships. and oh-yeah-decide#jehoshaphat would not. and oh-yeah-decide#jehoshaphat slept with his fathers, and was buried with his fathers in the light#city of dude#david his father: and yeah-oh-is-high#jehoram his between#boy kinged in his stead. grip-yeah#ahaziah the between#boy of bro-dad#ahab began to king over unto-immersed#israel in keep-guard#samaria the seventeenth year of oh-yeah-decide#jehoshaphat moloch#king of know-hand#judah, and kinged two years over israel. and he did toilsome#bad in the sight of yeah-vowels, and walked in the way of his father, and in the way of his mother, and in the way of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin: for he worked baal, and partook him, and provoked to nose#anger yeah-vowels unto-these-theory of israel, according to all that his father had done.

then from-father#moab rebelled against unto-immersed#israel after the death of bro-dad#ahab. and grip-yeah#ahaziah fell down through a lattice in his upper bureau#chamber that was in keep-guard#samaria, and was sick: and he sent messengers, and said unto them, go, enquire of possessor-of-the-flies#baalzebub the unto-these-theory of essence-futile#ekron whether i will recover of this disease. and the messenger#angel of yeah-vowels said to towards-yeah#elijah the sit#tishbite, arise, go up to meet the messengers of the moloch#king of keep-guard#samaria, and say unto them, why is it not because there is not a unto-these-theory in israel, that ye go to enquire of possessor-of-the-flies#baalzebub the unto-these-theory of essence-futile#ekron? now therefore thus saith yeah-vowels, thou will not come down from that bed on which thou art gone up, and will surely die. and towards-yeah#elijah 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 moloch#king that sent you, and say unto him, thus saith yeah-vowels, is it not because there is not a unto-these-theory in israel, that thou sendest to enquire of possessor-of-the-flies#baalzebub the unto-these-theory of essence-futile#ekron? therefore thou will not come down from that bed on which thou art gone up, and will surely die. and he said unto them, what manner of man was he which came up to meet you, and told you these dbrs? and they answered him, he was an gate#hairy man, and girt with a girdle of leather about his loins. and he said, it is towards-yeah#elijah the sit#tishbite. then the moloch#king sent unto him a immersed#captain of fifty with his fifty. and he went up to him: and, behold, he sat on the top of an hill. and he spake unto him, thou man

of unto-these-theory, the moloch#king hath said, come down. and towards-yeah#elijah answered and said to the immersed#captain of fifty, if i be a man of unto-these-theory, then let fire come down from heaven, and consume thee and thy fifty. and there came down fire from heaven, and consumed him and his fifty. again also he sent unto him another immersed#captain of fifty with his fifty. and he answered and said unto him, o man of unto-these-theory, thus hath the moloch#king said, come down quickly. and towards-yeah#elijah answered and said unto them, if i be a man of unto-these-theory, let fire come down from heaven, and consume thee and thy fifty. and the fire of unto-these-theory came down from heaven, and consumed him and his fifty. and he sent again a immersed#captain of the third fifty with his fifty. and the third immersed#captain of fifty went up, and came and fell on his knees before#turnings towards-yeah#elijah, and besought him, and said unto him, o man of unto-these-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 heaven, and burnt up the two immersed#captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. and the messenger#angel of yeah-vowels said unto towards-yeah#elijah, 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 yeah-vowels, forasmuch as thou hast sent messengers to enquire of possessor-of-the-flies#baalzebub the unto-these-theory of essence-futile#ekron, is it not because there is no unto-these-theory in unto-immersed#israel to enquire of his dbr? therefore thou wilt not come down off that bed on which thou art gone up, and will surely die. so he died according to the dbr of yeah-vowels which towards-yeah#elijah had spoken. and yeah-oh-is-high#jehoram kinged in his stead in the second year of yeah-oh-is-high#jehoram the between#boy of oh-yeah-decide#jehoshaphat moloch#king of know-hand#judah; because he had no son. now the rest of the acts of grip-yeah#ahaziah which he did, are they not written in the book of the chronicles of the kings of israel? and it came to pass, when yeah-vowels would take up towards-yeah#elijah into namespaces by a whirlwind, that towards-yeah#elijah went with theory-saves#elisha from roll#gilgal. and towards-yeah#elijah said unto elisha, tarry here, i pray thee; for yeah-vowels hath sent me to house-theory#bethel. and theory-saves#elisha said unto him, as yeah-vowels liveth, and as thy being liveth, i will not leave thee. so they went down to house-theory#bethel. and the between#boys of the bringers that were at house-theory#bethel came forth to elisha, and said unto him, knowest thou that yeah-vowels will take away thy master from thy head to day? and he said, yea, i know it; hold ye your peace. and towards-yeah#elijah said unto him, elisha, tarry here, i pray thee; for yeah-vowels hath sent me to moon-smell#jericho. and he said, as yeah-vowels liveth, and as thy being liveth, i will not leave thee. so they came to moon-smell#jericho.

and the between#boys of the bringers that were at moon-smell#jericho came to elisha, and said unto him, knowest thou that yeah-vowels will take away thy master from thy head to day? and he answered, yea, i know it; hold ye your peace. and towards-yeah#elijah said unto him, tarry, i pray thee, here; for yeah-vowels hath sent me to its-going-down#jordan. and he said, as yeah-vowels liveth, and as thy being liveth, i will not leave thee. and they two went on. and fifty men of the between#boys of the bringers went, and stood to view afar off: and they two stood by its-going-down#jordan. and towards-yeah#elijah 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 towards-yeah#elijah said unto elisha, ask what i will do for thee, before#turnings i be taken away from thee. and theory-saves#elisha said, i pray thee, let a double portion of thy ruakh 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; and if not, it will not be so. and it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and towards-yeah#elijah went up by a whirlwind into heaven. and theory-saves#elisha saw it, and he cried, my father, my father, the chariot of 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 towards-yeah#elijah that fell from him, and went back, and stood by the bank of its-going-down#jordan; and he took the mantle of towards-yeah#elijah that fell from him, and smote the waters, and said, where is yeah-vowels unto-these-theory of towards-yeah#elijah? and when he also had smitten the waters, they parted hither and thither: and theory-saves#elisha went over. and when the between#boys of the bringers which were to view at moon-smell#jericho saw him, they said, the ruakh of towards-yeah#elijah doth rest on elisha. and they came to meet him, and bowed themselves to the ground before#turnings 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 the ruakh of yeah-vowels 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, and found him not. and when they came again to him, (for he tarried at moon-smell#jericho,) he said unto them, did i not say unto you, go not? and the men of the light#city said unto elisha, behold, i pray thee, the situation of this light#city is pleasant, as my base#lord seeth: and 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 yeah-vowels, 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 saying of theory-saves#elisha which he spake. and he went up from thence unto house-theory#bethel: and as he was going up by the way, there came forth little children out of the light#city, and mocked him, and said unto him, go up, thou bald head; go up, thou bald head. and he turned back, and looked on them, and cursed them in the name of yeah-vowels. and there came forth two she bears out of the wood, and tare forty and two children of them. and he went from thence to mount damp-unripe-grain#carmel, and from thence he returned to keep-guard#samaria. now yeah-oh-is-high#jehoram the between#boy of brodad#ahab began to king over unto-immersed#israel in keep-guard#samaria the eighteenth year of oh-yeah-decide#jehoshaphat moloch#king of know-hand#judah, and kinged twelve years. and he wrought toilsome#bad in the sight of yeah-vowels; and not like his father, and like his mother: for he put away the image of possessor-husband#baal that his father had made. nevertheless he cleaved unto the misses of much-people#jeroboam the between#boy of germ#nebat, which made unto-immersed#israel to sin; he departed not therefrom. and load#mesha moloch#king of from-father#moab was a going-out#sheepmaster, and rendered unto the moloch#king of unto-immersed#israel an hundred thousand lambs, and an hundred thousand rams, with the wool. and it came to pass, when brodad#ahab was dead, that the moloch#king of from-father#moab rebelled against the moloch#king of israel. and moloch#king yeah-oh-is-high#jehoram went out of keep-guard#samaria the same time, and numbered all israel. and he went and sent to oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah, saying, the moloch#king of from-father#moab hath rebelled against me: wilt thou go with me against from-father#moab to battle? and he said, i will go up: i am as thou art, my with-mum#people as thy with-mum#people, and my horses as thy horses. and he said, which way will we go up? and he answered, the way through the mbar of man-red#edom. so the moloch#king of unto-immersed#israel went, and the moloch#king of know-hand#judah, and the moloch#king of man-red#edom: and they fetched a compass of seven days' journey: and there was no water for the zaba, and for the in-them#animal that followed them. and the moloch#king of unto-immersed#israel said, alas! that yeah-vowels hath called these three kings together, to deliver them into the hand of from-father#moab! and oh-yeah-decide#jehoshaphat said, is there not here a bringer of yeah-vowels, that we may enquire of yeah-vowels by him? and one of the moloch#king of israel's workers answered and said, here is theory-saves#elisha the between#boy of lip-judge#shaphat, which poured water on the hands of towards-yeah#elijah. and oh-yeah-decide#jehoshaphat said, the dbr of yeah-vowels is with him. so the moloch#king of unto-immersed#israel and oh-yeah-decide#jehoshaphat and the moloch#king of man-red#edom went down

to him. and theory-saves#elisha said unto the moloch#king of 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 moloch#king of unto-immersed#israel said unto him, nay: for yeah-vowels hath called these three kings together, to deliver them into the hand of from-father#moab. and theory-saves#elisha said, as yeah-vowels of zabas liveth, before#turnings whom i stand, surely, were it not that i regard the presence of oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah, i would not look toward thee, nor see thee. and now bring me a minstrel. and it came to pass, when the minstrel played, that the hand of yeah-vowels came upon him. and he said, thus saith yeah-vowels, make this valley full of ditches. for thus saith yeah-vowels, 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 cattle, and your beasts. and this is and a light thing in the sight of yeah-vowels: he will deliver the from-father#moabites also into your hand. and ye will hit every fenced light#city, and every choice light#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 meat qrb was qrbed, that, behold, there came water by the way of man-red#edom, and the country was filled with water. and when all the from-father#moabites heard that the kings were come up to fight against them, they added all that were able to put on armor, and upward, and stood in the border. and they rose up early in the morning, and the sun shone upon the water, and the from-father#moabites saw the water on the other side as red as blood: and they said, this is blood: the kings are surely slain, and they have smitten one another: now therefore, from-father#moab, to the spoil. and when they came to the camp of israel, the unto-immersed#israelites rose up and smote the from-father#moabites, so that they fled before#turnings them: and they went forward smiting the from-father#moabites, even in their country. and they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in wall-deaf-plow#kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it. and when the moloch#king of from-father#moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the moloch#king of man-red#edom: and they could not. then he took his eldest between#boy that should have kinged in his stead, and qrbed him for a burnt qrb upon the wall. and there was great indignation against israel: and they departed from him, and returned to their own land. now there cried a certain woman of the women of the between#boys of the bringers unto elisha, saying, thy worker my man is dead; and thou knowest that thy worker did fear yeah-vowels: and the creditor is come to take unto him my two between#boys to be workers. and theory-

saves#elisha 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, save a pot of name-sex#oil. then he said, go, borrow thee tools abroad of all thy neighbors, even empty tools; borrow not a few. and when thou art come in, thou wilt shut the opening upon thee and upon thy between#boys, and will pour out into all those tools, and thou wilt set aside that which is full. so she went from him, and shut the opening upon her and upon her between#boys, who brought the tools to her; and she poured out. and it came to pass, when the tools were full, that she said unto her son, bring me yet a tool. and he said unto her, there is not a tool more. and the name-sex#oil stayed. then she came and told the man of unto-these-theory. and he said, go, sell the name-sex#oil, and pay thy debt, and live thou and thy children of the rest. and it fell on a day, that theory-saves#elisha passed to different#shunem, where was a great woman; and she constrained him to eat bread. and so it was, that as oft as he passed by, he turned in thither to eat bread. and she said unto her man, behold now, i perceive that this is an dedicated man of unto-these-theory, which passeth by us continually. let us make a little bureau#chamber, i pray thee, on the wall; and let us set for him there a bed, and a 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 bureau#chamber, and lay there. and he said to squeeze#gehazi his worker, call this create#shunammite. and when he had called her, she stood before#turnings 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? wouldest thou be spoken for to the king, or to the immersed#captain of the zaba? and she answered, i dwell among mine own with-mum#people. and he said, what then is to be done for her? and squeeze#gehazi answered, verily she hath no child, and her man is old. and he said, call her. and when he had called her, she stood in the opening. and he said, about this season, according to the time of life, thou wilt embrace a son. and she said, nay, my base#lord, thou man of unto-these-theory, do not lie unto thine handmaid. and the woman conceived, and bare a between#boy at that season that theory-saves#elisha had said unto her, according to the time of life. and when the 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 unto-these-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 unto-these-theory, and come again. and he said, wherefore wilt thou go to him to day? it is neither new moon, nor seven#sabbath. and she said, it will be well. then she saddled an

ass, and said to her worker, drive, and go forward; slack not thy riding for me, except i bid thee. so she went and came unto the man of unto-these-theory to mount damp-unripe-grain#carmel. and it came to pass, when the man of unto-these-theory saw her afar off, that he said to squeeze#gehazi his worker, behold, yonder is that create#shunammite: run now, i pray thee, to meet her, and say unto her, is it well with thee? is it well with thy man? is it well with the child? and she answered, it is well: and when she came to the man of unto-these-theory to the hill, she caught him by the feet: and squeeze#gehazi came near to thrust her away. and the man of unto-these-theory said, let her alone; for her being is vexed within her: and yeah-vowels hath hid it from me, and hath not told me. then she said, did i desire a between#boy of my base#lord? did i not say, do not deceive me? then he said to squeeze#gehazi, gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face#turnings of the child. and the mother of the child said, as yeah-vowels liveth, and as thy being liveth, i will not leave thee. and he arose, and followed her. and squeeze#gehazi passed on before#turnings them, and laid the staff upon the face#turnings of the child; and there was neither voice, nor hearing. wherefore he went again to meet him, and told him, saying, the child is not awaked. and when theory-saves#elisha was come into the house, behold, the child was dead, and laid upon his bed. he went in therefore, and shut the opening upon them twain, and prayed unto yeah-vowels. and he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the immersed#flesh of the child waxed warm. then he returned, and walked in the daughter#bayt to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. and he called squeeze#gehazi, and said, call this create#shunammite. so he called her. and when she was come in unto him, he said, take up thy son. then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. and theory-saves#elisha came again to roll#gilgal: and there was a dearth in the land; and the between#boys of the bringers were sitting before#turnings him: and he said unto his worker, set on the great pot, and seethe pottage for the between#boys of the bringers. and one went out into the field to gather herbs, and found a wild vine, and added 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 unto-these-theory, there is death in the pot. and they could not eat thereof. and he said, then bring meal. and he cast it into the pot; and he said, pour out for the with-mum#people, that they may eat. and there was no harm in the pot. and there came a man from baalshalisha, and

brought the man of unto-these-theory bread of the firstfruits, twenty loaves of gates#barley, and full ears of swimming#corn in the husk thereof. and he said, give unto the with-mum#people, that they may eat. and his servitor said, what, should i set this before#turnings an hundred men? he said again, give the with-mum#people, that they may eat: for thus saith yeah-vowels, they will eat, and will leave thereof. so he set it before#turnings them, and they did eat, and left thereof, according to the dbr of yeah-vowels. now with-them#naaman, immersed#captain of the zaba of the moloch#king of syria, was a great man with his master, and honorable, because by him yeah-vowels had given deliverance unto syria: he was also a mighty man in valor, and he was a narrow#waspish. and the high#arams had gone out by companies, and had brought away captive out of the land of unto-immersed#israel a little maid; and she waited on with-them-naaman's woman. and she said unto her mistress, would unto-these-theory my base#lord were with the bringer that is in keep-guard#samaria! for he would recover him of his narrow#waspishness. and one went in, and told his base#lord, saying, thus and thus said the maid that is of the land of israel. and the moloch#king of high#aram said, go to, go, and i will send a letter unto the moloch#king of 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 moloch#king of israel, saying, now when this letter is come unto thee, behold, i have therewith sent with-them-naaman my worker to thee, that thou mayest recover him of his narrow#waspishness. and it came to pass, when the moloch#king of unto-immersed#israel had read the letter, that he rent his clothes, and said, am i unto-these-theory, to kill and to make alive, that this man doth send unto me to recover a man of his narrow#waspishness? wherefore consider, i pray you, and see how he seeketh a quarrel against me. and it was so, when theory-saves#elisha the man of unto-these-theory had heard that the moloch#king of unto-immersed#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 israel. so with-them-naaman came with his horses and with his chariot, and stood at the opening of the daughter#bayt of elisha. and theory-saves#elisha sent a messenger unto him, saying, go and wash in its-going-down#jordan seven times, and thy immersed#flesh will come again to thee, and thou will be bright. and with-them-naaman was wroth, and went away, and said, behold, i thought, he will surely come out to me, and stand, and call on the name of yeah-vowels his unto-these-theory, and strike his hand over the place, and recover the narrow#waspish. are not abana and pharpar, rivers of blood-bag#damascus, better than all the waters of israel? may i not wash in them, and be bright? so he turned and went away in a rage. and his workers came near, and spake unto him, and said, my father, if the bringer had bid thee do some great thing,

wouldest thou not have done it? how much rather then, when he saith to thee, wash, and be bright? then went he down, and dipped himself seven times in its-going-down#jordan, according to the saying of the man of unto-these-theory: and his immersed#flesh came again like unto the immersed#flesh of a little child, and he was bright. and he returned to the man of unto-these-theory, he and all his company, and came, and stood before#turnings him: and he said, behold, now i know that there is no unto-these-theory in all the earth, and in israel: now therefore, i pray thee, take a knee-fluffy#blessing of thy worker. and he said, as yeah-vowels liveth, before#turnings whom i stand, i will receive none. and he urged him to take it; and he refused. and with-them-naaman said, will there not then, i pray thee, be given to thy worker two separate-mules' burden of earth? for thy worker will henceforth qrb neither burnt qrb nor butcher unto other elohim, and unto yeah-vowels. in this thing yeah-vowels pardon thy worker, that when my master goeth into the daughter#bayt of pomegranate#rimmon to partake there, and he leaneth on my hand, and i bow myself in the daughter#bayt of pomegranate#rimmon: when i bow down myself in the daughter#bayt of pomegranate#rimmon, yeah-vowels pardon thy worker in this thing. and he said unto him, go in peace. so he departed from him a little way. and squeeze#gehazi, the worker of theory-saves#elisha the man of unto-these-theory, said, behold, my master hath spared with-them-naaman this high#aram, in not receiving at his hands that which he brought: but, as yeah-vowels liveth, i will run after him, and take somewhat of him. so squeeze#gehazi followed after with-them-naaman. and when with-them-naaman saw him running after him, he lighted down from the chariot to meet him, and said, is all well? and he said, all is well. my master hath sent me, saying, behold, even now there be come to me from mount gray-fruitful#ephraim two young men of the between#boys of the bringers: give them, i pray thee, a talent of silver, and two changes of garments. and with-them-naaman said, be content, take two talents. and he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his workers; and they bare them before#turnings 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. and he went in, and stood before#turnings his master. and theory-saves#elisha said unto him, whence comest thou, squeeze#gehazi? and he said, thy worker went no whither. and he said unto him, went not mine heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and going-out#sheep, and wall#oxen, and workers, and mothers#maid? the narrow#waspishness therefore of with-them-naaman will cleave unto thee, and unto thy seed for ever. and he went out from his presence a narrow#waspish as to-build#white as snow. and the between#boys of the bringers said

unto elisha, behold now, the place where we dwell with thee is too strait for us. let us go, we pray thee, unto its-going-down#jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. and he answered, go ye. and one said, be content, i pray thee, and go with thy workers. and he answered, i will go. so he went with them. and when they came to its-going-down#jordan, they cut down wood. and 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 unto-these-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 moloch#king of high#aram warred against israel, and took counsel with his workers, saying, in such and such a place will be my camp. and the man of unto-these-theory sent unto the moloch#king of israel, saying, beware that thou pass not such a place; for thither the high#arams are come down. and the moloch#king of unto-immersed#israel sent to the place which the man of unto-these-theory told him and warned him of, and saved himself there, not once nor twice. therefore the heart of the moloch#king of 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 moloch#king of israel? and one of his workers said, none, my base#lord, o king: and elisha, the bringer that is in israel, telleth the moloch#king of unto-immersed#israel the dbrs 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 decree#dothan. therefore sent he thither horses, and chariots, and a great zaba: and they came by night, and compassed the light#city about. and when the worker of the man of unto-these-theory was risen early, and gone forth, behold, an zaba compassed the light#city both with horses and chariots. and his worker said unto him, alas, my master! how will we do? and he answered, fear not: for they that be with us are more than they that be with them. and theory-saves#elisha prayed, and said, yeah-vowels, i pray thee, open his eyes, that he may see. and yeah-vowels 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. and when they came down to him, theory-saves#elisha prayed unto yeah-vowels, and said, hit this with-mum#people, i pray thee, with blindness. and he smote them with blindness according to the dbr of elisha. and theory-saves#elisha said unto them, this is not the way, neither is this the light#city: follow me, and i will bring you to the man whom ye seek. and he led them to keep-guard#samaria. and it came to pass, when they were come into keep-guard#samaria, that theory-saves#elisha said, yeah-vowels, open the eyes of these men, that they may see. and yeah-vowels opened their eyes, and they saw; and, behold, they were in the midst of keep-guard#samaria. and the moloch#king of unto-immersed#israel said unto

elisha, when he saw them, my father, will i hit them? will i hit them? and he answered, thou wilt not hit them: wouldest thou hit those whom thou hast taken captive with thy sword and with thy bow? set bread and water before#turnings them, that they may eat and drink, and go to their master. and he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. so the bands of high#aram came no more into the land of israel. and it came to pass after this, that child-of-echo#benhadad moloch#king of high#aram added all his zaba, and went up, and besieged keep-guard#samaria. and there was a great famine in keep-guard#samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. and as the moloch#king of unto-immersed#israel was passing by upon the wall, there cried a woman unto him, saying, help, my base#lord, o king. and he said, if yeah-vowels do not help thee, whence will i help thee? out of the barnfloor, or out of the winepress? and the moloch#king said unto her, what aileth thee? and she answered, this woman said unto me, give thy son, that we may eat him to day, and we will eat my between#boy to morrow. so we grace#boiled my son, and did eat him: and i said unto her on the next day, give thy son, that we may eat him: and she hath hid her son. and it came to pass, when the moloch#king heard the dbrs of the woman, that he rent his clothes; and he passed by upon the wall, and the with-mum#people looked, and, behold, he had sackcloth within upon his immersed#flesh. then he said, unto-these-theory do so and more also to me, if the head of theory-saves#elisha the between#boy of lip-judge#shaphat will stand on him this day. and theory-saves#elisha sat in his house, and the elders sat with him; and the moloch#king sent a man from before#turnings him: and ere the messenger came to him, he said to the elders, see ye how this between#boy 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 behind him? and while he yet talked with them, behold, the messenger came down unto him: and he said, behold, this toilsome#bad is of yeah-vowels; what should i wait for yeah-vowels any longer? then theory-saves#elisha said, hear ye the dbr of yeah-vowels; thus saith yeah-vowels, to morrow about this time will a measure of fine flour be sold for a light#shekel, and two measures of gates#barley for a light#shekel, in the hair#gate of keep-guard#samaria. then a base#lord on whose hand the moloch#king leaned answered the man of unto-these-theory, and said, behold, if yeah-vowels would make windows in heaven, might this thing be? and he said, behold, thou wilt see it with thine eyes, and will not eat thereof. and there were four narrow#waspish men at the entering in of the hair#gate: and they said one to another, why sit we here until we die? if we say, we will enter into the light#city, then the famine is in the light#city, and we will die there: and if we sit

still here, we die also. now therefore come, and let us fall unto the zaba of the high#arams: if they save us alive, we will live; and if they kill us, we will and die. and they rose up in the twilight, to go unto the camp of the high#arams: and when they were come to the uttermost part of the camp of syria, behold, there was no man there. for yeah-vowels had made the zaba of the high#arams to hear a noise of chariots, and a noise of horses, even the noise of a great zaba: and they said one to another, lo, the moloch#king of unto-immersed#israel hath hired against us the kings of the tusk#hittites, and the kings of the 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 daughter#bayt. so they came and called unto the porter of the light#city: and they told them, saying, we came to the camp of the high#arams, and, behold, there was no man there, neither voice of man, and horses tied, and asses tied, and the tents as they were. and he called the porters; and they told it to the king's daughter#bayt within. and the moloch#king arose in the night, and said unto his workers, i will now show you what the high#arams have done to us. they know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the light#city, we will catch them alive, and get into the light#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 light#city, (behold, they are as all the multitude of unto-immersed#israel that are left in it: behold, i say, they are even as all the multitude of the unto-immersed#israelites that are consumed:) and let us send and see. they took therefore two chariot horses; and the moloch#king sent after the zaba of the high#arams, saying, go and see. and they went after them unto its-going-down#jordan: and, lo, all the way was full of garments and tools, which the high#arams had cast away in their haste. and the messengers returned, and told the king. and the with-mum#people went out, and spoiled the tents of the high#arams. so a measure of fine flour was sold for a light#shekel, and two measures of gates#barley for a light#shekel, according to the dbr of yeah-vowels. and the moloch#king appointed the base#lord on whose hand he leaned to have the charge of the hair#gate: and the with-mum#people trode upon him in the hair#gate, and he died, as the man of unto-these-theory had said, who spake when the moloch#king came down to him. and it came to pass as the man of unto-these-theory had spoken

to the king, saying, two measures of gates#barley for a light#shekel, and a measure of fine flour for a light#shekel, will be to morrow about this time in the hair#gate of keep-guard#samaria: and that base#lord answered the man of unto-these-theory, and said, now, behold, if yeah-vowels should make windows in heaven, might such a thing be? and he said, behold, thou wilt see it with thine eyes, and will not eat thereof. and so it fell out unto him: for the with-mum#people trode upon him in the hair#gate, and he died. then spake theory-saves#elisha unto the woman, whose between#boy he had restored to life, saying, arise, and go thou and thine daughter#bayt, and sojourn whosoever thou canst sojourn: for yeah-vowels hath called for a famine; and it will also come upon the land seven years. and the woman arose, and did after the saying of the man of unto-these-theory: and she went with her daughter#bayt, and sojourned in the land of the invade-grieve#philistines seven years. and it came to pass at the seven years' end, that the woman returned out of the land of the invade-grieve#philistines: and she went forth to cry unto the moloch#king for her daughter#bayt and for her land. and the moloch#king talked with squeeze#gehazi the worker of the man of unto-these-theory, saying, tell me, i pray thee, all the great things that theory-saves#elisha hath done. and it came to pass, as he was telling the moloch#king how he had restored a dead body to life, that, behold, the woman, whose between#boy he had restored to life, cried to the moloch#king for her daughter#bayt and for her land. and squeeze#gehazi said, my base#lord, o king, this is the woman, and this is her son, whom theory-saves#elisha restored to life. and when the moloch#king asked the woman, she told him. so the moloch#king appointed unto her a certain officer, saying, restore all that was hers, and all the fruits of the field since the day that she left the land, even until now. and theory-saves#elisha came to blood-bag#damascus; and child-of-echo#benhadad the moloch#king of high#aram was sick; and it was told him, saying, the man of unto-these-theory is come hither. and the moloch#king said unto chest-look-at-towards#hazael, take a present in thine hand, and go, meet the man of unto-these-theory, and enquire of yeah-vowels by him, saying, will i recover of this disease? so chest-look-at-towards#hazael went to meet him, and took a present with him, even of every good thing of blood-bag#damascus, forty ripen-camels' burden, and came and stood before#turnings him, and said, thy between#boy child-of-echo#benhadad moloch#king of high#aram hath sent me to thee, saying, will i recover of this disease? and theory-saves#elisha said unto him, go, say unto him, thou mayest certainly recover: howbeit yeah-vowels hath showed me that he will surely die. and he settled his countenance stedfastly, until he was ashamed: and the man of unto-these-theory wept. and chest-look-at-towards#hazael said, why weepeth my base#lord? and he answered, because i know the toilsome#bad that thou wilt do unto the children of israel: their strong holds wilt

thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. and chest-look-at-towards#hazeal said, and what, is thy worker a dog, that he should do this great thing? and theory-saves#elisha answered, the yeah-vowels hath showed me that thou wilt be moloch#king over syria. so he departed from elisha, and came to his master; who said to him, what said theory-saves#elisha 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, so that he died: and chest-look-at-towards#hazeal kinged in his stead. and in the fifth year of yo-high#joram the between#boy of bro-dad#ahab moloch#king of israel, oh-yeah-decide#jehoshaphat being then moloch#king of know-hand#judah, yeah-oh-is-high#jehoram the between#boy of oh-yeah-decide#jehoshaphat moloch#king of know-hand#judah began to king. thirty and two years old was he when he began to king; and he kinged eight years in project-complete#jerusalem. and he walked in the way of the kings of israel, as did the daughter#bayt of bro-dad#ahab: for the bayt#daughter of bro-dad#ahab was his woman: and he did toilsome#bad in the sight of yeah-vowels. yet yeah-vowels would not destroy know-hand#judah for dude#david his worker's sake, as he promised him to give him alway a light, and to his children. in his days man-red#edom revolted from under the hand of know-hand#judah, and made a moloch#king over themselves. so yo-high#joram went over to young#zair, and all the chariots with him: and he rose by night, and smote the man-red#edomites which compassed him about, and the immersed#captains of the chariots: and the with-mum#people fled into their tents. yet man-red#edom revolted from under the hand of know-hand#judah unto this day. then white-build#libnah revolted at the same time. and the rest of the acts of yo-high#joram, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? and yo-high#joram slept with his fathers, and was buried with his fathers in the light#city of dude#david: and grip-yeah#ahaziah the between#boy kinged in his stead. in the twelfth year of yo-high#joram the between#boy of bro-dad#ahab moloch#king of unto-immersed#israel did grip-yeah#ahaziah the between#boy of yeah-oh-is-high#jehoram moloch#king of know-hand#judah begin to king. two and twenty years old was grip-yeah#ahaziah when he began to king; and he kinged one year in project-complete#jerusalem. and his mother's name was time#athaliah, the bayt#daughter of sheaf#omri moloch#king of israel. and he walked in the way of the daughter#bayt of bro-dad#ahab, and did toilsome#bad in the sight of yeah-vowels, as did the daughter#bayt of bro-dad#ahab: for he was the between#boy in torah of the daughter#bayt of bro-dad#ahab. and he went with yo-high#joram the between#boy of bro-dad#ahab to the war against chest-look-at-towards#hazeal moloch#king of high#aram in

highs-roll-until#ramothgilead; and the high#arams wounded yo-high#joram. and moloch#king yo-high#joram went back to be healed in sow-to#jezreel of the wounds which the high#arams had given him at high-region#ramah, when he fought against chest-look-at-towards#hazeal moloch#king of syria. and grip-yeah#ahaziah the between#boy of yeah-oh-is-high#jehoram moloch#king of know-hand#judah went down to see yo-high#joram the between#boy of bro-dad#ahab in sow-to#jezreel, because he was sick. and theory-saves#elisha the bringer called one of the children of the bringers, and said unto him, gird up thy loins, and take this box of name-sex#oil in thine hand, and go to highs-roll-until#ramothgilead: and when thou comest thither, look out there yeah-he#jehu the between#boy of oh-yeah-decide#jehoshaphat the between#boy of freckles#nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner bureau#chamber; then take the box of name-sex#oil, and pour it on his head, and say, thus saith yeah-vowels, i have impregnated#anoined thee moloch#king over israel. then open the opening, and flee, and tarry not. so the young man, even the young man the bringer, went to highs-roll-until#ramothgilead. and when he came, behold, the immersed#captains of the zaba were sitting; and he said, i have an errand to thee, o immersed#captain. and yeah-he#jehu said, unto which of all us? and he said, to thee, o immersed#captain. and he arose, and went into the house; and he poured the name-sex#oil on his head, and said unto him, thus saith yeah-vowels unto-these-theory of israel, i have impregnated#anoined thee moloch#king over the with-mum#people of yeah-vowels, even over israel. and thou wilt hit the daughter#bayt of bro-dad#ahab thy master, that i may avenge the blood of my workers the bringers, and the blood of all the workers of yeah-vowels, at the hand of now-wear-out#have-fun#jezebel. for the whole daughter#bayt of bro-dad#ahab will perish: and i will cut off from bro-dad#ahab him that pisseth against the wall, and him that is shut up and left in israel: and i will make the daughter#bayt of bro-dad#ahab like the daughter#bayt of much-people#jeroboam the between#boy of germ#nebat, and like the daughter#bayt of in-moth#baasha the between#boy of my-bro-yeah#ahijah: and the dogs will eat now-wear-out#have-fun#jezebel in the portion of sow-to#jezreel, and there will be none to bury her. and he opened the opening, and fled. then yeah-he#jehu came forth to the workers of his base#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 yeah-vowels, i have impregnated#anoined thee moloch#king over israel. then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, yeah-he#jehu is king. so yeah-he#jehu the between#boy of oh-yeah-decide#jehoshaphat the between#boy of freckles#nimshi conspired against

yo-high#joram. (now yo-high#joram had kept highs-roll-until#ramothgilead, he and all israel, because of chest-look-at-towards#hazael moloch#king of syria. and moloch#king yo-high#joram was returned to be healed in sow-to#jezreel of the wounds which the high#arams had given him, when he fought with chest-look-at-towards#hazael moloch#king of syria.) and yeah-he#jehu said, if it be your minds, then let none go forth nor escape out of the light#city to go to tell it in sow-to#jezreel. so yeah-he#jehu rode in a chariot, and went to sow-to#jezreel; for yo-high#joram lay there. and grip-yeah#ahaziah moloch#king of know-hand#judah was come down to see yo-high#joram. and there stood a watchman on the tower in sow-to#jezreel, and he spied the company of yeah-he#jehu as he came, and said, i see a company. and yo-high#joram said, take an horse-man, and send to meet them, and let him say, is it peace? so there went one on horseback to meet him, and said, thus saith the king, is it peace? and yeah-he#jehu said, what hast thou to do with peace? turn thee behind me. and the watchman told, saying, the messenger came to them, and he cometh not again. then he sent out a second on horseback, which came to them, and said, thus saith the king, is it peace? and yeah-he#jehu answered, what hast thou to do with peace? turn thee behind me. and the watchman told, saying, he came even unto them, and cometh not again: and the driving is like the driving of yeah-he#jehu the between#boy of freckles#nimshi; for he driveth furiously. and yo-high#joram said, make ready. and his chariot was made ready. and yo-high#joram moloch#king of unto-immersed#israel and grip-yeah#ahaziah moloch#king of know-hand#judah went out, each in his chariot, and they went out against jehu, and met him in the portion of grow#naboth the sow-to#jezreelite. and it came to pass, when yo-high#joram saw jehu, that he said, is it peace, jehu? and he answered, what peace, so long as the feed#whoredoms of thy mother now-wear-out#have-fun#jezebel and her spell#castercrafts are so many? and yo-high#joram turned his hands, and fled, and said to grip-yeah#ahaziah, there is treachery, o grip-yeah#ahaziah. and yeah-he#jehu drew a bow with his full strength, and smote yeah-oh-is-high#jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. then said yeah-he#jehu to bidkar his immersed#captain, take up, and cast him in the portion of the field of grow#naboth the sow-to#jezreelite: for remember how that, when i and thou rode together after bro-dad#ahab his father, yeah-vowels laid this burden upon him; surely i have seen yesterday the blood of grow#naboth, and the blood of his between#boys, saith yeah-vowels; and i will requite thee in this plat, saith yeah-vowels. now therefore take and cast him into the plat of ground, according to the dbr of yeah-vowels. and when grip-yeah#ahaziah the moloch#king of know-hand#judah saw this, he fled by the way of the garden house. and yeah-he#jehu followed after him, and said, hit him also in the chariot. and they did so at the going up to cub-dwell#gur, which is by mouthful#ebleam.

and he fled to precious-thing#megiddo, and died there. and his workers carried him in a chariot to project-complete#jerusalem, and buried him in his sepulchre with his fathers in the light#city of dude#david. and in the eleventh year of yo-high#joram the between#boy of bro-dad#ahab began grip-yeah#ahaziah to king over know-hand#judah. and when yeah-he#jehu was come to sow-to#jezreel, now-wear-out#have-fun#jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. and as yeah-he#jehu entered in at the hair#gate, she said, had my-songster#zimri peace, 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. 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. and they went to bury her: and they found no more of her than the skull, and the feet, and the palms of her hands. wherefore they came again, and told him. and he said, this is the dbr of yeah-vowels, which he spake by his worker towards-yeah#elijah the sit#tishbite, saying, in the portion of sow-to#jezreel will dogs eat the immersed#flesh of now-wear-out#have-fun#jezebel: and the carcass of now-wear-out#have-fun#jezebel will be as dung upon the face#turnings of the field in the portion of sow-to#jezreel; so that they will not say, this is now-wear-out#have-fun#jezebel. and bro-dad#ahab had seventy between#boys in keep-guard#samaria. and yeah-he#jehu wrote letters, and sent to keep-guard#samaria, unto the governors of sow-to#jezreel, to the elders, and to them that brought up bro-dad-ahab's children, saying, now as soon as this letter cometh to you, seeing your master's between#boys are with you, and there are with you chariots and horses, a fenced light#city also, and armor; look even out the best and meekest of your master's between#boys, and set him on his father's throne, and fight for your master's house. and they were exceedingly afraid, and said, behold, two kings stood not before#turnings him: how then will we stand? and he that was over the house, and he that was over the light#city, the elders also, and the bringers up of the children, sent to jehu, saying, we are thy workers, and will do all that thou wilt bid us; we will not make 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 between#boys, and come to me to sow-to#jezreel by to morrow this time. now the king's between#boys, being seventy persons, were with the great men of the light#city, which brought them up. and it came to pass, when the letter came to them, that they took the king's between#boys, and slew seventy persons, and put their heads in baskets, and sent him them to sow-to#jezreel. and there came a messenger, and told him, saying, they have

brought the heads of the king's between#boys. and he said, lay ye them in two heaps at the entering in of the hair#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#people, ye be right: behold, i conspired against my master, and slew him: and who slew all these? know now that there will fall unto the earth nothing of the dbr of yeah-vowels, which yeah-vowels spake concerning the daughter#bayt of bro-dad#ahab: for yeah-vowels hath done that which he spake by his worker towards-yeah#elijah. so yeah-he#jehu slew all that remained of the daughter#bayt of bro-dad#ahab in sow-to#jezreel, and all his great men, and his kinsfolk, and his darkener#server, until he left him none remaining. and he arose and departed, and came to keep-guard#samaria. and as he was at the shearing daughter#bayt in the way, yeah-he#jehu met with the brethren of grip-yeah#ahaziah moloch#king of know-hand#judah, and said, who are ye? and they answered, we are the brethren of grip-yeah#ahaziah; and we go down to salute the children of the moloch#king and the children of the queen. and he said, take them alive. and they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them. and when he was departed thence, he lighted on yeahoh-donate#jehonadab the between#boy of vehicle#rechab coming to meet him: and he saluted him, and said to him, is thine heart right, as my heart is with thy heart? and yeahoh-donate#jehonadab answered, it is. if it be, give me thine hand. and he gave him his hand; and he took him up to him into the chariot. and he said, come with me, and see my zeal for yeah-vowels. so they made him ride in his chariot. and when he came to keep-guard#samaria, he slew all that remained unto bro-dad#ahab in keep-guard#samaria, till he had destroyed him, according to the saying of yeah-vowels, which he spake to towards-yeah#elijah. and yeah-he#jehu added all the with-mum#people together, and said unto them, bro-dad#ahab workd possessor-husband#baal a little; and yeah-he#jehu will work for him much. now therefore call unto me all the bringers of baal, all his workers, and all his darkener#server; let none be wanting: for i have a great butcher to do to baal; whosoever will be wanting, he will not live. and yeah-he#jehu did it in subtilty, to the intent that he might destroy the partakepers of baal. and yeah-he#jehu said, proclaim a solemn assembly for baal. and they proclaimed it. and yeah-he#jehu sent through all israel: and all the partakepers of possessor-husband#baal came, so that there was not a man left that came not. and they came into the daughter#bayt of baal; and the daughter#bayt of possessor-husband#baal was full from one end to another. and he said unto him that was over the vestry, bring forth vestments for all the partakepers of baal. and he brought them forth vestments. and yeah-he#jehu went, and yeahoh-donate#jehonadab the between#boy of vehicle#rechab, into the daughter#bayt of baal, and said unto the partakepers of baal, search, and look that there be here with you none of the workers of yeah-vowels,

and the partakepers of possessor-husband#baal only. and when they went in to qrb butchers and burnt qrbs, yeah-he#jehu appointed fourscore men without, and said, if any of the men whom i have brought into your hands escape, he that letteth him go, his life will be for the life of him. and it came to pass, as soon as he had made an end of qrb the burnt qrb, that yeah-he#jehu said to the guard and to the immersed#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 immersed#captains cast them out, and went to the light#city of the daughter#bayt of baal. and they brought forth the images out of the daughter#bayt of baal, and burned them. and they brake down the image of baal, and brake down the daughter#bayt of baal, and made it a draught daughter#bayt unto this day. thus yeah-he#jehu destroyed possessor-husband#baal out of israel. howbeit from the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin, yeah-he#jehu departed not from after them, to wit, the golden calves that were in house-theory#bethel, and that were in dan. and yeah-vowels said unto jehu, because thou hast done well in executing that which is right in mine eyes, and hast done unto the daughter#bayt of bro-dad#ahab according to all that was in mine heart, thy children of the fourth generation will sit on the throne of israel. and yeah-he#jehu took no heed to walk in the torah of yeah-vowels unto-these-theory of unto-immersed#israel with all his heart: for he departed not from the misses of much-people#jeroboam, which made unto-immersed#israel to sin. in those days yeah-vowels began to cut unto-immersed#israel short: and chest-look-at-towards#hazael smote them in all the coasts of israel; from its-going-down#jordan eastward, all the land of roller-until#gilead, the gadites, and the see-child#reubenites, and the place-of-sleep#manassites, from juniper-object#aror, which is by the river pine#arnon, even roller-until#gilead and bashan. now the rest of the acts of jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of israel? and yeah-he#jehu slept with his fathers: and they buried him in keep-guard#samaria. and oh-yeah-grip#jehoahaz his between#boy kinged in his stead. and the time that yeah-he#jehu kinged over unto-immersed#israel in keep-guard#samaria was twenty and eight years. and when time#athaliah the mother of grip-yeah#ahaziah saw that her between#boy was dead, she arose and destroyed all the seed royal. and yeahoh-seven-satiated#jehosheba, the bayt#daughter of moloch#king yo-high#joram, sister of grip-yeah#ahaziah, took give-up#joash the between#boy of grip-yeah#ahaziah, and stole him from among the king's between#boys which were slain; and they hid him, even him and his nurse, in the bedchamber from time#athaliah, so that he was not slain. and he was with her hid in the daughter#bayt of yeah-vowels six years. and time#athaliah did king over the land. and the seventh year yeah-knows#jehoiada sent and fetched the governors



over hundreds, with the immersed#captains and the guard, and brought them to him into the daughter#bayt of yeah-vowels, and made a alignment with them, and took an unto#oath of them in the daughter#bayt of yeah-vowels, and showed them the king's son. and he directed them, saying, this is the thing that ye will do; a third part of you that enter in on the seven#sabbath will even be keepers of the watch of the king's house; and a third part will be at the hair#gate of sur; and a third part at the hair#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 seven#sabbath, even they will keep the watch of the daughter#bayt of yeah-vowels about the king. and ye will compass the moloch#king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the moloch#king as he goeth out and as he cometh in. and the immersed#captains over the hundreds did according to all things that yeah-knows#jehoiada the darkener#server directed: and they took every man his men that were to come in on the seven#sabbath, with them that should go out on the seven#sabbath, and came to yeah-knows#jehoiada the priest. and to the immersed#captains over hundreds did the darkener#server give moloch#king dude-david's spears and shields, that were in the house of yeah-vowels. and the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the house to the left corner of the house, along by the kitchen#butcher and the house. and he brought forth the king's son, and put the crown upon him, and gave him the witness; and they made him king, and impregnated#anointed him; and they clapped their hands, and said, unto-these-theory save the king. and when time#athaliah heard the noise of the guard and of the with-mum#people, she came to the with-mum#people into the house of yeah-vowels. and when she looked, behold, the moloch#king stood by a stand#column, as the manner was, and the immersed#princes and the trumpeters by the king, and all the with-mum#people of the land rejoiced, and blew with trumpets: and time#athaliah rent her clothes, and cried, treason, treason. and yeah-knows#jehoiada the darkener#server directed the immersed#captains of the hundreds, the officers of the zaba, 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 daughter#bayt of yeah-vowels. and they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain. and yeah-knows#jehoiada made a alignment between yeah-vowels and the moloch#king and the with-mum#people, that they should be yeah-vowels's with-mum#people; between the moloch#king also and the with-mum#people. and all the with-mum#people of the land went into the daughter#bayt of baal, and brake it down; his kitchen#butchers and his images brake they in pieces thoroughly, and slew giving#mattan the darkener#server of possessor-husband#baal

before#turnings the kitchen#butchers. and the darkener#server appointed officers over the daughter#bayt of yeah-vowels. and he took the governors over hundreds, and the immersed#captains, and the guard, and all the with-mum#people of the land; and they brought down the moloch#king from the daughter#bayt of yeah-vowels, and came by the way of the hair#gate of the guard to the king's house. and he sat on the throne of the kings. and all the with-mum#people of the land rejoiced, and the light#city was in quiet: and they slew time#athaliah with the sword beside the king's house. seven years old was yeahoh-fire#jehoash when he began to king. in the seventh year of yeah-he#jehu yeahoh-fire#jehoash began to king; and forty years kinged he in project-complete#jerusalem. and his mother's name was gazelle#zibiah of well-of-satiated-seven#beersheba. and yeahoh-fire#jehoash did that which was right in the sight of yeah-vowels all his days wherein yeah-knows#jehoiada the darkener#server instructed him. and the high places were not taken away: the with-mum#people still butchered and burnt incense in the high places. and yeahoh-fire#jehoash said to the darkener#server, all the money of the dedicated-finished things that is brought into the daughter#bayt of yeah-vowels, 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 daughter#bayt of yeah-vowels, 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. and it was so, that in the three and twentieth year of moloch#king yeahoh-fire#jehoash the darkener#server had not repaired the breaches of the house. then moloch#king yeahoh-fire#jehoash called for yeah-knows#jehoiada the priest, 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, and deliver it for the breaches of the house. and the darkener#server consented to receive no more money of the with-mum#people, neither to repair the breaches of the house. and yeah-knows#jehoiada the darkener#server took a chest, and bored a hole in the lid of it, and set it beside the kitchen#butcher, on the right side as one cometh into the daughter#bayt of yeah-vowels: and the darkener#server that kept the opening put therein all the money that was brought into the daughter#bayt of yeah-vowels. and it was so, when they saw that there was much money in the chest, 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 daughter#bayt of yeah-vowels. and they gave the money, being told, into the hands of them that did the work, that had the oversight of the daughter#bayt of yeah-vowels: and they laid it out to the carpenters and between#builders, that wrought upon the daughter#bayt of yeah-vowels, and to masons, and hewers of stone, and to buy timber and hewed father-child#stone to repair the breaches of the daughter#bayt of yeah-vowels, and for all

that was laid out for the daughter#bayt to repair it. howbeit there were not made for the daughter#bayt of yeah-vowels bowls of silver, scissors, basins, trumpets, any tools of gold, or tools of silver, of the money that was brought into the daughter#bayt of yeah-vowels: and they gave that to the workmen, and repaired therewith the daughter#bayt of yeah-vowels. moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt training#faithfully. the name#fire money and miss money was not brought into the daughter#bayt of yeah-vowels: it was the darkener-server'. then chest-look-at-towards#hazael moloch#king of high#aram went up, and fought against gath, and took it: and chest-look-at-towards#hazael set his face#turnings to go up to project-complete#jerusalem. and yeahoh-fire#jehoash moloch#king of know-hand#judah took all the dedicateed things that oh-yeah-decide#jehoshaphat, and yeah-oh-is-high#jehoram, and grip-yeah#ahaziah, his fathers, kings of know-hand#judah, had dedicated-finished, and his own dedicateed things, and all the gold that was found in the treasures of the daughter#bayt of yeah-vowels, and in the king's house, and sent it to chest-look-at-towards#hazael moloch#king of syria: and he went away from project-complete#jerusalem. and the rest of the acts of give-up#joash, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? and his workers arose, and made a conspiracy, and slew give-up#joash in the daughter#bayt of full#millo, which goeth down to basket#silla. for jozachar the between#boy of hear#shimeath, and drip-cloth#jehozabad the between#boy of keep#shomer, his workers, smote him, and he died; and they buried him with his fathers in the light#city of dude#david: and adopt-yeah#amaziah his between#boy kinged in his stead. in the three and twentieth year of give-up#joash the between#boy of grip-yeah#ahaziah moloch#king of know-hand#judah oh-yeah-grip#jehoahaz the between#boy of yeah-he#jehu began to king over unto-immersed#israel in keep-guard#samaria, and kinged seventeen years. and he did that which was toilsome#bad in the sight of yeah-vowels, and followed the misses of much-people#jeroboam the between#boy of germ#nebat, which made unto-immersed#israel to sin; he departed not therefrom. and the nose#anger of yeah-vowels was kindled against israel, and he delivered them into the hand of chest-look-at-towards#hazael moloch#king of syria, and into the hand of child-of-echo#benhadad the between#boy of chest-look-at-towards#hazael, all their days. and oh-yeah-grip#jehoahaz besought yeah-vowels, and yeah-vowels hearkened unto him: for he saw the oppression of israel, because the moloch#king of high#aram oppressed them. (and yeah-vowels gave unto-immersed#israel a saviour, so that they went out from under the hand of the high#arams: and the children of unto-immersed#israel dwelt in their tents, as beforetime. nevertheless they departed not from the misses of the daughter#bayt of much-people#jeroboam,

who made unto-immersed#israel sin, and walked therein: and there remained the prosperity-for-tuna#asherah also in keep-guard#samaria.) neither did he leave of the with-mum#people to oh-yeah-grip#jehoahaz and fifty horsemen, and ten chariots, and ten thousand footmen; for the moloch#king of high#aram had destroyed them, and had made them like the dust by threshing. now the rest of the acts of oh-yeah-grip#jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of israel? and oh-yeah-grip#jehoahaz slept with his fathers; and they buried him in keep-guard#samaria: and give-up#joash his between#boy kinged in his stead. in the thirty and seventh year of give-up#joash moloch#king of know-hand#judah began yeahoh-fire#jehoash the between#boy of oh-yeah-grip#jehoahaz to king over unto-immersed#israel in keep-guard#samaria, and kinged sixteen years. and he did that which was toilsome#bad in the sight of yeah-vowels; he departed not from all the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel sin: and he walked therein. and the rest of the acts of give-up#joash, and all that he did, and his might wherewith he fought against adopt-yeah#amaziah moloch#king of know-hand#judah, are they not written in the book of the chronicles of the kings of israel? and give-up#joash slept with his fathers; and much-people#jeroboam sat upon his throne: and give-up#joash was buried in keep-guard#samaria with the kings of israel. now theory-saves#elisha was fallen sick of his sickness whereof he died. and give-up#joash the moloch#king of unto-immersed#israel came down unto him, and wept over his face, and said, o my father, my father, the chariot of israel, and the horsemen thereof. and theory-saves#elisha said unto him, take bow and arrows. and he took unto him bow and arrows. and he said to the moloch#king of israel, put thine hand upon the bow. and he put his hand upon it: and theory-saves#elisha put his hands upon the king's hands. and he said, open the window eastward. and he opened it. then theory-saves#elisha said, shoot. and he shot. and he said, the arrow of yeah-vowels's deliverance, and the arrow of deliverance from syria: for thou wilt hit the high#arams in horizon#aphek, till thou have consumed them. and he said, take the arrows. and he took them. and he said unto the moloch#king of israel, hit upon the ground. and he smote thrice, and stayed. and the man of unto-these-theory was wroth with him, and said, thou shouldst have smitten five or six times; then hadst thou smitten high#aram till thou hadst consumed it: whereas now thou wilt hit high#aram and thrice. and theory-saves#elisha died, and they buried him. and the bands of the from-father#moabites invaded the land at the coming in of the year. and it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of elisha: and when the man was let down, and touched the bones of elisha, he revived, and stood up on his feet. and chest-look-at-towards#hazael moloch#king

of high#aram oppressed unto-immersed#israel all the days of oh-yeah-grip#jehoahaz. and yeah-vowels was gracious unto them, and had compassion on them, and had respect unto them, because of his alignment with their-organ-dick#abraham, laughter#isaac, and backstreet-boy#jacob, and would not destroy them, neither cast he them from his presence as yet. so chest-look-at-towards#hazael moloch#king of high#aram died; and child-of-echo#benhadad his between#boy kinged in his stead. and yeahoh-fire#jehoash the between#boy of oh-yeah-grip#jehoahaz took again out of the hand of child-of-echo#benhadad the between#boy of chest-look-at-towards#hazael the cities, which he had taken out of the hand of oh-yeah-grip#jehoahaz his father by war. three times did give-up#joash beat him, and recovered the cities of israel. in the second year of give-up#joash between#boy of oh-yeah-grip#jehoahaz moloch#king of unto-immersed#israel kinged adopt-yeah#amaziah the between#boy of give-up#joash moloch#king of know-hand#judah. he was twenty and five years old when he began to king, and kinged twenty and nine years in project-complete#jerusalem. and his mother's name was oh-yeah-gentle#jehoaddan of project-complete#jerusalem. and he did that which was right in the sight of yeah-vowels, yet not like dude#david his father: he did according to all things as give-up#joash his father did. howbeit the high places were not taken away: as yet the with-mum#people did butcher and burnt incense on the high places. and it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his workers which had slain the moloch#king his father. and the children of the murderers he slew not: according unto that which is written in the book of the torah of extracted#mose, wherein yeah-vowels directed, saying, the fathers will not be put to death for the children, nor the children be put to death for the fathers; and every man will be put to death for his own sin. he slew of man-red#edom in the valley of salt ten thousand, and took rock#selah by war, and called the name of it handle-to#joktheel unto this day. then adopt-yeah#amaziah sent messengers to yeahoh-fire#jehoash, the between#boy of oh-yeah-grip#jehoahaz between#boy of jehu, moloch#king of israel, saying, come, let us look one another in the face. and yeahoh-fire#jehoash the moloch#king of unto-immersed#israel sent to adopt-yeah#amaziah moloch#king of know-hand#judah, saying, the thistle that was in build#white#lebanon sent to the cedar that was in build#white#lebanon, saying, give thy bayt#daughter to my between#boy to woman: and there passed by a wild beast that was in build#white#lebanon, and trode down the thistle. thou hast indeed smitten man-red#edom, and thine heart hath lifted thee up: weight of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and know-hand#judah with thee? and adopt-yeah#amaziah would not hear. therefore yeahoh-fire#jehoash moloch#king of unto-immersed#israel went up; and he and adopt-yeah#amaziah moloch#king of know-

hand#judah looked one another in the face#turnings at house-sun-beadle#bethshemesh, which belongeth to know-hand#judah. and know-hand#judah was put to the worse before#turnings israel; and they fled every man to their tents. and yeahoh-fire#jehoash moloch#king of unto-immersed#israel took adopt-yeah#amaziah moloch#king of know-hand#judah, the between#boy of yeahoh-fire#jehoash the between#boy of grip-yeah#ahaziah, at house-sun-beadle#bethshemesh, and came to project-complete#jerusalem, and brake down the wall of project-complete#jerusalem from the hair#gate of gray-fruitful#ephraim unto the corner hair#gate, four hundred cubits. and he took all the gold and silver, and all the tools that were found in the daughter#bayt of yeah-vowels, and in the treasures of the king's house, and zabaages, and returned to keep-guard#samaria. now the rest of the acts of yeahoh-fire#jehoash which he did, and his might, and how he fought with adopt-yeah#amaziah moloch#king of know-hand#judah, are they not written in the book of the chronicles of the kings of israel? and yeahoh-fire#jehoash slept with his fathers, and was buried in keep-guard#samaria with the kings of israel; and much-people#jeroboam his between#boy kinged in his stead. and adopt-yeah#amaziah the between#boy of give-up#joash moloch#king of know-hand#judah lived after the death of yeahoh-fire#jehoash between#boy of oh-yeah-grip#jehoahaz moloch#king of unto-immersed#israel fifteen years. and the rest of the acts of adopt-yeah#amaziah, are they not written in the book of the chronicles of the kings of know-hand#judah? now they made a conspiracy against him in project-complete#jerusalem: and he fled to to-beat#lachish; and they sent after him to to-beat#lachish, and slew him there. and they brought him on horses: and he was buried at project-complete#jerusalem with his fathers in the light#city of dude#david. and all the with-mum#people of know-hand#judah took help-yeah#azariah, which was sixteen years old, and made him moloch#king instead of his father adopt-yeah#amaziah. he between#built deer-to#elath, and restored it to know-hand#judah, after that the moloch#king slept with his fathers. in the fifteenth year of adopt-yeah#amaziah the between#boy of give-up#joash moloch#king of know-hand#judah much-people#jeroboam the between#boy of give-up#joash moloch#king of unto-immersed#israel began to king in keep-guard#samaria, and kinged forty and one years. and he did that which was toil-some#bad in the sight of yeah-vowels: he departed not from all the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin. he restored the coast of unto-immersed#israel from the entering of gourd-vessel#hamath unto the sea of the plain, according to the dbr of yeah-vowels unto-these-theory of israel, which he spake by the hand of his worker dove#jonah, the between#boy of true#amitai, the bringer, which was of winepress-dig#gathhepher. for yeah-vowels saw the affliction of israel, that it was very bitter: for there was not any shut up, nor

any left, nor any helper for israel. and yeah-vowels said not that he would blot out the name of unto-immersed#israel from under heaven: and he saved them by the hand of much-people#jeroboam the between#boy of give-up#joash. now the rest of the acts of much-people#jeroboam, and all that he did, and his might, how he warred, and how he recovered blood-bag#damascus, and gourd-vessel#hamath, which belonged to know-hand#judah, for israel, are they not written in the book of the chronicles of the kings of israel? and much-people#jeroboam slept with his fathers, even with the kings of israel; and male-remember-yeah#zachariah his between#boy kinged in his stead. in the twenty and seventh year of much-people#jeroboam moloch#king of unto-immersed#israel began help-yeah#azariah between#boy of adopt-yeah#amaziah moloch#king of know-hand#judah to king. sixteen years old was he when he began to king, and he kinged two and fifty years in project-complete#jerusalem. and his mother's name was be-able-yeah#jecholiah of project-complete#jerusalem. and he did that which was right in the sight of yeah-vowels, according to all that his father adopt-yeah#amaziah had done; save that the high places were not removed: the with-mum#people butcherd and burnt incense still on the high places. and yeah-vowels smote the king, so that he was a narrow#waspish unto the day of his death, and dwelt in a several house. and yeah-perfect#jotham the king's between#boy was over the house, judging the with-mum#people of the land. and the rest of the acts of help-yeah#azariah, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? so help-yeah#azariah slept with his fathers; and they buried him with his fathers in the light#city of dude#david: and yeah-perfect#jotham his between#boy kinged in his stead. in the thirty and eighth year of help-yeah#azariah moloch#king of know-hand#judah did male-remember-yeah#zachariah the between#boy of much-people#jeroboam king over unto-immersed#israel in keep-guard#samaria six months. and he did that which was toilsome#bad in the sight of yeah-vowels, as his fathers had done: he departed not from the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin. and willum the between#boy of dry#jabesh conspired against him, and smote him before#turnings the with-mum#people, and slew him, and kinged in his stead. and the rest of the acts of male-remember-yeah#zachariah, behold, they are written in the book of the chronicles of the kings of israel. this was the dbr of yeah-vowels which he spake unto jehu, saying, thy between#boys will sit on the throne of unto-immersed#israel unto the fourth generation. and so it came to pass. willum the between#boy of dry#jabesh began to king in the nine and thirtieth year of goat-strong-yeah#uzziah moloch#king of know-hand#judah; and he kinged a full month in keep-guard#samaria. for comfort#menahem the between#boy of gadi went up from want-placate-solve#tirzah, and came to keep-guard#samaria, and

smote willum the between#boy of dry#jabesh in keep-guard#samaria, and slew him, and kinged in his stead. and the rest of the acts of willum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of israel. then comfort#menahem smote skip#tiphsah, and all that were therein, and the coasts thereof from want-placate-solve#tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. in the nine and thirtieth year of help-yeah#azariah moloch#king of know-hand#judah began comfort#menahem the between#boy of gadi to king over israel, and kinged ten years in keep-guard#samaria. and he did that which was toilsome#bad in the sight of yeah-vowels: he departed not all his days from the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin. and bean#fall#pul the moloch#king of beech-tree#assyria came against the land: and comfort#menahem gave bean#fall#pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. and comfort#menahem exacted the money of israel, even of all the mighty men of wealth, of each man fifty light#shekels of silver, to give to the moloch#king of assyria. so the moloch#king of beech-tree#assyria turned back, and stayed not there in the land. and the rest of the acts of comfort#menahem, and all that he did, are they not written in the book of the chronicles of the kings of israel? and comfort#menahem slept with his fathers; and open#inspect-yeah#pekahiah his between#boy kinged in his stead. in the fiftieth year of help-yeah#azariah moloch#king of know-hand#judah open#inspect-yeah#pekahiah the between#boy of comfort#menahem began to king over unto-immersed#israel in keep-guard#samaria, and kinged two years. and he did that which was toilsome#bad in the sight of yeah-vowels: he departed not from the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin. and inspector#pekah the between#boy of circumcise#remaliah, a immersed#captain of his, conspired against him, and smote him in keep-guard#samaria, in the palace of the king's house, with lump#argob and lion#collect#arieh, and with him fifty men of the roller-until#gileadites: and he killed him, and kinged in his room. and the rest of the acts of open#inspect-yeah#pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of israel. in the two and fiftieth year of help-yeah#azariah moloch#king of know-hand#judah inspector#pekah the between#boy of circumcise#remaliah began to king over unto-immersed#israel in keep-guard#samaria, and kinged twenty years. and he did that which was toilsome#bad in the sight of yeah-vowels: he departed not from the misses of much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin. in the days of inspector#pekah moloch#king of unto-immersed#israel came find-out-fall-ban#tiglathpileser moloch#king of assyria, and took consideration#ijon, and mourning-house-

of-squeeze#abelbethmaachah, and relax#janoah, and dedicate#kadesh, and yard#hazor, and roller-untill#gilead, and rolling#gallee, all the land of cunning-twist#naphtali, and carried them captive to assyria. and save-hoshea#joshua the between#boy of terebith#towards#elah made a conspiracy against inspector#pekah the between#boy of circumcise#remaliah, and smote him, and slew him, and kinged in his stead, in the twentieth year of yeah-perfect#jotham the between#boy of goat-strong-yeah#uzziah. and the rest of the acts of inspector#pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of israel. in the second year of inspector#pekah the between#boy of circumcise#remaliah moloch#king of unto-immersed#israel began yeah-perfect#jotham the between#boy of goat-strong-yeah#uzziah moloch#king of know-hand#judah to king. five and twenty years old was he when he began to king, and he kinged sixteen years in project-complete#jerusalem. and his mother's name was inheritance#jerusha, the bayt#daughter of be-right#azodok. and he did that which was right in the sight of yeah-vowels: he did according to all that his father goat-strong-yeah#uzziah had done. howbeit the high places were not removed: the with-mum#people butcherd and burned incense still in the high places. he between#built the higher hair#gate of the daughter#bayt of yeah-vowels. now the rest of the acts of yeah-perfect#jotham, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? in those days yeah-vowels began to send against know-hand#judah run#seriously#rezin the moloch#king of syria, and inspector#pekah the between#boy of circumcise#remaliah. and yeah-perfect#jotham slept with his fathers, and was buried with his fathers in the light#city of dude#david his father: and grip#ahaz his between#boy kinged in his stead. in the seventeenth year of inspector#pekah the between#boy of circumcise#remaliah grip#ahaz the between#boy of yeah-perfect#jotham moloch#king of know-hand#judah began to king. twenty years old was grip#ahaz when he began to king, and kinged sixteen years in project-complete#jerusalem, and did not that which was right in the sight of yeah-vowels his unto-these-theory, like dude#david his father. and he walked in the way of the kings of israel, yea, and made his between#boy to pass through the fire, according to the abominations of the nations, whom yeah-vowels cast out from before#turnings the children of israel. and he butcherd and burnt incense in the high places, and on the hills, and under every green tree. then run#seriously#rezin moloch#king of high#aram and inspector#pekah between#boy of circumcise#remaliah moloch#king of unto-immersed#israel came up to project-complete#jerusalem to war: and they besieged grip#ahaz, and could not overcome him. at that time run#seriously#rezin moloch#king of high#aram recovered deer-to#elath to syria, and drave the hand-know#jews from deer-to#elath: and the high#arams came to deer-to#elath, and dwelt there unto this

day. so grip#ahaz sent messengers to find-out-fall-ban#tiglathpileser moloch#king of assyria, saying, i am thy worker and thy son: come up, and save me out of the hand of the moloch#king of syria, and out of the hand of the moloch#king of israel, which rise up against me. and grip#ahaz took the silver and gold that was found in the daughter#bayt of yeah-vowels, and in the treasures of the king's house, and sent it for a present to the moloch#king of assyria. and the moloch#king of beech-tree#assyria hearkened unto him: for the moloch#king of beech-tree#assyria went up against blood-bag#damascus, and took it, and carried the with-mum#people of it captive to kir, and slew run#seriously#rezin. and moloch#king grip#ahaz went to blood-bag#damascus to meet find-out-fall-ban#tiglathpileser moloch#king of assyria, and saw an kitchen#butcher that was at blood-bag#damascus: and moloch#king grip#ahaz sent to light-yeah#urijah the darkener#server the fashion of the kitchen#butcher, and the pattern of it, according to all the craft#message thereof. and light-yeah#urijah the darkener#server between#built an kitchen#butcher according to all that moloch#king grip#ahaz had sent from blood-bag#damascus: so light-yeah#urijah the darkener#server made it against moloch#king grip#ahaz came from blood-bag#damascus. and when the moloch#king was come from blood-bag#damascus, the moloch#king saw the kitchen#butcher: and the moloch#king approached to the kitchen#butcher, and qrbd thereon. and he burnt his burnt qrb and his meat qrb, and poured his drink qrb, and sprinkled the blood of his peace qrb, upon the kitchen#butcher. and he brought also the brazen kitchen#butcher, which was before#turnings yeah-vowels, from the forefront of the house, from between the kitchen#butcher and the daughter#bayt of yeah-vowels, and put it on the hide#north side of the kitchen#butcher. and moloch#king grip#ahaz directed light-yeah#urijah the priest, saying, upon the great kitchen#butcher burn the morning burnt qrb, and the evening meat qrb, and the king's burnt butcher, and his meat qrb, with the burnt qrb of all the with-mum#people of the land, and their meat qrb, and their drink qrb; and sprinkle upon it all the blood of the burnt qrb, and all the blood of the butcher: and the brazen kitchen#butcher will be for me to enquire by. thus did light-yeah#urijah the priest, according to all that moloch#king grip#ahaz directed. and moloch#king grip#ahaz cut off the borders of the bases, and removed the bulging from off them; and took down the sea from off the brazen wall#oxen that were under it, and put it upon the pavement of stones. and the covert for the seven#sabbath that they had between#built in the house, and the king's entry without, turned he from the daughter#bayt of yeah-vowels for the moloch#king of assyria. now the rest of the acts of grip#ahaz which he did, are they not written in the book of the chronicles of the kings of know-hand#judah? and grip#ahaz slept with his fathers, and was buried with his fathers in the light#city of dude#david: and strong-oh-yeah#hezekiah his between#boy kinged in his stead. in the twelfth year

of grip#ahaz moloch#king of know-hand#judah began save-hoshea#joshua the between#boy of terebinth#towards#elah to king in keep-guard#samaria over unto-immersed#israel nine years. and he did that which was toilsome#bad in the sight of yeah-vowels, and not as the kings of unto-immersed#israel that were before#turnings him. against him came up complete-arrested#shalmaneser moloch#king of assyria; and save-hoshea#joshua became his worker, and gave him presents. and the moloch#king of beech-tree#assyria found conspiracy in save-hoshea#joshua: for he had sent messengers to so moloch#king of narrows-create#mizraim, and brought no present to the moloch#king of assyria, as he had done year by year: therefore the moloch#king of beech-tree#assyria shut him up, and bound him in prison. then the moloch#king of beech-tree#assyria came up throughout all the land, and went up to keep-guard#samaria, and besieged it three years. in the ninth year of save-hoshea#joshua the moloch#king of beech-tree#assyria took keep-guard#samaria, and carried unto-immersed#israel away into assyria, and placed them in moist#halah and in spice#habor by the river of fleece#pass-by#gozan, and in the cities of the each-and-every#medes. for so it was, that the children of unto-immersed#israel had missed against yeah-vowels their unto-these-theory, which had brought them up out of the land of narrows-create#mizraim, from under the hand of big-house#pharaoh moloch#king of narrows-create#mizraim, and had feared other elohim, and walked in the statutes of the nations, whom yeah-vowels cast out from before#turnings the children of israel, and of the kings of israel, which they had made. and the children of unto-immersed#israel did secretly those things that were not right against yeah-vowels their unto-these-theory, and they between#built them high places in all their cities, from the tower of the watchmen to the fenced light#city. and they set them up images and prosperity-fortuna#asherahs in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the nations whom yeah-vowels carried away before#turnings them; and wrought evil things to provoke yeah-vowels to nose#anger: for they workd ideal-bullshit#idols, whereof yeah-vowels had said unto them, ye will not do this thing. yet yeah-vowels testified against israel, and against know-hand#judah, by all the bringers, and by all the seers, saying, turn ye from your toilsome#bad ways, and keep my directives and my statutes, according to all the torah which i directed your fathers, and which i sent to you by my workers the bringers. notwithstanding they would not hear, and hardened their necks, like to the neck of their fathers, that did not be coached by in yeah-vowels their unto-these-theory. and they rejected his statutes, and his alignment that he made 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 yeah-vowels had charged

them, that they should not do like them. and they left all the directives of yeah-vowels their unto-these-theory, and made them molten images, even two calves, and made a prosperity-fortuna#asherah, and partook all the zaba of heaven, and workd baal. and they caused their between#boys and their between#daughters to pass through the fire, and used divination and enchantments, and sold themselves to do toilsome#bad in the sight of yeah-vowels, to provoke him to nose#anger. therefore yeah-vowels was very angry with israel, and removed them out of his sight: there was none left and the branch of know-hand#judah only. also know-hand#judah kept not the directives of yeah-vowels their unto-these-theory, and walked in the statutes of unto-immersed#israel which they made. and yeah-vowels rejected all the seed of israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. for he rent unto-immersed#israel from the daughter#bayt of dude#david; and they made much-people#jeroboam the between#boy of germ#nebat king: and much-people#jeroboam drave unto-immersed#israel from following yeah-vowels, and made them miss a great sin. for the children of unto-immersed#israel walked in all the misses of much-people#jeroboam which he did; they departed not from them; until yeah-vowels removed unto-immersed#israel out of his sight, as he had said by all his workers the bringers. so was unto-immersed#israel carried away out of their own land to beech-tree#assyria unto this day. and the moloch#king of beech-tree#assyria brought men from wear-out#babylon, and from beaten#cuthah, and from twist#ava, and from gourd-vessel#hamath, and from countings#sepharvaim, and placed them in the cities of keep-guard#samaria instead of the children of israel: and they possessed keep-guard#samaria, and dwelt in the cities thereof. and so it was at the beginning of their dwelling there, that they feared not yeah-vowels: therefore yeah-vowels sent gather#lions among them, which slew some of them. wherefore they spake to the moloch#king of assyria, saying, the nations which thou hast removed, and placed in the cities of keep-guard#samaria, know not the manner of the unto-these-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 unto-these-theory of the land. then the moloch#king of beech-tree#assyria 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 unto-these-theory of the land. then one of the darkener#server whom they had carried away from keep-guard#samaria came and dwelt in house-theory#bethel, and taught them how they should fear yeah-vowels. howbeit every nation made elohim of their own, and put them in the houses of the high places which the keep-guard#samaritans had made, every nation in their cities wherein they dwelt. and the men of wear-out#babylon made booths-daughters#succothbenoth, and the men of hatch#cuth made nergal, and the men of gourd-

vessel#hamath made fire-hundred#ashima, and the twist-distort#avites made looted#nibhaz and catch-up#tartak, and the sepharvites burnt their children in fire to glorify-the-king#adrammelech and answer#load-king#anammelech, the elohim of countings#sepharvaim. so they feared yeah-vowels, and made unto themselves of the lowest of them darkener#server of the high places, which butcherd for them in the houses of the high places. they feared yeah-vowels, and workd their own elohim, after the manner of the nations whom they carried away from thence. unto this day they do after the former manners: they fear not yeah-vowels, neither do they after their statutes, or after their ordinances, or after the torah and directive which yeah-vowels directed the children of backstreet-boy#jacob, whom he named israel; with whom yeah-vowels had made a alignment, and charged them, saying, ye will not fear other elohim, nor bow yourselves to them, nor work for them, nor butcher to them: and yeah-vowels, who brought you up out of the land of narrow#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 torah, and the directive, which he wrote for you, ye will observe#guard to do for evermore; and ye will not fear other elohim. and the alignment that i have made with you ye will not forget; neither will ye fear other elohim. and yeah-vowels your unto-these-theory ye will fear; and he will deliver you out of the hand of all your fathers#enemies. howbeit they did not hearken, and they did after their former manner. so these nations feared yeah-vowels, and workd their graven images, both their children, and their children's children: as did their fathers, so do they unto this day. now it came to pass in the third year of save-hoshea#joshua between#boy of terebint#towards#elah moloch#king of israel, that strong-oh-yeah#hezekiah the between#boy of grip#ahaz moloch#king of know-hand#judah began to king. twenty and five years old was he when he began to king; and he kinged twenty and nine years in project-complete#jerusalem. his mother's name also was abi, the bayt#daughter of male-remember-yeah#zachariah. and he did that which was right in the sight of yeah-vowels, according to all that dude#david his father did. he removed the high places, and brake the images, and cut down the prosperity-fortuna#asherahs, and brake in pieces the brazen serpent that extracted#mose had made: for unto those days the children of unto-immersed#israel did burn incense to it: and he called it snake-bronze#nehushtan. he trusted in yeah-vowels unto-these-theory of israel; so that after him was none like him among all the kings of know-hand#judah, nor any that were before#turnings him. for he clave to yeah-vowels, and departed not from following him, and kept his directives, which yeah-vowels directed extracted#mose. and yeah-vowels was with him; and he prospered withersoever he went forth: and he rebelled against the moloch#king of assyria, and workd him

not. he smote the invade-grieve#philistines, even unto courage-goat#gaza, and the borders thereof, from the tower of the watchmen to the fenced light#city. and it came to pass in the fourth year of moloch#king strong-oh-yeah#hezekiah, which was the seventh year of save-hoshea#joshua between#boy of terebint#towards#elah moloch#king of israel, that complete-arrested#shalmaneser moloch#king of beech-tree#assyria came up against keep-guard#samaria, and besieged it. and at the end of three years they took it: even in the sixth year of strong-oh-yeah#hezekiah, that is in the ninth year of save-hoshea#joshua moloch#king of israel, keep-guard#samaria was taken. and the moloch#king of beech-tree#assyria did carry away unto-immersed#israel unto assyria, and put them in moist#halah and in splice#habor by the river of fleece#pass-by#gozan, and in the cities of the each-and-every#medes: because they obeyed not the voice of yeah-vowels their unto-these-theory, and transgressed his alignment, and all that extracted#mose the worker of yeah-vowels directed, and would not hear them, nor do them. now in the fourteenth year of moloch#king strong-oh-yeah#hezekiah did scorching#sennacherib moloch#king of beech-tree#assyria come up against all the fenced cities of know-hand#judah, and took them. and strong-oh-yeah#hezekiah moloch#king of know-hand#judah sent to the moloch#king of beech-tree#assyria to to-beat#lachish, saying, i have offended; return from me: that which thou puttest on me will i bear. and the moloch#king of beech-tree#assyria appointed unto strong-oh-yeah#hezekiah moloch#king of know-hand#judah three hundred talents of silver and thirty talents of gold. and strong-oh-yeah#hezekiah gave him all the silver that was found in the daughter#bayt of yeah-vowels, and in the treasures of the king's house. at that time did strong-oh-yeah#hezekiah cut off the gold from the openings of the possibility-hall of yeah-vowels, and from the stand#columns which strong-oh-yeah#hezekiah moloch#king of know-hand#judah had overlaid, and gave it to the moloch#king of assyria. and the moloch#king of beech-tree#assyria sent explore#tartan and many-eunuch#rabsaris and many-silent#rabshakeh from to-beat#lachish to moloch#king strong-oh-yeah#hezekiah with a great zaba against project-complete#jerusalem. and they went up and came to project-complete#jerusalem. and when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. and when they had called to the king, there came out to them towards-realization#eliakim the between#boy of part-yeah#hilkiah, which was over the daughter#bayt, and sit-build#shebna the story-writer, and yo-brother#joah the between#boy of add-collect#asaph the recorder. and many-silent#rabshakeh said unto them, speak ye now to strong-oh-yeah#hezekiah, thus saith the great king, the moloch#king of assyria, what confidence is this wherein thou trustest? thou sayest, (but they are and vain dbars,) i have counsel and strength for the war. now on whom dost thou trust, that thou rebellest

against me? now, behold, thou trustest upon the staff of this bruised reed, even upon narrows-create#mizraim, on which if a man lean, it will go into his hand, and pierce it: so is big-house#pharaoh moloch#king of narrows-create#mizraim unto all that trust on him. and if ye say unto me, we trust in yeah-vowels our unto-these-theory: is not that he, whose high places and whose kitchen#butchers strong-oh-yeah#hezekiah hath taken away, and hath said to know-hand#judah and project-complete#jerusalem, ye will partake before#turnings this kitchen#butcher in project-complete#jerusalem? now therefore, i pray thee, give pledges to my base#lord the moloch#king of assyria, 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 immersed#captain of the least of my master's workers, and put thy trust on narrows-create#mizraim for chariots and for horsemen? am i now come up without yeah-vowels against this place to destroy it? the yeah-vowels said to me, go up against this land, and destroy it. then said towards-realization#eliakim the between#boy of part-yeah#hilkiah, and sit-build#shebna, and yo-brother#joah, unto many-silent#rabshakeh, speak, i pray thee, to thy workers in the high#aram language; for we understand it: and talk not with us in the hand-know-jews' language in the ears of the with-mum#people that are on the wall. and many-silent#rabshakeh said unto them, hath my master sent me to thy master, and to thee, to speak these dbrs? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? then many-silent#rabshakeh stood and cried with a loud voice in the hand-know-jews' language, and spake, saying, hear the dbr of the great king, the moloch#king of assyria: thus saith the king, let not strong-oh-yeah#hezekiah deceive you: for he will not be able to deliver you out of his hand: neither let strong-oh-yeah#hezekiah make you trust in yeah-vowels, saying, the yeah-vowels will surely deliver us, and this light#city will not be delivered into the hand of the moloch#king of assyria. hearken not to strong-oh-yeah#hezekiah: for thus saith the moloch#king of assyria, make 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 ring-tinkle#kistern: until i come and take you away to a land like your own land, a land of swimming#corn and wine, a land of bread and vineyards, a land of name-sex#oil olive and of honey, that ye may live, and not die: and hearken not unto strong-oh-yeah#hezekiah, when he persuadeth you, saying, the yeah-vowels will deliver us. hath any of the elohim of the nations delivered at all his land out of the hand of the moloch#king of assyria? where are the elohim of gourd-vessel#hamath, and of light-redeem#arpad? where are the elohim of countings#sepharvaim, movement#hena, and twist#ivah? have they delivered keep-guard#samaria out of mine hand? who are they among all the elohim of the

countries, that have delivered their country out of mine hand, that yeah-vowels should deliver project-complete#jerusalem out of mine hand? and the with-mum#people held their peace, and answered him not a dbr: for the king's directive was, saying, answer him not. then came towards-realization#eliakim the between#boy of part-yeah#hilkiah, which was over the daughter#bayt, and sit-build#shebna the story-writer, and yo-brother#joah the between#boy of add-collect#asaph the recorder, to strong-oh-yeah#hezekiah with their clothes rent, and told him the dbrs of many-silent#rabshakeh. and it came to pass, when moloch#king strong-oh-yeah#hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the daughter#bayt of yeah-vowels. and he sent towards-realization#eliakim, which was over the daughter#bayt, and sit-build#shebna the story-writer, and the elders of the darkener#server, covered with sackcloth, to secure-oh-yeah#isaiah the bringer the between#boy of adoption#amoz. and they said unto him, thus saith strong-oh-yeah#hezekiah, this day is a day of trouble, and of rebuke, and blasphemy; for the children are come to the birth, and there is not strength to bring forth. it may be yeah-vowels thy unto-these-theory will hear all the dbrs of many-silent#rabshakeh, whom the moloch#king of beech-tree#assyria his master hath sent to reproach the living unto-these-theory; and will reprove the dbrs which yeah-vowels thy unto-these-theory hath heard: wherefore lift up thy fall#prayer for the remnant that are left. so the workers of moloch#king strong-oh-yeah#hezekiah came to secure-oh-yeah#isaiah. and secure-oh-yeah#isaiah said unto them, thus will ye say to your master, thus saith yeah-vowels, be not afraid of the dbrs which thou hast heard, with which the workers of the moloch#king of beech-tree#assyria have blasphemed me. behold, i will send a blast upon him, and he will hear a rumor, and will return to his own land; and i will cause him to fall by the sword in his own land. so many-silent#rabshakeh returned, and found the moloch#king of beech-tree#assyria warring against white-build#libnah: for he had heard that he was departed from to-beat#lachish. and when he heard say of stay-away#tirhakah moloch#king of cush-spindle#ethiopia, behold, he is come out to fight against thee: he sent messengers again unto strong-oh-yeah#hezekiah, saying, thus will ye speak to strong-oh-yeah#hezekiah moloch#king of know-hand#judah, saying, let not thy unto-these-theory in whom thou trustest deceive thee, saying, project-complete#jerusalem will not be delivered into the hand of the moloch#king of assyria. behold, thou hast heard what the kings of beech-tree#assyria have done to all lands, by destroying them utterly: and will thou be delivered? have the elohim of the nations delivered them which my fathers have destroyed; as fleece#pass-by#gozan, and conceived-gladness#haran, and sequence#rezeph, and the children of eon#eden which were in approve#thelasar? where is the moloch#king of gourd-vessel#hamath, and the moloch#king of light-



redeem#arpad, and the moloch#king of the light#city of countings#sepharvaim, of movement#hena, and twist#ivah? and strong-oh-yeah#hezekiah received the letter of the hand of the messengers, and read it: and strong-oh-yeah#hezekiah went up into the daughter#bayt of yeah-vowels, and spread it before#turnings yeah-vowels. and strong-oh-yeah#hezekiah prayed before#turnings yeah-vowels, and said, o yeah-vowels unto-these-theory of israel, which dwellest between the qrbcherubim, thou art the unto-these-theory, even thou alone, of all the kingdoms of the earth; thou hast made namespaces and earth. yeah-vowels, bow down thine ear, and hear: open, yeah-vowels, thine eyes, and see: and hear the dbrs of scorching#sennacherib, which hath sent him to reproach the living unto-these-theory. of a truth, yeah-vowels, the kings of beech-tree#assyria have destroyed the nations and their lands, and have cast their elohim into the fire: for they were no elohim, and the work of men's hands, wood and stone: therefore they have destroyed them. now therefore, o yeah-vowels our unto-these-theory, i beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art yeah-vowels unto-these-theory, even thou only. then secure-ohyeah#isaiah the between#boy of adoption#amoz sent to strong-oh-yeah#hezekiah, saying, thus saith yeah-vowels unto-these-theory of israel, that which thou hast prayed to me against scorching#sennacherib moloch#king of beech-tree#assyria i have heard. this is the dbr that yeah-vowels hath spoken concerning him; the virgin the bayt#daughter of mark#zion hath despised thee, and laughed thee to scorn; the bayt#daughter of project-complete#jerusalem hath shaken her head at thee. whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the dedicated one of israel. by thy messengers thou hast reproached yeah-vowels, and hast said, with the multitude of my chariots i am come up to the height of the mountains, to the sides of build#white#lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and i will enter into the lodgings of his borders, and into the forest of his damp-unripe-grain#carmel. i have digged and drunk strange-substantial#gentile waters, and with the sole of my feet 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 daughter#bayt tops, and as swimming#corn blasted before#turnings it be grown up. and 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 daughter#bayt of know-hand#judah will yet again take root downward, and bear fruit upward. for out of project-complete#jerusalem will go forth a remnant, and they that escape out of mount mark#zion: the zeal of yeah-vowels of zabas will do this. therefore thus saith yeah-vowels concerning the moloch#king of assyria, he will not come into this light#city, nor shoot an arrow there, nor come before#turnings 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 light#city, saith yeah-vowels. for i will defend this light#city, to save it, for mine own sake, and for my worker dude-david's sake. and it came to pass that night, that the messenger#angel of yeah-vowels went out, and smote in the camp of the beech-tree#assyrrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching#sennacherib moloch#king of beech-tree#assyria departed, and went and returned, and dwelt at house-pasture#nineveh. and it came to pass, as he was partakeping in the daughter#bayt of miracle-soft#nisroch his unto-these-theory, that glorify-the-king#adrammelech and immersed-prince-collect#sharezer his between#boys smote him with the sword: and they escaped into the land of appeal#armenia#ararat. and banned-sharp#esarhaddon his between#boy kinged in his stead. in those days was strong-oh-yeah#hezekiah sick unto death. and the bringer secure-ohyeah#isaiah the between#boy of adoption#amoz came to him, and said unto him, thus saith yeah-vowels, set thine daughter#bayt in order; for thou wilt die, and not live. then he turned his face#turnings to the wall, and prayed unto yeah-vowels, saying, i beseech thee, o yeah-vowels, remember now how i have walked before#turnings thee in truth and with a perfect heart, and have done that which is good in thy sight. and strong-oh-yeah#hezekiah wept sore. and it came to pass, afore secure-ohyeah#isaiah was gone out into the middle court, that the dbr of yeah-vowels came to him, saying, turn again, and tell strong-oh-yeah#hezekiah the immersed#captain of my with-mum#people, thus saith yeah-vowels, the unto-these-theory of dude#david thy father, i have heard thy fall#prayer, i have seen thy tears: behold, i will heal thee: on the third day thou wilt go up unto the daughter#bayt of yeah-vowels. and i will add unto thy days fifteen years; and i will deliver thee and this light#city out of the hand of the moloch#king of assyria; and i will defend this light#city for mine own sake, and for my worker dude-david's sake. and secure-ohyeah#isaiah said, take a lump of figs. and they took and laid it on the grace#boil, and he recovered. and strong-oh-yeah#hezekiah said unto secure-ohyeah#isaiah, what will be the sign that yeah-vowels will heal me, and that i will go up into the daughter#bayt of yeah-vowels the third day? and secure-ohyeah#isaiah said,

this sign will thou have of yeah-vowels, that yeah-vowels will do the thing that he hath spoken: will the shadow go forward ten degrees, or go back ten degrees? and strong-oh-yeah#hezekiah answered, it is a light thing for the shadow to go down ten degrees: nay, and let the shadow return backward ten degrees, and secure-ohyeah#isaiah the bringer cried unto yeah-vowels: and he brought the shadow ten degrees backward, by which it had gone down in the dial of grip#ahah. at that time baladan-grain-vapour-wear-out-windowsill#berodach, the between#boy of wear-out-window-sill#baladan, moloch#king of wear-out#babylon, sent letters and a present unto strong-oh-yeah#hezekiah: for he had heard that strong-oh-yeah#hezekiah had been sick. and strong-oh-yeah#hezekiah hearkened unto them, and showed them all the daughter#bayt of his precious things, the silver, and the gold, and the scents, and the precious ointment, and all the daughter#bayt of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that strong-oh-yeah#hezekiah showed them not. then came secure-ohyeah#isaiah the bringer unto moloch#king strong-oh-yeah#hezekiah, and said unto him, what said these men? and from whence came they unto thee? and strong-oh-yeah#hezekiah said, they are come from a far country, even from wear-out#babylon. and he said, what have they seen in thine house? and strong-oh-yeah#hezekiah answered, all the things that are in mine daughter#bayt have they seen: there is nothing among my treasures that i have not showed them. and secure-ohyeah#isaiah said unto strong-oh-yeah#hezekiah, hear the dbr of yeah-vowels. 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 wear-out#babylon: nothing will be left, saith yeah-vowels. and of thy between#boys that will issue from thee, which thou will beget, will they take away; and they will be eunuchs in the palace of the moloch#king of wear-out#babylon. then said strong-oh-yeah#hezekiah unto secure-ohyeah#isaiah, good is the dbr of yeah-vowels which thou hast spoken. and he said, is it not good, if peace and truth be in my days? and the rest of the acts of strong-oh-yeah#hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the light#city, are they not written in the book of the chronicles of the kings of know-hand#judah? and strong-oh-yeah#hezekiah slept with his fathers: and sleep-forget#manasseh his between#boy kinged in his stead. sleep-forget#manasseh was twelve years old when he began to king, and kinged fifty and five years in project-complete#jerusalem. and his mother's name was bah-my-belongings-in-her#hephzih. and he did that which was toilsome#bad in the sight of yeah-vowels, after the abominations of the nations, whom yeah-vowels cast out before#turnings the children of israel. for he between#built up again the high places which strong-oh-yeah#hezekiah his father had destroyed; and he reared up kitchen#butchers for baal, and made a prosperity-fortuna#asherah,

as did bro-dad#ahab moloch#king of israel; and partook all the zaba of heaven, and workd them. and he between#built kitchen#butchers in the daughter#bayt of yeah-vowels, of which yeah-vowels said, in project-complete#jerusalem will i put my name. and he between#built kitchen#butchers for all the zaba of namespaces in the two courts of the daughter#bayt of yeah-vowels. and he made his between#boy pass through the fire, and observe#guardd times, and used enchantments, and dealt with familiar ruakhs and wizards: he wrought much badness#rah in the sight of yeah-vowels, to provoke him to nose#anger. and he set a graven image of the prosperity-fortuna#asherah that he had made in the house, of which yeah-vowels said to dude#david, and to complete#solomon his son, in this house, and in project-complete#jerusalem, which i have chosen out of all branches of israel, will i put my name for ever: neither will i make the feet of unto-immersed#israel move any more out of the land which i gave their fathers; only if they will observe#guard to do according to all that i have directed them, and according to all the torah that my worker extracted#mose directed them. and they hearkened not: and sleep-forget#manasseh seduced them to do more toilsome#bad than did the nations whom yeah-vowels destroyed before#turnings the children of israel. and yeah-vowels spake by his workers the bringers, saying, because sleep-forget#manasseh moloch#king of know-hand#judah hath done these abominations, and hath done evilly above all that the talker#amorites did, which were before#turnings him, and hath made know-hand#judah also to miss with his ideal-bullshit#idols: therefore thus saith yeah-vowels unto-these-theory of israel, behold, i am bringing such toilsome#bad upon project-complete#jerusalem and know-hand#judah, that whosoever heareth of it, both his ears will tingle. and i will stretch over project-complete#jerusalem the line of keep-guard#samaria, and the plummet of the daughter#bayt of bro-dad#ahab: and i will wipe project-complete#jerusalem as a man wipeth a dish, wiping it, and turning it upside down. and i will forsake the remnant of mine inheritance, and deliver them into the hand of their fathers#enemies; and they will become a prey and a spoil to all their fathers#enemies; because they have done that which was toilsome#bad in my sight, and have provoked me to nose#anger, since the day their fathers came forth out of narrows-create#mizraim, even unto this day. moreover sleep-forget#manasseh shed innocent blood very much, till he had filled project-complete#jerusalem from one end to another; beside his miss wherewith he made know-hand#judah to sin, in doing that which was toilsome#bad in the sight of yeah-vowels. now the rest of the acts of sleep-forget#manasseh, and all that he did, and his miss that he missed, are they not written in the book of the chronicles of the kings of know-hand#judah? and sleep-forget#manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of goat#uzza: and mum-training#amon his between#boy kinged in his stead.

mum-training#amon was twenty and two years old when he began to king, and he kinged two years in project-complete#jerusalem. and his mother's name was completed#meshullemeth, the bayt#daughter of diligent#haruz of good#jotbah. and he did that which was toilsome#bad in the sight of yeah-vowels, as his father sleep-forget#manasseh did. and he walked in all the way that his father walked in, and workd the ideal-bullshit#idols that his father workd, and partook them: and he forsook yeah-vowels unto-these-theory of his fathers, and walked not in the way of yeah-vowels. and the workers of mum-training#amon conspired against him, and slew the moloch#king in his own house. and the with-mum#people of the land slew all them that had conspired against moloch#king amon; and the with-mum#people of the land made despair-yeah#josiah his between#boy moloch#king in his stead. now the rest of the acts of mum-training#amon which he did, are they not written in the book of the chronicles of the kings of know-hand#judah? and he was buried in his sepulchre in the garden of goat#uzza: and despair-yeah#josiah his between#boy kinged in his stead. despair-yeah#josiah was eight years old when he began to king, and he kinged thirty and one years in project-complete#jerusalem. and his mother's name was her-friend#jedidah, the bayt#daughter of until-yeah#adaiah of pour#bosath. and he did that which was right in the sight of yeah-vowels, and walked in all the way of dude#david his father, and turned not aside to the right hand or to the left. and it came to pass in the eighteenth year of moloch#king despair-yeah#josiah, that the moloch#king sent cony#shaphan the between#boy of yeah's-delegate#azaliah, the between#boy of complete#meshullam, the story-writer, to the daughter#bayt of yeah-vowels, saying, go up to part-yeah#hilkiah the high priest, that he may sum the silver which is brought into the daughter#bayt of yeah-vowels, which the keepers of the opening have added of the with-mum#people: and let them deliver it into the hand of the doers of the work, that have the oversight of the daughter#bayt of yeah-vowels: and let them give it to the doers of the work which is in the daughter#bayt of yeah-vowels, to repair the breaches of the house, unto carpenters, and between#builders, and masons, and to buy timber and hewn father-child#stone to repair the house. howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt trainings#faithfully. and part-yeah#hilkiah the high darkener#server said unto cony#shaphan the story-writer, i have found the book of the torah in the daughter#bayt of yeah-vowels. and part-yeah#hilkiah gave the book to cony#shaphan, and he read it. and cony#shaphan the story-writer came to the king, and brought the moloch#king dbr again, and said, thy workers have added 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 daughter#bayt of yeah-vowels. and cony#shaphan the story-writer showed the king, saying, part-yeah#hilkiah the darkener#server

hath delivered me a book. and cony#shaphan read it before#turnings the king. and it came to pass, when the moloch#king had heard the dbrs of the book of the torah, that he rent his clothes. and the moloch#king directed part-yeah#hilkiah the priest, and my-brother-got-up#ahikam the between#boy of cony#shaphan, and mouse#achbor the between#boy of who-i-o#michaiah, and cony#shaphan the story-writer, and asahiah a worker of the king's, saying, go ye, enquire of yeah-vowels for me, and for the with-mum#people, and for all know-hand#judah, concerning the dbrs of this book that is found: for great is the wrath of yeah-vowels that is kindled against us, because our fathers have not hearkened unto the dbrs of this book, to do according unto all that which is written concerning us. so part-yeah#hilkiah the priest, and my-brother-got-up#ahikam, and mouse#achbor, and cony#shaphan, and asahiah, went unto universe-mole#huldah the bringeress, the woman of willum the between#boy of hope#tikvah, the between#boy of after-pity#harhas, keeper of the wardrobe; (now she dwelt in project-complete#jerusalem in the college;) and they communed with her. and she said unto them, thus saith yeah-vowels unto-these-theory of israel, tell the man that sent you to me, thus saith yeah-vowels, behold, i will bring toilsome#bad upon this place, and upon the inhabitants thereof, even all the dbrs of the book which the moloch#king of know-hand#judah hath read: because they have forsaken me, and have burned incense unto other elohim, that they might provoke me to nose#anger with all the works of their hands; therefore my wrath will be kindled against this place, and will not be quenched. and to the moloch#king of know-hand#judah which sent you to enquire of yeah-vowels, thus will ye say to him, thus saith yeah-vowels unto-these-theory of israel, as touching the dbrs which thou hast heard; because thine heart was tender, and thou hast humbled thyself before#turnings yeah-vowels, when thou heardest what i spake 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#turnings me; i also have heard thee, saith yeah-vowels. behold therefore, i will gather thee unto thy fathers, and thou wilt be added into thy grave in peace; and thine eyes will not see all the toilsome#bad which i will bring upon this place. and they brought the moloch#king dbr again. and the moloch#king sent, and they added unto him all the elders of know-hand#judah and of project-complete#jerusalem. and the moloch#king went up into the daughter#bayt of yeah-vowels, and all the men of know-hand#judah and all the inhabitants of project-complete#jerusalem with him, and the darkener#server, and the bringers, and all the with-mum#people, both small and great: and he read in their ears all the dbrs of the book of the alignment which was found in the daughter#bayt of yeah-vowels. and the moloch#king stood by a stand#column, and made a alignment before#turnings yeah-vowels, to walk after yeah-vowels, and to keep his directives and his testimonies and his statutes with all their

heart and all their being, to perform the dbrs of this alignment that were written in this book. and all the with-mum#people stood to the alignment. and the moloch#king directed part-yeah#hilkiah the high priest, and the darkener#server of the second order, and the keepers of the opening, to bring forth out of the possibility-hall of yeah-vowels all the tools that were made for baal, and for the prosperity-fortuna#asherah, and for all the zaba of heaven: and he burned them without project-complete#jerusalem in the fields of potter#kidron, and carried the ashes of them unto house-theory#bethel. and he put down the idolatrous darkener#server, whom the kings of know-hand#judah had ordained to burn incense in the high places in the cities of know-hand#judah, and in the places round about project-complete#jerusalem; them also that burned incense unto baal, to the sun, and to the moon, and to the planets, and to all the zaba of heaven. and he brought out the prosperity-fortuna#asherah from the daughter#bayt of yeah-vowels, without project-complete#jerusalem, unto the brook potter#kidron, and burned it at the brook potter#kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the with-mum#people. and he brake down the houses of the splint-blood#sodomites, that were by the daughter#bayt of yeah-vowels, where the women wove hangings for the prosperity-fortuna#asherah. and he brought all the darkener#server out of the cities of know-hand#judah, and ceased the high places where the darkener#server had burned incense, from small-hill#geba to well-of-satiated-seven#beersheba, and brake down the high places of the hair#gates that were in the entering in of the hair#gate of secure#joshua the governor of the light#city, which were on a man's left hand at the hair#gate of the light#city. nevertheless the darkener#server of the high places came not up to the kitchen#butcher of yeah-vowels in project-complete#jerusalem, and they did eat of the unleavened bread among their brethren. and he ceased bait#topheth, which is in the valley of the children of doze#hinnom, that no man might make his between#boy or his bayt#daughter to pass through the fire to king#molech. and he took away the horses that the kings of know-hand#judah had given to the sun, at the entering in of the daughter#bayt of yeah-vowels, by the bureau#chamber of given#natanmelech the bureau#chamberlain, which was in the plots#suburbs, and burned the chariots of the sun with fire. and the kitchen#butchers that were on the top of the upper bureau#chamber of grip#ahaz, which the kings of know-hand#judah had made, and the kitchen#butchers which sleep-forget#manasseh had made in the two courts of the daughter#bayt of yeah-vowels, did the moloch#king beat down, and brake them down from thence, and cast the dust of them into the brook potter#kidron. and the high places that were before#turnings project-complete#jerusalem, which were on the right hand of the mount of corruption, which complete#solomon the moloch#king of unto-immersed#israel had between#build for star-

sex'n'war#ashtoreth the abomination of the side-by-side#zidonians, and for withered#chemosh the abomination of the from-father#moabites, and for king#milcom the abomination of the children of with#ammon, did the moloch#king cease. and he brake in pieces the images, and cut down the prosperity-fortuna#asherahs, and filled their places with the bones of men. moreover the kitchen#butcher that was at house-theory#bethel, and the high place which much-people#jeroboam the between#boy of germ#nebat, who made unto-immersed#israel to sin, had made, both that kitchen#butcher and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the prosperity-fortuna#asherah. and as despair-yeah#josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the kitchen#butcher, and polluted it, according to the dbr of yeah-vowels which the man of unto-these-theory proclaimed, who proclaimed these dbrs. then he said, what title is that that i see? and the men of the light#city told him, it is the sepulchre of the man of unto-these-theory, which came from know-hand#judah, and proclaimed these things that thou hast done against the kitchen#butcher of house-theory#bethel. and he said, let him alone; let no man move his bones. so they let his bones alone, with the bones of the bringer that came out of keep-guard#samaria. and all the houses also of the high places that were in the cities of keep-guard#samaria, which the kings of unto-immersed#israel had made to provoke the base#lord to nose#anger, despair-yeah#josiah took away, and did to them according to all the acts that he had done in house-theory#bethel. and he slew all the darkener#server of the high places that were there upon the kitchen#butchers, and burned men's bones upon them, and returned to project-complete#jerusalem. and the moloch#king directed all the with-mum#people, saying, keep the passover unto yeah-vowels your unto-these-theory, as it is written in the book of this alignment. surely there was not holden such a passover from the days of the lip#decides that lip#decided israel, nor in all the days of the kings of israel, nor of the kings of know-hand#judah; and in the eighteenth year of moloch#king despair-yeah#josiah, wherein this passover was holden to yeah-vowels in project-complete#jerusalem. moreover the workers with familiar ruahks, and the wizards, and the images, and the ideal-bullshit#idols, and all the abominations that were spied in the land of know-hand#judah and in project-complete#jerusalem, did despair-yeah#josiah put away, that he might perform the dbrs of the torah which were written in the book that part-yeah#hilkiah the darkener#server found in the daughter#bayt of yeah-vowels. and like unto him was there no moloch#king before#turnings him, that turned to yeah-vowels with all his heart, and with all his being, and with all his might, according to all the torah of extracted#mose; neither after him arose there any like him. notwithstanding yeah-vowels turned not from the fierceness of his great wrath,

wherewith his nose#anger was kindled against know-hand#judah, because of all the provocations that sleep-forget#manasseh had provoked him withal. and yeah-vowels said, i will remove know-hand#judah also out of my sight, as i have removed israel, and will cast off this light#city project-complete#jerusalem which i have chosen, and the daughter#bayt of which i said, my name will be there. now the rest of the acts of despair-yeah#josiah, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? in his days nechoh-big-house-beat#pharaoh moloch#king of narrows-create#mizraim went up against the moloch#king of beech-tree#assyria to the river cow-euphrates#parat: and moloch#king despair-yeah#josiah went against him; and he slew him at precious-thing#megiddo, when he had seen him. and his workers carried him in a chariot dead from precious-thing#megiddo, and brought him to project-complete#jerusalem, and buried him in his own sepulchre. and the with-mum#people of the land took oh-yeah-grip#jehoahaz the between#boy of despair-yeah#josiah, and impregnated#anoointed him, and made him moloch#king in his father's stead. oh-yeah-grip#jehoahaz was twenty and three years old when he began to king; and he kinged three months in project-complete#jerusalem. and his mother's name was hot-dew#hamutal, the bayt#daughter of high-ohyeah#jeremiah of white-build#libnah. and he did that which was toilsome#bad in the sight of yeah-vowels, according to all that his fathers had done. and nechoh-big-house-beat#pharaoh put him in bands at fight#riblah in the land of gourd-vessel#hamah, that he might not king in project-complete#jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. and nechoh-big-house-beat#pharaoh made towards-realization#eliakim the between#boy of despair-yeah#josiah moloch#king in the room of despair-yeah#josiah his father, and turned his name to yeah-oh-get-up#jehoiakim, and took oh-yeah-grip#jehoahaz away: and he came to narrows-create#mizraim, and died there. and yeah-oh-get-up#jehoiakim gave the silver and the gold to pharaoh; and he taxed the land to give the money according to the directive of pharaoh: he exacted the silver and the gold of the with-mum#people of the land, of every one according to his taxation, to give it unto nechoh-big-house-beat#pharaoh. yeah-oh-get-up#jehoiakim was twenty and five years old when he began to king; and he kinged eleven years in project-complete#jerusalem. and his mother's name was cream-gift#zebudah, the bayt#daughter of redemption#pedaiah of height#rumah. and he did that which was toilsome#bad in the sight of yeah-vowels, according to all that his fathers had done. in his days bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon came up, and yeah-oh-get-up#jehoiakim became his worker three years: then he turned and rebelled against him. and yeah-vowels sent against him bands of the as-genies#kasidim, and bands of the high#arams, and bands of the from-father#moabites, and bands

of the children of with#ammon, and sent them against know-hand#judah to destroy it, according to the dbr of yeah-vowels, which he spake by his workers the bringers. surely at the directive of yeah-vowels came this upon know-hand#judah, to remove them out of his sight, for the misses of sleep-forget#manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled project-complete#jerusalem with innocent blood; which yeah-vowels would not pardon. now the rest of the acts of yeah-oh-get-up#jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of know-hand#judah? so yeah-oh-get-up#jehoiakim slept with his fathers: and will-prepare#jehoiachin his between#boy kinged in his stead. and the moloch#king of narrows-create#mizraim came not again any more out of his land: for the moloch#king of wear-out#babylon had taken from the river of narrows-create#mizraim unto the river cow-euphrates#parat all that pertained to the moloch#king of narrows-create#mizraim. will-prepare#jehoiachin was eighteen years old when he began to king, and he kinged in project-complete#jerusalem three months. and his mother's name was bronze#nehushta, the bayt#daughter of towards-given#elnathan of project-complete#jerusalem. and he did that which was toilsome#bad in the sight of yeah-vowels, according to all that his father had done. at that time the workers of bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon came up against project-complete#jerusalem, and the light#city was besieged. and bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon came against the light#city, and his workers did besiege it. and will-prepare#jehoiachin the moloch#king of know-hand#judah went out to the moloch#king of wear-out#babylon, he, and his mother, and his workers, and his immersed#princes, and his officers: and the moloch#king of wear-out#babylon took him in the eighth year of his king. and he carried out thence all the treasures of the daughter#bayt of yeah-vowels, and the treasures of the king's house, and cut in pieces all the tools of gold which complete#solomon moloch#king of unto-immersed#israel had made in the possibility-hall of yeah-vowels, as yeah-vowels had said. and he carried away all project-complete#jerusalem, and all the immersed#princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the with-mum#people of the land. and he carried away will-prepare#jehoiachin to wear-out#babylon, and the king's mother, and the king's women, and his officers, and the mighty of the land, those carried he into captivity from project-complete#jerusalem to wear-out#babylon. and all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the moloch#king of wear-out#babylon brought captive to wear-out#babylon. and the moloch#king of wear-out#babylon made giving#mattaniah his father's brother moloch#king in his stead, and changed

his name to that's-right-yeah#zedekiah. that's-right-yeah#zedekiah was twenty and one years old when he began to king, and he kinged eleven years in project-complete#jerusalem. and his mother's name was hot-dew#hamutal, the bayt#daughter of high-ohyeah#jeremiah of white-build#libnah. and he did that which was toilsome#bad in the sight of yeah-vowels, according to all that yeah-oh-get-up#jehoiakim had done. for through the nose#anger of yeah-vowels it came to pass in project-complete#jerusalem and know-hand#judah, until he had cast them out from his presence, that that's-right-yeah#zedekiah rebelled against the moloch#king of wear-out#babylon. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon came, he, and all his zaba, against project-complete#jerusalem, and pitched against it; and they between#built forts against it round about. and the light#city was besieged unto the eleventh year of moloch#king that's-right-yeah#zedekiah. and on the ninth day of the fourth month the famine prevailed in the light#city, and there was no bread for the with-mum#people of the land. and the light#city was broken up, and all the men of war fled by night by the way of the hair#gate between two walls, which is by the king's garden: (now the as-genies#kasidim were against the light#city round about:) and the moloch#king went the way toward the plain. and the army of the as-genies#kasidim pursued after the king, and overtook him in the plains of moon-smell#jericho: and all his army were scattered from him. so they took the king, and brought him up to the moloch#king of wear-out#babylon to fight#riblah; and they gave lip-decision#crisis upon him. and they slew the between#boys of that's-right-yeah#zedekiah before#turnings his eyes, and put out the eyes of that's-right-yeah#zedekiah, and bound him with fetters of brass, and carried him to wear-out#babylon. and in the fifth month, on the seventh day of the month, which is the nineteenth year of moloch#king bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon, came bring-foreign-base#nebuzaradan, master of the guard, a worker of the moloch#king of wear-out#babylon, unto project-complete#jerusalem: and he burnt the daughter#bayt of yeah-vowels, and the king's house, and all the houses of project-complete#jerusalem, and every great man's daughter#bayt burnt he with fire. and all the army of the as-genies#kasidim, that were with the master of the guard, brake down the walls of project-complete#jerusalem round about. now the rest of the with-mum#people that were left in the light#city, and the fugitives that fell away to the moloch#king of wear-out#babylon, with the remnant of the multitude, did bring-foreign-base#nebuzaradan the master of the guard carry away. and the master of the guard left of the opening of the poor of the land to be vinedressers and mannen. and the stand#columns of brass that were in the daughter#bayt of yeah-vowels, and the bases,

and the brazen sea that was in the daughter#bayt of yeah-vowels, did the as-genies#kasidim break in pieces, and carried the brass of them to wear-out#babylon. and the pots, and the shovels, and the scissors, and the spoons, and all the tools of brass wherewith 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 stand#columns, one sea, and the bases which complete#solomon had made for the daughter#bayt of yeah-vowels; the brass of all these tools was without weight. the height of the one stand#column was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathed work, and high#pomegranates upon the chapter round about, all of brass: and like unto these had the second stand#column with wreathed work. and the master of the guard took minister-immersed-yeah#seraiah the chief priest, and observe-cover-yeah#zephaniah the second priest, and the three keepers of the opening: and out of the light#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 light#city, and the principal story-writer of the zaba, which mustered the with-mum#people of the land, and threescore men of the with-mum#people of the land that were found in the light#city: and bring-foreign-base#nebuzaradan master of the guard took these, and brought them to the moloch#king of wear-out#babylon to fight#riblah: and the moloch#king of wear-out#babylon smote them, and slew them at fight#riblah in the land of gourd-vessel#hamath. so know-hand#judah was carried away out of their land. and as for the with-mum#people that remained in the land of know-hand#judah, whom bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon had left, even over them he made great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam, the between#boy of cony#shaphan, governor. and when all the immersed#captains of the zabas, they and their men, heard that the moloch#king of wear-out#babylon had made great-yeah#gedaliah governor, there came to great-yeah#gedaliah to watch#mizpah, even theory-hears#ishmael the between#boy of given-yeah#methaniah, and yeah-attractive#johanan the between#boy of ice#bald#careah, and minister-immersed-yeah#seraiah the between#boy of comforted#tanhumeth the dripped#netophathite, and ear-yeahoh#jaazaniah the between#boy of a crush#maathathite, they and their men. and great-yeah#gedaliah sware to them, and to their men, and said unto them, fear not to be the workers of the as-genies#kasidim: dwell in the land, and work for the moloch#king of wear-out#babylon; and it will be well with you. and it came to pass in the seventh month, that theory-hears#ishmael the between#boy of given-yeah#methaniah, the between#boy of my-towards-hear#elishama, of the seed royal, came, and ten men with him, and smote great-yeah#gedaliah, that he died, and the hand-know#jews and the as-ge-

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

the vision of secure-ohyeah#isaiah the between#boy of adoption#amoz, which he saw concerning know-hand#judah and project-complete#jerusalem in the days of goat-strong-yeah#uzziah, yeah-perfect#jotham, grip#ahaz, and strong-oh-yeah#hezekiah, kings of know-hand#judah. hear, o namespaces, and give ear, o earth: for yeah-vowels hath spoken, i have nourished and brought up children, and they have rebelled against me. the wall#ox knoweth his owner, and the serious-strict#donkey his master's crib: and unto-immersed#israel doth not know, my with-mum#people doth not consider. ah missing nation, a with-mum#people laden with torment, a seed of evildoers, children that are corrupters: they have forsaken yeah-vowels, they have provoked the dedicated one of unto-immersed#israel unto nose#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 even unto the head there is no soundness in it; and 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 bayt#daughter of mark#zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged light#city. except yeah-vowels of zabas had left unto us a very small remnant, we should have been as splint-blood#sodom, and we should have been like unto sheaves#gomorra. hear the dbr of yeah-vowels, ye governors of splint-blood#sodom; give ear unto the torah of our unto-these-theory, ye with-mum#people of sheaves#gomorra. to what purpose is the multitude of your butchers unto me? saith yeah-vowels: i am full of the burnt qrbs of rams, and the fat of fed beasts; and i delight not in the blood of bulls, or of lambs, or of he intense#goats. when ye come to appear before#turnings me, who hath required this at your hand, to tread my courts? bring no more vain qrbs; incense is an abomination unto

me; the new moons and seven#sabbaths, the calling of assemblies, i cannot away with; it is torment, even the solemn meeting. your new moons and your appointed feasts my being 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 fall#prayers, i will not hear: your hands are full of blood. wash you, make you bright; put away the toilsome#bad of your doings from before#turnings mine eyes; cease to do evil; learn to do well; seek lip-decision#crisis, relieve the oppressed, lip#decide the fatherless, plead for the widow. come now, and let us reason together, saith yeah-vowels: though your misses be as two caterpillars, they will be as to-build#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: and if ye refuse and rebel, ye will be devoured with the sword: for the mouth of yeah-vowels hath spoken it. how is the training#faithful light#city become an feed#harlot! it was full of lip-decision#crisis; being right lodged in it; and now murderers. thy silver is become dross, thy wine mixed with water: thy immersed#princes are embittered#rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they lip#decide not the fatherless, neither doth the cause of the widow come unto them. therefore saith yeah-vowels, yeah-vowels of zabas, the mighty one of israel, ah, i will ease me of mine adversaries, and avenge me of mine fathers#enemies: and i will turn my hand upon thee, and brightly bright-climax#purge away thy dross, and take away all thy tin: and i will restore thy lip#decides as at the first, and thy counsellors as at the beginning: afterward thou wilt be called, the light#city of being right, the training#faithful light#city. mark#zion will be redeemed with lip-decision#crisis, and her converts with being right. and the destruction of the transgressors and of the fauters will be together, and they that forsake yeah-vowels 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 dbr that secure-ohyeah#isaiah the between#boy of adoption#amoz saw concerning know-hand#judah and project-complete#jerusalem. and it will come to pass in the last days, that the mountain of yeah-vowels's daughter#bayt will be established in the top of the mountains, and will be exalted above the hills; and all nations will flow unto it. and many with-mum#people will go and say, come ye, and let us go up to the mountain of yeah-vowels, to the daughter#bayt of the unto-these-theory of backstreet-boy#jacob; and he will teach us of his ways, and we will walk in his paths: for out of mark#zion will go forth the torah, and the dbr of yeah-vowels from project-complete#jerusalem. and he will lip#decide among the nations, and will rebuke many with-mum#people: 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 daughter#bayt of backstreet-boy#jacob, come ye, and let us walk in the light of yeah-vowels. therefore thou hast forsaken thy with-mum#people the daughter#bayt of backstreet-boy#jacob, because they be replenished from the east, and are soothsayers like the invade-grieve#philistines, and they please themselves in the 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 work of their own hands, that which their own fingers have made: 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 yeah-vowels, and for the weight of his majesty. the lofty looks of man will be humbled, and the haughtiness of men will be bowed down, and yeah-vowels alone will be exalted in that day. for the day of yeah-vowels of zabas will be upon every one that is proud and lofty, and upon every one that is lifted up; and he will be brought low: and upon all the cedars of build#white#lebanon, that are high and lifted up, and upon all the oaks of bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of cypress-cedar#tarshish, and upon all pleasant pictures. and the loftiness of man will be bowed down, and the haughtiness of men will be made low: and yeah-vowels 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 earth, for fear of yeah-vowels, and for the weight of his majesty, when he ariseth to shake terribly the earth. in that day a man will cast his ideal-bullshit#idols of silver, and his ideal-bullshit#idols of gold, which they made 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 yeah-vowels, and for the weight of his majesty, when he ariseth to shake terribly the earth. cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? for, behold, the base#lord, yeah-vowels of zabas, doth take away from project-complete#jerusalem and from know-hand#judah the stay and the staff, the whole stay of bread, and the whole stay of water. the mighty man, and the man of war, the lip#decide, and the bringer, and the prudent, and the ancient, the immersed#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 immersed#princes, and babes will rule over them. and the with-mum#people will be oppressed, every one by another, and every one by his neighbour: the 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 daughter#bayt 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 daughter#bayt is neither bread nor clothing: make me not a governor of the with-mum#people. for project-complete#jerusalem is ruined, and know-hand#judah is fallen: because their tongue and their doings are against yeah-vowels, to provoke the eyes of his weight. the shew of their countenance doth witness against them; and they declare their miss as splint-blood#sodom, they hide it not. woe unto their being! for they have rewarded toilsome#bad 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 evil! it will be ill with him: for the reward of his hands will be given him. as for my with-mum#people, children are their oppressors, and women rule over them. o my with-mum#people, they which lead thee cause thee to err, and destroy the way of thy paths. the yeah-vowels standeth up to plead, and standeth to lip#decide the with-mum#people. the yeah-vowels will enter into lip-decision#crisis with the ancients of his with-mum#people, and the immersed#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#people to pieces, and grind the turnings#faces of the poor? saith the base#lord unto these-theory of zabas. moreover yeah-vowels saith, because the between#daughters of mark#zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore yeah-vowels will hit with a scab the crown of the head of the between#daughters of mark#zion, and yeah-vowels will discover their secret parts. in that day the base#lord will take away the bravery of their tinkling ornaments about their feet, 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 hand-know#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 gate#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 hair#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, to take away our reproach. in that day will the branch of yeah-vowels be beautiful and glorious, and the fruit of the earth will be excellent and comely for them that are escaped of israel. and it will come to pass, that he that is left in mark#zion, and he that remaineth in project-complete#jerusalem, will be called dedicated, even every one that is written among the living in project-complete#jerusalem: when the base#lord will have



washed away the filth of the between#daughters of mark#zion, and will have bright-climax#purged the blood of project-complete#jerusalem from the midst thereof by the ruakh of lip-decision#crisis, and by the ruakh of burning. and yeah-vowels will create upon every dwelling place of mount mark#zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the weight will be a defence. and there will be a dwelling 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 of my beloved touching his vineyard. my wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and added out the stones thereof, and planted it with the choicest vine, and between#built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. and now, o inhabitants of project-complete#jerusalem, and men of know-hand#judah, lip#decide, 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; and there will come up briers and thorns: i will also direct the clouds that they rain no rain upon it. for the vineyard of yeah-vowels of zabas is the daughter#bayt of israel, and the men of know-hand#judah his pleasant plant: and he looked for lip-decision#crisis, and behold oppression; for being right, and behold a cry. woe unto them that join daughter#bayt to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! in mine ears said yeah-vowels of zabas, of a truth many houses will be desolate, even great and fair, without inhabitant. yea, ten acres of vineyard will yield one aged-daughter#bath, and the seed of an clay#homer will yield an tired#ephah. woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! and the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: and they regard not the work of yeah-vowels, neither consider the operation of his hands. therefore my with-mum#people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst. therefore question#hell hath enlarged herself, and opened her mouth without measure: and their weight, 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: and yeah-vowels of zabas will be exalted in lip-decision#crisis, and unto-these-theory that is dedicated will be dedicated 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 make speed, and hasten his work, that we may see it: and let the counsel of the dedicated one of unto-immersed#israel draw nigh and come, that we may know it! woe unto them that call toilsome#bad good, and good evil; 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 mingle strong drink: which justify the evil 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 torah of yeah-vowels of zabas, and despised the dbr of the dedicated one of israel. therefore is the nose#anger of yeah-vowels kindled against his with-mum#people, 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 midst of the streets. for all this his nose#anger is not turned away, and 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 earth: 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' part#hoofs will be counted like flint, and their wheels like a whirlwind: their roaring will be like a gather#lion, they will roar like young gather#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 moloch#king goat-strong-yeah#uzziah died i saw also yeah-vowels sitting upon a throne, high and lifted up, and his train filled the possibility-hall. above it stood the resins-serpents#seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. and one cried unto another, and said, dedicated, dedicated, dedicated, is yeah-vowels of zabas: the whole earth is full of his weight, and the posts of the opening moved at the voice of him that cried, and the daughter#bayt 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#people of stained lips: for mine eyes have seen the king, yeah-vowels of zabas. then flew one of the resins-serpents#seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the kitchen#butcher: and he laid it upon my mouth, and said, lo, this hath touched thy lips; and thine torment is taken away, and thy miss bright-climax#purged. also i heard the voice of the base#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#people, hear ye indeed, and understand not; and see ye indeed, and perceive not. make the heart of this with-mum#people 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, base#lord, how long? and he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and yeah-vowels have removed men far away, and there be a great forsaking in the midst of the land. and 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 dedicated seed will be the substance thereof. and it came to pass in the days of grip#ahaz the between#boy of yeah-perfect#jotham, the between#boy of goat-strong-yeah#uzziah, moloch#king of know-hand#judah, that run#seriously#rezin the moloch#king of syria, and inspector#pekah the between#boy of circumcise#remaliah, moloch#king of israel, went up toward project-complete#jerusalem to war against it, and could not prevail against it. and it was told the daughter#bayt of dude#david, saying, high#aram is confederate with gray-fruitful#ephraim. and his heart was moved, and the heart of his with-mum#people, as the trees of the wood are moved with the wind. then said yeah-vowels unto secure-ohyeah#isaiah, go forth now to meet grip#ahaz, thou, and jashub-rest-settlement#shear thy son, 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 nose#anger of run#seriously#rezin with syria, and of the between#boy of circumcise#remaliah. because syria, gray-fruitful#ephraim, and the between#boy of circumcise#remaliah, have taken toilsome#bad counsel against thee, saying, let us go up against know-hand#judah, and vex it, and let us make a breach therein for us, and set a moloch#king in the midst of it, even the between#boy of good-towards#tabeal: thus saith the base#lord unto these-theory, it will not stand, neither will it come to pass. for the head of high#aram is blood-bag#damascus, and the head of blood-bag#damascus is run#seriously#rezin; and within threescore and five years will gray-fruitful#ephraim be broken, that it be not a with-mum#people. and the head of gray-fruitful#ephraim is keep-guard#samaria, and the head of keep-guard#samaria is circumcise-remaliah's son. if ye will not be coached by, surely ye will not be established. moreover yeah-vowels spake again unto grip#ahaz, saying, ask thee a sign of yeah-vowels thy unto these-theory; ask it either in the depth, or in the height above. and grip#ahaz said, i will not ask, neither will i tempt yeah-vowels. and he said, hear ye now, o daughter#bayt of dude#david; is it a small thing for you to weary men, and will ye weary my unto these-theory also? therefore the base#lord himself will give you a sign; behold, a

virgin will conceive, and bear a son, and will call his name immanuel. butter and honey will he eat, that he may know to refuse the evil, and choose the good. for before#turnings the child will know to refuse the evil, and choose the good, the land that thou abhorrest will be forsaken of both her kings. the yeah-vowels will bring upon thee, and upon thy with-mum#people, and upon thy father's house, days that have not come, from the day that gray-fruitful#ephraim departed from know-hand#judah; even the moloch#king of assyria. and it will come to pass in that day, that yeah-vowels will hiss for the fly that is in the uttermost part of the rivers of narrows-create#mizraim, and for the dbrh that is in the land of assyria. 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 base#lord shave with a razor that is hired, namely, by them beyond the river, by the moloch#king of assyria, the head, and the gate#hair of the feet: 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 going-out#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: and it will be for the sending forth of wall#oxen, and for the treading of lesser cattle. moreover yeah-vowels said unto me, take thee a great roll, and write in it with a man's pen concerning fast-loot-hurry-booty#maher-shalal-hash-baz. and i took unto me training#faithful witnesses to record, fire-blaze-yeah#uriah the priest, and remember-yeah#zechariah the between#boy of knee-bless-i-o#jeberechiah. and i went unto the bringeress; and she conceived, and bare a son. then said yeah-vowels to me, call his name fast-loot-hurry-booty#maher-shalal-hash-baz. for before#turnings the child will have knowledge to cry, my father, and my mother, the riches of blood-bag#damascus and the spoil of keep-guard#samaria will be taken away before#turnings the moloch#king of assyria. the yeah-vowels spake also unto me again, saying, forasmuch as this with-mum#people refuseth the waters of shiloah that go softly, and rejoice in run#seriously#rezin and circumcise-remaliah's son; now therefore, behold, the base#lord bringeth up upon them the waters of the river, strong and many, even the moloch#king of assyria, and all his weight: and he will come up over all his channels, and go over all his banks: and he will pass through know-hand#judah; he will overflow and go over, he will reach even to the neck; and the stretching out of his wings will fill the breadth of thy land, o immanuel. associate yourselves, o ye with-mum#people, 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 dbr, and it will not stand: for unto-these-theory is with us. for yeah-vowels spake thus to me with a strong hand, and instructed me that i should not walk in the way of this with-mum#people, saying, say ye not, a confederacy, to all them to whom this with-mum#people will say, a confederacy; neither fear ye their fear, nor be afraid. dedicate yeah-vowels of zabas himself; and let him be your fear, and let him be your dread. and he will be for a dedicated; and for a father-child#stone of stumbling and for a rock of offence to both the houses of israel, for a gin and for a snare to the inhabitants of project-complete#jerusalem. and many among them will stumble, and fall, and be broken, and be snared, and be taken. bind up the witness, seal the torah among my disciples. and i will wait upon yeah-vowels, that hideth his face#turnings from the daughter#bayt of backstreet-boy#jacob, and i will look for him. behold, i and the children whom yeah-vowels hath given me are for signs and for wonders in unto-immersed#israel from yeah-vowels of zabas, which dwelleth in mount mark#zion. and when they will say unto you, seek unto them that have familiar ruakhs, and unto wizards that peep, and that mutter: should not a with-mum#people seek unto their unto-these-theory? for the living to the dead? to the torah and to the witness: if they speak not according to this dbr, 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 moloch#king and their unto-these-theory, and look upward. and they will look unto the earth; and behold trouble and darkness, dimness of anguish; and they will be driven to darkness. nevertheless the dimness will not be such as was in her vexation, when at the first he lightly afflicted the land of garbage-fertile#zebulon and the land of cunning-twist#naphtali, and afterward did more grievously afflict her by the way of the sea, beyond its-going-down#jordan, in rolling#galilee of the nations. the with-mum#people 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#turnings 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 discussed-law#midian. for every battle of the warrior is with confused noise, and garments rolled in blood; and this will be with burning and fuel of fire. for unto us a child is born, unto us a between#boy is given: and the government will be upon his shoulder: and his name will be called wonderful, counsellor, the mighty unto-these-theory, the everlasting father, the prince of peace. of the increase of his government and peace there will be no end, upon the throne of dude#david, and upon his kingdom, to order it, and to establish it

with lip-decision#crisis and with being right from henceforth even for ever. the zeal of yeah-vowels of zabas will perform this. the base#lord sent a dbr into backstreet-boy#jacob, and it hath lighted upon israel. and all the with-mum#people will know, even gray-fruitful#ephraim and the inhabitant of keep-guard#samaria, that say in the pride and stoutness of heart, the l-medium#bricks are fallen down, and we will between#build with hewn stones: the sycomores are cut down, and we will change them into cedars. therefore yeah-vowels will set up the adversaries of run#seriously#rezin against him, and join his fathers#enemies together; the high#arams before, and the invade-grieve#philistines behind; and they will devour unto-immersed#israel with open mouth. for all this his nose#anger is not turned away, and his hand is stretched out still. for the with-mum#people turneth not unto him that hits them, neither do they seek yeah-vowels of zabas. therefore yeah-vowels will cut off from unto-immersed#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#people cause them to err; and they that are led of them are destroyed. therefore yeah-vowels will have no joy in their young men, neither will have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. for all this his nose#anger is not turned away, and his hand is stretched out still. for badness#rah burneth as the fire: it will devour the briers 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 yeah-vowels of zabas is the land darkened, and the with-mum#people 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 immersed#flesh of his own arm: sleep-forget#manasseh, gray-fruitful#ephraim; and gray-fruitful#ephraim, sleep-forget#manasseh: and they together will be against know-hand#judah. for all this his nose#anger is not turned away, and 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 lip-decision#crisis, and to take away the right from the poor of my with-mum#people, 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 nose#anger is not turned away, and his hand is stretched out still. o beech-tree#assyrian, the rod of mine nose#anger, and the staff in their hand is mine indignation. i will send him against an hypocritical nation, and against the with-mum#people 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; and it is in his heart to destroy and cut off nations not a few. for he saith, are not my immersed#princes altogether kings? is not calno as carchemish? is not gourd-vessel#hamath as light-redeem#arpad? is not keep-guard#samaria as blood-bag#damascus? as my hand hath found the kingdoms of the ideal-bullshit#idols, and whose graven images did excel them of project-complete#jerusalem and of keep-guard#samaria; will i not, as i have done unto keep-guard#samaria and her ideal-bullshit#idols, so do to project-complete#jerusalem and her ideal-bullshit#idols? wherefore it will come to pass, that when the base#lord hath performed his whole work upon mount mark#zion and on project-complete#jerusalem, i will punish the fruit of the stout heart of the moloch#king of assyria, and the weight 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#people, 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#people: and as one gathereth eggs that are left, have i added all the earth; and there was none that moved the wing, or opened the mouth, or peeped. will the axe boast itself against him that heweth therewith? or will the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. therefore will the base#lord, the base#lord of zabas, 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 unto-immersed#israel will be for a fire, and his dedicated one for a flame: and it will burn and devour his thorns and his briers in one day; and will consume the weight of his forest, and of his fruitful field, both being 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 israel, and such as are escaped of the daughter#bayt of backstreet-boy#jacob, will no more again stay upon him that smote them; and will stay upon yeah-vowels, the dedicated one of israel, in truth. the remnant will return, even the remnant of backstreet-boy#jacob, unto the mighty unto-these-theory. for though thy with-mum#people unto-immersed#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 base#lord unto-these-theory of zabas will make a consumption, even determined, in the midst of all the land. therefore thus saith the base#lord unto-these-theory of zabas, o my with-mum#people that dwellect in mark#zion, be not afraid of the beech-tree#assyrian: he will hit thee with a rod, and will lift up his staff against thee, after the manner of narrows-create#mizraim. for yet a very little while, and the indignation will cease, and mine nose#anger in their destruction. and yeah-vowels of zabas will stir up a scourge for him according to the slaughter

of discussed-law#midian at the rock of crow#oreb: and as his rod was upon the sea, so will he lift it up after the manner of narrows-create#mizraim. 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 impregnate#anointing. he is come to aiath, he is passed to throat#migron; at withered#michmash he hath laid up his carriages: they are gone over the passage: they have taken up their lodging at small-hill#geba; high-region#ramah is afraid; hill#gibeah of ask#saul is fled. lift up thy voice, o bayt#daughter of waves-roll#gallim: cause it to be heard unto kneading#laish, o poor replies#anathoth. cursed#madmenah is removed; the inhabitants of backs#gebim gather themselves to flee. as yet will he remain at grow#nob that day: he will shake his hand against the mount of the bayt#daughter of mark#zion, the hill of project-complete#jerusalem. behold, the base#lord, yeah-vowels of zabas, will lop the bough with terror: and the high ones of stature will be hewn down, and the haughty will be humbled. and he will cut down the thickets of the forest with iron, and build#white#lebanon will fall by a mighty one. and there will come forth a rod out of the stem of save#jesse, and a branch will grow out of his roots: and the ruakh of yeah-vowels will rest upon him, the ruakh of wisdom and understanding, the ruakh of counsel and might, the ruakh of knowledge and of the fear of yeah-vowels; and will make him of quick understanding in the fear of yeah-vowels: and he will not lip#decide after the sight of his eyes, neither reprove after the hearing of his ears: and with being right will he lip#decide the poor, and reprove with equity for the meek of the earth: and he will hit the earth: with the rod of his mouth, and with the breath of his lips will he slay the evil. and being right will be the girdle of his loins, and training#faithfulness 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 fating 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 wall#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 dedicated mountain: for the earth will be full of the knowledge of yeah-vowels, as the waters cover the sea. and in that day there will be a root of save#jesse, which will stand for an ensign of the with-mum#people; to it will the nations seek: and his rest will be glorious. and it will come to pass in that day, that the base#lord will set his hand again the second time to recover the remnant of his with-mum#people, which will be left, from assyria, and from narrows-create#mizraim, and from father#pathros, and from cush, and from youth#elam, and from youth#shinar, and from gourd-vessel#hamath, and from the islands of the sea. and he will set up an ensign for the nations, and will assemble the outcasts of israel, and gather together the dispersed of know-hand#judah from

the four corners of the earth. the envy also of gray-fruitful#ephraim will depart, and the adversaries of know-hand#judah will be cut off: gray-fruitful#ephraim will not envy know-hand#judah, and know-hand#judah will not vex gray-fruitful#ephraim. and they will fly upon the shoulders of the invade-grieve#philistines toward the sea; west; they will spoil them of the east together: they will lay their hand upon man-red#edom and from-father#moab; and the children of with#ammon will obey them. and yeah-vowels will utterly destroy the tongue of the 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#people, which will be left, from assyria; like as it was to unto-immersed#israel in the day that he came up out of the land of narrows-create#mizraim. and in that day thou will say, o yeah-vowels, i will praise thee: though thou wast angry with me, thine nose#anger is turned away, and thou comfortedst me. behold, unto-these-theory is my saving; i will trust, and not be afraid: for yeah-vowels yvhv is my strength and my song; he also is become my saving. therefore with joy will ye draw water out of the wells of saving, and in that day will ye say, praise yeah-vowels, call upon his name, declare his doings among the with-mum#people, make mention that his name is exalted. sing unto yeah-vowels; for he hath done excellent things: this is known in all the earth. cry out and shout, thou inhabitant of mark#zion: for great is the dedicated one of unto-immersed#israel in the midst of thee. the burden of wear-out#babylon, which secure-ohyeah#isaiah the between#boy of adoption#amoz did see. lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the hair#gates of the nobles. i have directed my dedicated ones, i have also called my mighty ones for mine nose#anger, even them that rejoice in my highness. the noise of a multitude in the mountains, like as of a great with-mum#people; a tumultuous noise of the kingdoms of nations added together: yeah-vowels of zabas mustereth the zaba of the battle. they come from a far country, from the end of heaven, even yeah-vowels, and the weapons of his indignation, to destroy the whole land. howl ye; for the day of yeah-vowels 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 turnings#faces will be as flames. behold, the day of yeah-vowels cometh, cruel both with wrath and fierce nose#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 evil, and the evil for their torment; and i will cause the arrogance of the proud to cease,

and will lay low the haughtiness of the terrible. i will make a man more precious than fine gold; even a man than the golden wedge of ash#ophir. therefore i will shake the namespaces, and the earth will remove out of her place, in the wrath of yeah-vowels of zabas, and in the day of his fierce nose#anger. and it will be as the chased roe, and as a going-out#sheep that no man taketh up: they will every man turn to his own with-mum#people, 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#turnings their eyes; their houses will be spoiled, and their women ravished. behold, i will stir up the each-and-every#medes against them, which will not regard silver; and as for gold, they will not delight in it. their bows also will dash the young men to pieces; and they will have no pity on the fruit of the womb; their eyes will not spare children. and wear-out#babylon, the weight of kingdoms, the beauty of the as-genies-kasidim' excellency, will be as when unto-these-theory over-threw splint-blood#sodom and sheaves#gomorrah. it will never be inhabited, neither will it be dwelt in from generation to generation: neither will the evening-pleasant#arabian pitch tent there; neither will the watchers#shepherds make their fold there. and wild beasts of the mdbar 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 yeah-vowels will have mercy on backstreet-boy#jacob, and will yet choose israel, and set them in their own land: and the strangers will be joined with them, and they will cleave to the daughter#bayt of backstreet-boy#jacob. and the with-mum#people will take them, and bring them to their place: and the daughter#bayt of unto-immersed#israel will possess them in the land of yeah-vowels 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 yeah-vowels will give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to work, that thou will take up this proverb against the moloch#king of wear-out#babylon, and say, how hath the oppressor ceased! the golden light#city ceased! the yeah-vowels hath broken the staff of the evil, and the sceptre of the governors. he who smote the with-mum#people in wrath with a continual stroke, he that ruled the nations in nose#anger, is persecuted, and none hindereth. the whole earth is at rest, and is quiet: they break forth into singing. yea, the fir trees rejoice at thee, and the cedars of build#white#lebanon, saying, since thou art laid down, no feller is come up against us. question#hell 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 earth; 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, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. how art thou fallen from heaven, o lucifer, between#boy 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 heaven, i will exalt my throne above the stars of unto-these-theory: i will sit also upon the mount of the ever#witness, in the sides of the hide#north: i will ascend above the heights of the clouds; i will be like the most high. yet thou will be brought down to question#hell, to the sides of the pit. they that see thee will narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a mdbar, and destroyed the cities thereof; that opened not the daughter#bayt of his prisoners? all the kings of the nations, even all of them, lie in weight, every one in his own house. and 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 carcase trodden under feet. thou will not be joined with them in burial, because thou hast destroyed thy land, and slain thy with-mum#people: the seed of evildoers will never be renowned. prepare slaughter for his children 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 yeah-vowels of zabas, and cut off from wear-out#babylon the name, and remnant, and son, and nephew, saith yeah-vowels. i will also make it a possession for the bittern, and pools of water: and i will sweep it with the besom of destruction, saith yeah-vowels of zabas. the yeah-vowels of zabas 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 beech-tree#assyrian in my land, and upon my mountains tread him under foot: 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 earth: and this is the hand that is stretched out upon all the nations. for yeah-vowels of zabas hath purposed, and who will disannul it? and his hand is stretched out, and who will turn it back? in the year that moloch#king grip#ahah died was this burden. rejoice not thou, whole break-into-grief#pelashet, because the rod of him that smote thee is broken: for out of the serpent's root will come forth a cockatrice, and his fruit will be a fiery flying serpent. and the firstborn of the poor will feed, and the needy will lie down in safety: and i will kill thy root with famine, and he will slay thy remnant. howl, o hair#gate; cry, o light#city; thou, whole break-into-grief#pelashet, art dissolved: for there will come from the hide#north a smoke, and none will be alone in his appointed times. what will one then answer the messengers of the nation? that yeah-vowels hath founded mark#zion, and the poor of his with-mum#people will trust

in it. the burden of from-father#moab. because in the night awake#ar of from-father#moab is laid waste, and brought to silence; because in the night wall#kir of from-father#moab is laid waste, and brought to silence; he is gone up to house#bajith, and to slander#dibon, the high places, to weep: from-father#moab will howl over at-him#nebo, and over bear-come#medeba: on all their heads will be baldness, and every beard cut off. in their streets they will gird themselves with sackcloth: on the tops of their houses, and in their streets, every one will howl, weeping abundantly. and score-supposition#heshbon will cry, and top-to-no#eleale.: their voice will be heard even unto stress#jahaz: therefore the armed soldiers of from-father#moab will cry out; his life will be grievous unto him. my heart will cry out for from-father#moab; his fugitives will flee unto grief#zoar, an heifer of three years old: for by the mounting up of luhith with weeping will they go it up; for in the way of holes#horonaim they will raise up a cry of destruction. for the waters of leopards#nimrim will be desolate: for the hay is withered away, the grass faileth, there is no green thing. therefore the abundance they have gotten, and that which they have laid up, will they carry away to the brook of the willows. for the cry is gone round about the borders of from-father#moab; the howling thereof unto beading#eglain, and the howling thereof unto well-of-rams#beerelim. for the waters of dimon will be full of blood: for i will bring more upon dimon, gather#lions upon him that escapeth of from-father#moab, and upon the remnant of the land. send ye the lamb to the governor of the land from sela to the mdbar, unto the mount of the bayt#daughter of mark#zion. for it will be, that, as a wandering bird cast out of the nest, so the between#daughters of from-father#moab will be at the fords of pine#arnon. take counsel, execute lip-decision#crisis; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. let mine outcasts dwell with thee, from-father#moab; be thou a covert to them from the face#turnings of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. and in mercy will the throne be established: and he will sit upon it in truth in the dwelling of dude#david, judging, and seeking lip-decision#crisis, and hasting being right. we have heard of the pride of from-father#moab; he is very proud: even of his haughtiness, and his pride, and his wrath: and his lies will not be so. therefore will from-father#moab howl for from-father#moab, every one will howl: for the foundations of city-deaf-plow#kir-hareseth will ye mourn; surely they are stricken. for the fields of score-supposition#heshbon languish, and the vine of stage#sibmah: the base#lords of the nations have broken down the principal plants thereof, they are come even unto help#jazer, they wandered through the mdbar: her branches are stretched out, they are gone over the sea. therefore i will bewail with the weeping of help#jazer the vine of stage#sibmah: i will water thee with my tears, o

score-supposition#heshbon, and top-to-no#eleale.: for the shouting for thy summer fruits and for thy harvest is fallen. and gladness is taken away, and joy out of the plentiful field; and in the vineyards there will be no singing, neither will there be shouting; the treaders will tread out no wine in their presses; i have made their vintage shouting to cease. wherefore my bowels will sound like an harp for from-father#moab, and mine inward parts for kirharesh. and it will come to pass, when it is seen that from-father#moab is weary on the high place, that he will come to his dedicated to pray; and he will not prevail. this is the dbr that yeah-vowels hath spoken concerning from-father#moab since that time. and now yeah-vowels hath spoken, saying, within three years, as the years of an hireling, and the weight of from-father#moab will be contemned, with all that great multitude; and the remnant will be very small and feeble. the burden of blood-bag#damascus. behold, blood-bag#damascus is taken away from being a light#city; and it will be a ruinous heap. the cities of juniper-object#aroer are forsaken: they will be for flocks, which will lie down, and none will make them afraid. the fortress also will cease from gray-fruitful#ephraim, and the kingdom from blood-bag#damascus, and the remnant of syria: they will be as the weight of the children of israel, saith yeah-vowels of zabas. and in that day it will come to pass, that the weight of backstreet-boy#jacob will be made thin, and the fatness of his immersed#flesh will wax lean. and it will be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it will be as he that gathereth ears in the valley of ghosts#rephaim. yet 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 yeah-vowels unto-these-theory of israel. at that day will a man look to his maker, and his eyes will have respect to the dedicated one of israel. and he will not look to the kitchen#butchers, the work of his hands, neither will respect that which his fingers have made, either the prosperity-fortuna#asherahs, or the images. in that day will his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of israel: and there will be desolation. because thou hast forgotten the unto-these-theory of thy saving, and hast not been mindful of the rock of thy strength, therefore will thou plant pleasant plants, and will set it with strange-substantial#gentile slips: in the day will thou make thy plant to grow, and in the morning will thou make thy seed to flourish: and the harvest will be a heap in the day of grief and of desperate sorrow. woe to the multitude of many with-mum#people, 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: and unto-these-theory will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before#turnings the wind, and like a rolling thing before#turnings the whirlwind. and

behold at eveningtide trouble; and before#turnings the morning he is not. this is the portion of them that spoil us, and the lot of them that rob us. woe to the land shadowing with wings, which is beyond the rivers of cush-spindle#ethiopia: that sendeth ambassadors by the sea, even in tools of bulrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a with-mum#people 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 earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. for so yeah-vowels 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 earth: and the fowls will summer upon them, and all the beasts of the earth will winter upon them. in that time will the present be brought unto yeah-vowels of zabas of a with-mum#people scattered and peeled, and from a with-mum#people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of yeah-vowels of zabas, the mount mark#zion. the burden of narrows-create#mizraim. behold, yeah-vowels rideth upon a swift cloud, and will come into narrows-create#mizraim: and the ideal-bullshit#idols of narrows-create#mizraim will be moved at his presence, and the heart of narrows-create#mizraim will melt in the midst of it. and i will set the narrows-create#mizraimians against the narrows-create#mizraimians: and they will fight every one against his brother, and every one against his neighbour; light#city against light#city, and kingdom against kingdom. and the ruakh of narrows-create#mizraim will fail in the midst 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 ruakhs, and to the wizards. and the narrows-create#mizraimians will i give over into the hand of a cruel base#lord; and a fierce moloch#king will rule over them, saith the base#lord, yeah-vowels of zabas. 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 make sluices and ponds for fish. surely the immersed#princes of ten#zoan

are kasil#fools, the counsel of the wise counsellors of big-house#pharaoh is become brutish: how say ye unto pharaoh, i am the between#boy of the wise, the between#boy of ancient kings? where are they? where are thy wise men? and let them tell thee now, and let them know what yeah-vowels of zabas hath purposed upon narrows-create#mizraim. the immersed#princes of ten#zoan are become kasil#fools, the immersed#princes of view#noph are deceived; they have also seduced narrows-create#mizraim, even they that are the stay of the branches thereof. the yeah-vowels hath mingled a perverse ruakh in the midst thereof: and they have caused narrows-create#mizraim to err in every work thereof, as a drunken man staggereth in his vomit. neither will there be any work for narrows-create#mizraim, which the head or tail, branch or rush, may do. in that day will narrows-create#mizraim be like unto women: and it will be afraid and fear because of the shaking of the hand of yeah-vowels of zabas, which he shaketh over it. and the land of know-hand#judah will be a terror unto narrows-create#mizraim, every one that maketh mention thereof will be afraid in himself, because of the counsel of yeah-vowels of zabas, which he hath determined against it. in that day will five cities in the land of narrows-create#mizraim speak the language of trade#canaan, and swear to yeah-vowels of zabas; one will be called, the light#city of destruction. in that day will there be an kitchen#butcher to yeah-vowels in the midst of the land of narrows-create#mizraim, and a stand#column at the border thereof to yeah-vowels. and it will be for a sign and for a witness unto yeah-vowels of zabas in the land of narrows-create#mizraim: for they will cry unto yeah-vowels because of the oppressors, and he will send them a saviour, and a great one, and he will deliver them. and yeah-vowels will be known to narrows-create#mizraim, and the narrows-create#mizraimians will know yeah-vowels in that day, and will do butcher and qrb; yea, they will vow a vow unto yeah-vowels, and perform it. and yeah-vowels will hit narrows-create#mizraim: he will hit and heal it: and they will return even to yeah-vowels, and he will be intreated of them, and will heal them. in that day will there be a highway out of narrows-create#mizraim to assyria, and the beech-tree#assyrian will come into narrows-create#mizraim, and the narrows-create#mizraimian into assyria, and the narrows-create#mizraimians will work for with the beech-tree#assyrians. in that day will unto-immersed#israel be the third with narrows-create#mizraim and with assyria, even a knee-fluffy#blessing in the midst of the land: whom yeah-vowels of zabas will knee-fluffy#bless, saying, knee-fluffy#blessed be narrows-create#mizraim my with-mum#people, and beech-tree#assyria the work of my hands, and unto-immersed#israel mine inheritance. in the year that explore#tartan came unto fire-plunder#ashdod, (when sargon the moloch#king of beech-tree#assyria sent him,) and fought against fire-plunder#ashdod, and took it; at the same time spake yeah-vowels by secure-

ohyeah#isaiah the between#boy of adoption#amoz, saying, go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. and he did so, walking naked and barefoot. and yeah-vowels said, like as my worker secure-ohyeah#isaiah hath walked naked and barefoot three years for a sign and wonder upon narrows-create#mizraim and upon cush-spindle#ethiopia; so will the moloch#king of beech-tree#assyria lead away the narrows-create#mizraimians prisoners, and the cush-spindle#ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of narrows-create#mizraim. and they will be afraid and ashamed of cush-spindle#ethiopia their expectation, and of narrows-create#mizraim their weight. 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 moloch#king of assyria: and how will we escape? the burden of the mdbar of the sea. as whirlwinds in the dry#south pass through; so it cometh from the mdbar, from a terrible land. a grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. go up, o youth#elam: besiege, o betweeness; 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 table, watch in the watchtower, eat, drink: arise, ye immersed#princes, and impregnate#anoit the shield. for thus hath yeah-vowels 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 ripen#camels; and he hearkened diligently with much heed: and he cried, a gather#lion: my base#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, wear-out#babylon is fallen, is fallen; and all the graven images of her elohim he hath broken unto the ground. o my threshing, and the swimming#corn of my floor: that which i have heard of yeah-vowels of zabas, the unto-these-theory of israel, have i declared unto you. the burden of similar#dumah. he callest to me out of hair-style#seir, watchman, what of the night? watchman, what of the night? the watchman said, the morning cometh, and also the night: if ye will enquire, enquire ye: return, come. the burden upon evening-pleasant#arabia. in the forest in evening-pleasant#arabia will ye lodge, o ye travelling companies of breast-discuss#dedanim. the inhabitants of the land of right#tema brought water to him that was thirsty, they prevented with their bread him that fled. for they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. for thus hath yeah-vowels said unto me, within a year, according to the years of an hireling, and all the weight of pottery#kedar



will fail: and the residue of the number of archers, the mighty men of the children of pottery#kedar, will be diminished: for yeah-vowels unto-these-theory of unto-immersed#israel hath spoken it. the burden of the valley of vision. what aileth thee now, that thou art wholly gone up to the housetops? thou that art full of stirs, a tumultuous light#city, joyous light#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 bayt#daughter of my with-mum#people. for it is a day of trouble, and of treading down, and of perplexity by the base#lord unto-these-theory of zabas in the valley of vision, breaking down the walls, and of crying to the mountains. and youth#elam bare the quiver with chariots of men and horsemen, and wall#kir uncovered the shield. and it will come to pass, that thy choicest valleys will be full of chariots, and the horsemen will set themselves in array at the hair#gate. and he discovered the covering of know-hand#judah, and thou didst look in that day to the armour of the daughter#bayt of the forest. ye have seen also the breaches of the light#city of dude#david, that they are many: and ye added together the waters of the lower pool. and ye have numbered the houses of project-complete#jerusalem, and the houses have ye broken down to fortify the wall. ye made also a ditch between the two walls for the water of the old pool: and ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. and in that day did the base#lord unto-these-theory of zabas call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying wall#oxen, and killing going-out#sheep, eating immersed#flesh, and drinking wine: let us eat and drink; for to morrow we will die. and it was revealed in mine ears by yeah-vowels of zabas, surely this torment will not be bright-climax#purged from you till ye die, saith the base#lord unto-these-theory of zabas. thus saith the base#lord unto-these-theory of zabas, go, get thee unto this treasurer, even unto sit-build#shebna, 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, yeah-vowels 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 base-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 towards-realization#eliakim the between#boy of part-yeah#hilkiah: 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 project-complete#jerusalem, and to the daughter#bayt of know-hand#judah. and the key of the daughter#bayt of dude#david 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 glorious 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 tools of small quantity, from the tools of cups, even to all the tools of flagons. in that day, saith yeah-vowels of zabas, will the nail that is fastened in the sure place be removed, and be cut down, and fail; and the burden that was upon it will be cut off: for yeah-vowels hath spoken it. the burden of narrow-flint-create#tyre. howl, ye ships of cypress-cedar#tarshish; for it is laid waste, so that there is no house, no entering in: from the land of stains#chitim it is revealed to them. be still, ye inhabitants of the isle; thou whom the merchants of side-by-side#zidon, that pass over the sea, have replenished. and by great waters the seed of seek-clarify#sihor, the harvest of the river, is her revenue; and she is a mart of nations. be thou ashamed, o side-by-side#zidon: for the sea hath spoken, even the strength of the sea, saying, i travail not, nor bring forth children, neither do i nourish up young men, nor bring up virgins. as at the report concerning narrow-rows-create#mizraim, so will they be sorely pained at the report of narrow-flint-create#tyre. pass ye over to cypress-cedar#tarshish; howl, ye inhabitants of the isle. is this your joyous light#city, whose antiquity is of ancient days? her own feet will carry her afar off to sojourn. who hath taken this counsel against narrow-flint-create#tyre, the crowning light#city, whose merchants are immersed#princes, whose traffickers are the honourable of the earth? the yeah-vowels of zabas hath purposed it, to stain the pride of all weight, and to bring into contempt all the honourable of the earth. pass through thy land as a river, o bayt#daughter of cypress-cedar#tarshish: there is no more strength. he stretched out his hand over the sea, he shook the kingdoms: yeah-vowels hath given a directive against the merchant light#city, to destroy the strong holds thereof. and he said, thou wilt no more rejoice, o thou oppressed virgin, bayt#daughter of side-by-side#zidon: arise, pass over to stains#chitim; there also will thou have no rest. behold the land of the as-genies-chaldea#kasdimns; this with-mum#people was not, till the beech-tree#assyrian founded it for them that dwell in the mdbar: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. howl, ye ships of cypress-cedar#tarshish: for your strength is laid waste. and it will come to pass in that day, that narrow-flint-create#tyre will be forgotten seventy years, according to the days of one king: after the end of seventy years will narrow-flint-create#tyre sing as an feed#harlot. take an harp, go about the light#city, thou feed#harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. and it will come to pass after the end of seventy years, that yeah-vowels will visit narrow-flint-create#tyre, and she will turn

to her hire, and will commit fornication with all the kingdoms of the world upon the face#turnings of the earth. and her merchandise and her hire will be dedication to yeah-vowels: it will not be treasured nor laid up; for her merchandise will be for them that dwell before#turnings yeah-vowels, to eat sufficiently, and for generation#durable clothing. behold, yeah-vowels maketh the earth 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#people, so with the priest; 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 yeah-vowels hath spoken this dbr. the earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty with-mum#people of the earth do languish. the earth also is ceased under the inhabitants thereof; because they have transgressed the torahs, changed the ordinance, broken the everlasting alignment. therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth 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; strong drink will be bitter to them that drink it. the light#city of confusion is broken down: every daughter#bayt 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 light#city is left desolation, and the hair#gate is smitten with destruction. when thus it will be in the midst of the land among the with-mum#people, 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 yeah-vowels, they will cry aloud from the sea. wherefore glorify ye yeah-vowels in the fires, even the name of yeah-vowels unto-these-theory of unto-immersed#israel in the isles of the sea. from the uttermost part of the earth have we heard songs, even weight to the right. and 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 earth. 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 earth do shake. the earth is utterly broken down, the earth is bright dissolved, the earth is moved exceedingly. the earth 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 yeah-vowels will punish the zaba 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 yeah-vowels of zabas will king in mount mark#zion, and in project-complete#jerusalem, and before#turnings his ancients gloriously. o base#lord, thou art my unto-these-theory; i will exalt thee, i will praise thy name; for thou hast done wonderful things; thy counsels of old are training#faithfulness and truth. for thou hast made of a light#city a heap; of a defenced light#city a ruin: a palace of strangers to be no light#city; it will never be between#built. therefore will the strong with-mum#people glorify thee, the light#city of the terrible nations will fear thee. for thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. thou will bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones will be brought low. and in this mountain will yeah-vowels of zabas make unto all with-mum#people 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#people, and the breaker that is spread over all nations. he will swallow up death in victory; and the base#lord unto-these-theory will wipe away tears from off all turnings#faces; and the rebuke of his with-mum#people will he take away from off all the earth: for yeah-vowels hath spoken it. and it will be said in that day, lo, this is our unto-these-theory; we have waited for him, and he will save us: this is yeah-vowels; we have waited for him, we will be glad and rejoice in his saving. for in this mountain will the hand of yeah-vowels rest, and from-father#moab will be trodden down under him, even as straw is trodden down for the dunghill. and he will spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he will bring 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 be sung in the land of know-hand#judah; we have a strong light#city; saving will unto-these-theory appoint for walls and bulwarks. open ye the hair#gates, that the right nation which keepeth the truth may enter in. thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. trust ye in yeah-vowels for ever: for in yeah-vowels yvhv is everlasting strength: for he bringeth down them that dwell on high; the lofty light#city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. the foot will tread it down, even the feet of the poor, and the steps of the needy. the way of the just is uprightness: thou, most upright, dost weigh the path of the just. yea, in the way of thy lip-decision#crisis, o yeah-vowels, have we waited for thee; the desire of our being is to thy name, and to the remembrance of

thee. with my being have i desired thee in the night; yea, with my ruakh within me will i seek thee early: for when thy lip-decision#crisis are in the earth, the inhabitants of the world will learn being right. let favour be shewed to the evil, yet will he not learn being right: in the land of uprightness will he deal unjustly, and will not behold the majesty of yeah-vowels. yeah-vowels, when thy hand is lifted up, they will not see: and they will see, and be ashamed for their envy at the with-mum#people; yea, the fire of thine fathers#enemies will devour them. yeah-vowels, thou wilt ordain peace for us: for thou also hast wrought all our works in us. o yeah-vowels our unto-these-theory, other base#lords beside thee have had dominion over us: and by thee only will we make mention of thy name. 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, o yeah-vowels, thou hast increased the nation: thou art given weight: thou hadst removed it far unto all the ends of the earth. yeah-vowels, in trouble have they visited thee, they poured out a fall#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, o yeah-vowels. 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 earth; 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 earth will cast out the dead. come, my with-mum#people, enter thou into thy bureau#chambers, and shut thy openings about thee: hide thyself as it were for a little moment, until the indignation be overpast. for, behold, yeah-vowels cometh out of his place to punish the inhabitants of the earth for their torment: the earth also will disclose her blood, and will no more cover her slain. in that day yeah-vowels with his sore and great and strong sword will punish leviathan the piercing serpent, even leviathan that crooked serpent; and he will slay the dragon that is in the sea. in that day sing ye unto her, a vineyard of red wine. i yeah-vowels 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 make peace with me; and he will make peace with me. he will cause them that come of backstreet-boy#jacob to take root: unto-immersed#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 backstreet-boy#jacob be bright-climax#purged; and this is all the fruit to take away his sin; when he maketh all the stones of

the kitchen#butcher as chalkstones that are beaten in sunder, the prosperity-fortuna#asherahs and images will not stand up. yet the defenced light#city will be desolate, and the habitation forsaken, and left like a mdbar: 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#people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. and it will come to pass in that day, that yeah-vowels will beat off from the channel of the river unto the stream of narrows-create#mizraim, and ye will be added one by one, o ye children of 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 assyria, and the outcasts in the land of narrows-create#mizraim, and will partake yeah-vowels in the dedicated mount at project-complete#jerusalem. woe to the crown of pride, to the drunkards of gray-fruitful#ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! behold, the base#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 earth with the hand. the crown of pride, the drunkards of gray-fruitful#ephraim, will be trodden under feet: and the glorious beauty, which is on the head of the fat valley, will be a fading flower, and as the hasty fruit before#turnings 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 yeah-vowels of zabas be for a crown of weight, and for a diadem of beauty, unto the residue of his with-mum#people, and for a ruakh of lip-decision#crisis to him that sitteth in lip-decision#crisis, and for strength to them that turn the battle to the hair#gate. and 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 lip-decision#crisis. for all tables are full of vomit and stained#ceasedness, so that there is no place bright. 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#people. 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. and the dbr of yeah-vowels 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 the dbr of yeah-vowels, ye scornful men, that rule this with-mum#people

which is in project-complete#jerusalem. because ye have said, we have made a alignment with death, and with question#hell are we at agreement; when the overflowing scourge will pass through, it will not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the base#lord unto-these-theory, behold, i lay in mark#zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that be coached byth will not make haste. lip-decision#crisis 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 alignment with death will be disannulled, and your agreement with question#hell 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 pass over, 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 yeah-vowels will rise up as in mount breaks#perazim, he will be wroth as in the valley of small-hill#gibeon, that he may do his work, his strange-substantial#gentile work; and bring to pass his act, his strange-substantial#gentile act. now therefore be ye not mockers, lest your bands be made strong: for i have heard from the base#lord unto-these-theory of zabas a consumption, even determined upon the whole earth. 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 gates#barley and the rie in their place? for his unto-these-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; and the fitches are beaten out with a staff, and the cummin with a rod. bread swimming#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 yeah-vowels of zabas, which is wonderful in counsel, and excellent in working. woe to lion-unto#ariel, to lion-unto#ariel, the light#city where dude#david dwelt! add ye year to year; let them kill butchers. yet i will distress lion-unto#ariel, and there will be heaviness and sorrow: and it will be unto me as lion-unto#ariel. and i will camp against thee round about, and will lay siege against thee with a mount, and i will raise forts against thee. and thou will be brought down, and will speak out of the ground, and thy speech will be low out of the dust, and thy voice will be, as of one that hath a familiar ruakh, 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 yeah-vowels of zabas with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. and the multitude of all the nations that fight against lion-unto#ariel, even all that fight against her and her munition, and that distress her, will be as a dream of a night vision. it will even be as when an hungry man dreameth, and, behold, he eateth; and he awaketh, and his being is empty: or as when a thirsty man dreameth, and, behold, he drinketh; and he awaketh, and, behold, he is faint, and his being hath appetite: so will the multitude of all the nations be, that fight against mount mark#zion. stay yourselves, and wonder; cry ye out, and cry: they are drunken, and not with wine; they stagger, and not with strong drink. for yeah-vowels hath poured out upon you the ruakh 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 dbrs 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 base#lord said, forasmuch as this with-mum#people draw near me with their mouth, and with their lips do honour me, and 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#people, 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 yeah-vowels, and their works 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 work say of him that made it, he made me not? or will the thing framed say of him that framed it, he had no understanding? is it not yet a very little while, and build#white#lebanon will be turned into a fruitful field, and the fruitful field will be esteemed as a forest? and in that day will the deaf hear the dbrs 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 yeah-vowels, and the poor among men will rejoice in the dedicated one of 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 dbr, and lay a snare for him that reproveth in the hair#gate, and turn aside the just for a thing of nought. therefore thus saith yeah-vowels, who redeemed their-organ-dick#abraham, concerning the daughter#bayt of backstreet-boy#jacob, backstreet-boy#jacob will not now be ashamed, neither will his face#turnings now wax pale. and when he seeth his children, the work of mine hands, in the midst of him, they will dedicate my name, and dedicate the dedicated one of backstreet-boy#jacob, and will fear the unto-these-theory of israel. they also that erred in ruakh will come to understanding, and they that murmured

will learn doctrine. woe to the embittered#rebellious children, saith yeah-vowels, that take counsel, and not of me; and that cover with a covering, and not of my ruakh, that they may add miss to sin: that walk to go down into narrows-create#mizraim, and have not asked at my mouth; to strengthen themselves in the strength of pharaoh, and to trust in the shadow of narrows-create#mizraim! therefore will the strength of big-house#pharaoh be your shame, and the trust in the shadow of narrows-create#mizraim your confusion. for his immersed#princes were at ten#zoan, and his ambassadors came to hanes. they were all ashamed of a with-mum#people that could not profit them, nor be an help nor profit, and a shame, and also a reproach. the burden of the beasts of the dry#south: into the land of trouble and anguish, from whence come the young 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 ripen#camels, to a with-mum#people that will not profit them. for the 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#turnings them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a embittered#rebellious with-mum#people, lying children, children that will not hear the torah of yeah-vowels: 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 dedicated one of unto-immersed#israel to cease from before#turnings us. wherefore thus saith the dedicated one of israel, because ye despise this dbr, 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' tool 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 base#lord unto-these-theory, the dedicated one of israel; in returning and rest will ye be saved; in quietness and in confidence will be your strength: and ye would not. and 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 yeah-vowels wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for yeah-vowels is a unto-these-theory of lip-decision#crisis: knee-fluffy#blessed are all they that wait for him. for the with-mum#people will dwell in mark#zion at project-complete#jerusalem: thou will weep no more: he will be very gracious unto thee at the voice of thy cry; when he will hear it, he will answer thee. and though the base#lord give you

the bread of adversity, and the water of affliction, yet will not thy teachers be removed into a corner any more, and thine eyes will see thy teachers: and thine ears will hear a dbr 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 molten images of gold: thou will cast them away as a menstruous cloth; thou will say unto it, get thee hence. then will he give the rain of thy seed, that thou will sow the ground withal; and bread of the increase of the earth, and it will be fat and plenteous: in that day will thy in-them#animal feed in large look-after#pastures. the wall#oxen likewise and the young asses that ear the ground will eat bright 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 yeah-vowels bindeth up the breach of his with-mum#people, and healeth the stroke of their wound. behold, the name of yeah-vowels cometh from far, burning with his nose#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#people, causing them to err. ye will have a song, as in the night when a dedicated solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of yeah-vowels, to the mighty one of israel. and yeah-vowels will cause his glorious voice to be heard, and will shew the lighting down of his arm, with the indignation of his nose#anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. for through the voice of yeah-vowels will the beech-tree#assyrian be beaten down, which smote with a rod. and in every place where the grounded staff will pass, which yeah-vowels will lay upon him, it will be with tabrets and harps: and in battles of shaking will he fight with it. for bait#tophet is ordained of old; yea, for the moloch#king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of yeah-vowels, like a stream of brimstone, doth kindle it. woe to them that go down to narrows-create#mizraim for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; and they look not unto the dedicated one of israel, neither seek yeah-vowels! yet he also is wise, and will bring evil, and will not call back his dbars: and will arise against the daughter#bayt of the evildoers, and against the help of them that work torment. now the narrows-create#mizraimians are men, and not unto-these-theory; and their horses immersed#flesh, and not ruakh. when yeah-vowels 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 yeah-vowels spoken unto me, like as the gather#lion and the young gather#lion roaring on his prey, when a multitude of watchers#shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so will yeah-vowels of zabas come down to fight for mount mark#zion, and for the hill thereof. as birds flying, so will yeah-vowels of zabas defend project-complete#jerusalem: defending also he will deliver it; and passing over he will preserve it. turn ye unto him from whom the children of unto-immersed#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 made unto you for a sin. then will the beech-tree#assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, will devour him: and he will flee from the sword, and his young men will be discomfited. and he will pass over to his strong hold for fear, and his immersed#princes will be afraid of the ensign, saith yeah-vowels, whose fire is in mark#zion, and his furnace in project-complete#jerusalem. behold, a moloch#king will king in being right, and immersed#princes will rule in lip-decision#crisis. and a man will be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. and the eyes of them that see will not be dim, and the ears of them that hear will hearken. the heart also of the rash will understand knowledge, and the tongue of the stammerers will be ready to speak plainly. the vile person will be no more called liberal, nor the churl said to be bountiful. for the vile person will speak villany, and his heart will work torment, to practise hypocrisy, and to utter error against yeah-vowels, to make empty the being of the hungry, and he will cause the drink of the thirsty to fail. the instruments also of the churl are evil: he deviseth evil devices to destroy the poor with lying dbrs, even when the needy speaketh right. and 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 between#daughters; 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#people will come up thorns and briers; yea, upon all the houses of joy in the joyous light#city: because the palaces will be forsaken; the multitude of the light#city will be left; the forts and towers will be for dens for ever, a joy of wild asses, a look-after#pasture of flocks; until the ruakh be poured upon us from on high, and the mbar be a fruitful field, and the fruitful field be counted for a forest. then lip-decision#crisis will dwell in the mbar, and being right remain in the fruitful field. and the work of being right will be peace; and the

effect of being right quietness and assurance for ever. and my with-mum#people will dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it will hail, coming down on the forest; and the light#city will be low in a low place. knee-fluffy#blessed are ye that sow beside all waters, that send forth thither the feet of the wall#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. o yeah-vowels, be gracious unto us; we have waited for thee: be thou their arm every morning, our saving also in the time of trouble. at the noise of the tumult the with-mum#people 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. the yeah-vowels is exalted; for he dwelleth on high: he hath filled mark#zion with lip-decision#crisis and being right. and wisdom and knowledge will be the stability of thy times, and strength of saving: the fear of yeah-vowels is his treasure. behold, their valiant ones will cry without: the ambassadors of peace will weep bitterly. the highways lie waste, the wayfaring man ceaseth: he hath broken the alignment, he hath despised the cities, he regardeth no man. the earth mourneth and languisheth: build#white#lebanon is ashamed and hewn down: sing-watch#sharon is like a mbar; and at-tooth#bashan and damp-unripe-grain#carmel shake off their fruits. now will i rise, saith yeah-vowels; 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#people will be as the burnings of lime: as thorns cut up will they be burned in the fire. hear, ye that are far off, what i have done; and, ye that are near, acknowledge my might. the fauters in mark#zion are afraid; fearfulness hath surprised the hypocrites. who among us will dwell with the devouring fire? who among us will dwell with everlasting burnings? he that walketh rightly, and speaketh uprightly; he that dispiseth 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 evil; 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 moloch#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? thou wilt not see a fierce with-mum#people, a with-mum#people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. look upon mark#zion, the light#city of our solemnities: thine eyes will see project-complete#jerusalem a quiet habitation, a dwelling 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. and

there the glorious yeah-vowels 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 yeah-vowels is our lip#decide, yeah-vowels is our torahgiver, yeah-vowels is our king; he will save 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 lame take the prey. and the inhabitant will not say, i am sick: the with-mum#people that dwell therein will be released their torment. come near, ye nations, to hear; and hearken, ye with-mum#people: let the earth hear, and all that is therein; the world, and all things that come forth of it. for the indignation of yeah-vowels is upon all nations, and his fury upon all their zabas: he hath utterly destroyed them, he hath delivered them to the slaughter. their slain also will be cast out, and their stink will come up out of their carcases, and the mountains will be melted with their blood. and all the zaba of namespaces will be dissolved, and the namespaces will be rolled together as a scroll: and all their zaba will fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. for my sword will be aged-daughter#bathed in heaven: behold, it will come down upon red=idumea, and upon the with-mum#people of my curse, to lip-decision#crisis. the sword of yeah-vowels is filled with blood, it is made fat with fatness, and with the blood of lambs and intense#goats, with the fat of the eliminate#kidneys of rams: for yeah-vowels hath a butcher in in-trouble#bozrah, and a great slaughter in the land of red=idumea. and the unicorns will come down with them, and the bulls with the bulls; and their land will be soaked with blood, and their dust made fat with fatness. for it is the day of yeah-vowels's vengeance, and the year of recompences for the controversy of mark#zion. and the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. it will not be quenched night nor day; the smoke thereof will go up for ever: from generation to generation it will lie waste; none will pass through it for ever and ever. and the send#cormorant and the bittern will possess it; the owl also and the evening#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, and none will be there, and all her immersed#princes will be nothing. and thorns will come up in her palaces, nettles and brambles in the fortresses thereof: and it will be an habitation of dragons, and a court for owls. the wild beasts of the mdbar will also meet with the wild beasts of the island, and the satyr will cry to his fellow; the screech daughter-of#dove also will rest there, and find for herself a place of rest. there will the great daughter-of#dove make her nest, and lay, and hatch, and gather under her shadow: there will the enough#kites also be added, every one with her mate. seek ye out of the book of yeah-vowels, and read: no one of these will fail, none will want her mate: for my mouth it hath directed, and his ruakh it hath added them. and he hath cast the

lot for them, and his hand hath divided it unto them by line: they will possess it for ever, from generation to generation will they dwell therein. the mdbar and the solitary place will be glad for them; and the mdbar will rejoice, and blossom as the rose. it will blossom abundantly, and rejoice even with joy and singing: the weight of build#white#lebanon will be given unto it, the excellency of damp-unripe-grain#carmel and sing-watch#sharon, they will see the weight of yeah-vowels, and the excellency of our unto-these-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 unto-these-theory will come with vengeance, even unto-these-theory with a recompence; he will come and save you. then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. then will the lame man leap as an to#hart, and the tongue of the dumb sing: for in the mdbar will waters break out, and streams in the mdbar. 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 dedication; the stained will not pass over it; and it will be for those: the wayfaring men, though kasil#fools, will not err therein. no gather#lion will be there, nor any evening#ravenous beast will go up thereon, it will not be found there; and the redeemed will walk there: and the ransomed of yeah-vowels will return, and come to mark#zion with songs and everlasting 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 moloch#king strong-oh-yeah#hezekiah, that scorching#sennacherib moloch#king of beech-tree#assyria came up against all the defenced cities of know-hand#judah, and took them. and the moloch#king of beech-tree#assyria sent many-silent#rabshakeh from to-beat#lachish to project-complete#jerusalem unto moloch#king strong-oh-yeah#hezekiah with a great army. and he stood by the conduit of the upper pool in the highway of the fuller's field. then came forth unto him towards-realization#eliakim, part-yeah-hilkiah's son, which was over the house, and sit-build#shebna the story-writer, and yo-brother#joah, add-collect-asaph's son, the recorder. and many-silent#rabshakeh said unto them, say ye now to strong-oh-yeah#hezekiah, thus saith the great king, the moloch#king of assyria, what confidence is this wherein thou trustest? i say, sayest thou, (but they are and vain dbrs) 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 narrows-create#mizraim; whereon if a man lean, it will go into his hand, and pierce it: so is big-house#pharaoh moloch#king of narrows-create#mizraim to all that trust in him. and if thou say to me, we trust in yeah-vowels our unto-these-theory: is it not he, whose high places and whose kitchen#butchers strong-oh-yeah#hezekiah hath taken away, and said to know-hand#judah and to project-complete#jerusalem, ye

will partake before#turnings this kitchen#butcher? now therefore give pledges, i pray thee, to my master the moloch#king of assyria, 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 immersed#captain of the least of my master's workers, and put thy trust on narrows-create#mizraim for chariots and for horse-men? and am i now come up without yeah-vowels against this land to destroy it? yeah-vowels said unto me, go up against this land, and destroy it. then said towards-realization#eliakim and sit-build#shebna and yo-brother#joah unto many-silent#rabshakeh, speak, i pray thee, unto thy workers in the high#aram language; for we understand it: and speak not to us in the hand-know-jews' language, in the ears of the with-mum#people that are on the wall. and many-silent#rabshakeh said, hath my master sent me to thy master and to thee to speak these dbrs? hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? then many-silent#rabshakeh stood, and cried with a loud voice in the hand-know-jews' language, and said, hear ye the dbrs of the great king, the moloch#king of assyria. thus saith the king, let not strong-oh-yeah#hezekiah deceive you: for he will not be able to deliver you. neither let strong-oh-yeah#hezekiah make you trust in yeah-vowels, saying, the yeah-vowels will surely deliver us: this light#city will not be delivered into the hand of the moloch#king of assyria. hearken not to strong-oh-yeah#hezekiah: for thus saith the moloch#king of assyria, make 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 ring-tinkle#kishtern; until i come and take you away to a land like your own land, a land of swimming#corn and wine, a land of bread and vineyards. beware lest strong-oh-yeah#hezekiah persuade you, saying, yeah-vowels will deliver us. hath any of the elohim of the nations delivered his land out of the hand of the moloch#king of assyria? where are the elohim of gourd-vessel#hamath and envelop#arphad? where are the elohim of countings#sepharvaim? and have they delivered keep-guard#samaria out of my hand? who are they among all the elohim of these lands, that have delivered their land out of my hand, that yeah-vowels should deliver project-complete#jerusalem out of my hand? and they held their peace, and answered him not a dbr: for the king's directive was, saying, answer him not. then came towards-realization#eliakim, the between#boy of part-yeah#hilkiah, that was over the daughter#bayt, and sit-build#shebna the story-writer, and yo-brother#joah, the between#boy of add-collect#asaph, the recorder, to strong-oh-yeah#hezekiah with their clothes rent, and told him the dbrs of many-silent#rabshakeh. and it came to pass, when moloch#king strong-oh-yeah#hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the daughter#bayt of yeah-vowels. and he sent towards-realization#eliakim, who was over the daughter#bayt, and

sit-build#shebna the story-writer, and the elders of the darkener#server covered with sackcloth, unto secure-ohyeah#isaiah the bringer the between#boy of adoption#amoz. and they said unto him, thus saith strong-oh-yeah#hezekiah, this day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. it may be yeah-vowels thy unto-these-theory will hear the dbrs of many-silent#rabshakeh, whom the moloch#king of beech-tree#assyria his master hath sent to reproach the living unto-these-theory, and will reprove the dbrs which yeah-vowels thy unto-these-theory hath heard: wherefore lift up thy fall#prayer for the remnant that is left. so the workers of moloch#king strong-oh-yeah#hezekiah came to secure-ohyeah#isaiah. and secure-ohyeah#isaiah said unto them, thus will ye say unto your master, thus saith yeah-vowels, be not afraid of the dbrs that thou hast heard, wherewith the workers of the moloch#king of beech-tree#assyria have blasphemed me. behold, i will send a blast upon him, and he will hear a rumour, and return to his own land; and i will cause him to fall by the sword in his own land. so many-silent#rabshakeh returned, and found the moloch#king of beech-tree#assyria warring against white-build#libnah: for he had heard that he was departed from to-beat#lachish. and he heard say concerning stay-away#tirhakah moloch#king of cush-spindle#ethiopia, he is come forth to make war with thee. and when he heard it, he sent messengers to strong-oh-yeah#hezekiah, saying, thus will ye speak to strong-oh-yeah#hezekiah moloch#king of know-hand#judah, saying, let not thy unto-these-theory, in whom thou trustest, deceive thee, saying, project-complete#jerusalem will not be given into the hand of the moloch#king of assyria. behold, thou hast heard what the kings of beech-tree#assyria have done to all lands by destroying them utterly; and will thou be delivered? have the elohim of the nations delivered them which my fathers have destroyed, as fleece#pass-by#gozan, and conceived-gladness#haran, and sequence#rezeph, and the children of eon#eden which were in mound-sing-minister#tel-assar? where is the moloch#king of gourd-vessel#hamath, and the moloch#king of envelop#arphad, and the moloch#king of the light#city of countings#sepharvaim, movement#hena, and twist#ivah? and strong-oh-yeah#hezekiah received the letter from the hand of the messengers, and read it: and strong-oh-yeah#hezekiah went up unto the daughter#bayt of yeah-vowels, and spread it before#turnings yeah-vowels. and strong-oh-yeah#hezekiah prayed unto yeah-vowels, saying, o yeah-vowels of zabas, unto-these-theory of israel, that dwellest between the multi-intern#cherubims, thou art the unto-these-theory, even thou alone, of all the kingdoms of the earth: thou hast made namespaces and earth. incline thine ear, o yeah-vowels, and hear; open thine eyes, o yeah-vowels, and see: and hear all the dbrs of scorching#sennacherib, which hath sent to reproach the living unto-these-theory. of a truth, yeah-vowels, the kings of beech-tree#assyria have laid waste all the nations, and



their countries, and have cast their elohim into the fire: for they were no elohim, and the work of men's hands, wood and stone: therefore they have destroyed them. now therefore, o yeah-vowels our unto-these-theory, save us from his hand, that all the kingdoms of the earth may know that thou art yeah-vowels, even thou only. then secure-ohyeah#isaiah the between#boy of adoption#amoz sent unto strong-oh-yeah#hezekiah, saying, thus saith yeah-vowels unto-these-theory of israel, whereas thou hast prayed to me against scorching#sennacherib moloch#king of assyria: this is the dbr which yeah-vowels hath spoken concerning him; the virgin, the bayt#daughter of mark#zion, hath despised thee, and laughed thee to scorn; the bayt#daughter of project-complete#jerusalem hath shaken her head at thee. whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the dedicated one of israel. by thy workers hast thou reproached the base#lord, and hast said, by the multitude of my chariots am i come up to the height of the mountains, to the sides of build#white#lebanon; and i will cut down the tall cedars thereof, and the choice fir trees thereof: and i will enter into the height of his border, and the forest of his damp-unripe-grain#carmel. i have digged, and drunk water; and with the sole of my feet 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 shouldest be to lay waste defenced cities into ruinous heaps. therefore their inhabitants were of small power; they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as swimming#corn blasted before#turnings it be grown up. and 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 daughter#bayt of know-hand#judah will again take root downward, and bear fruit upward: for out of project-complete#jerusalem will go forth a remnant, and they that escape out of mount mark#zion: the zeal of yeah-vowels of zabas will do this. therefore thus saith yeah-vowels concerning the moloch#king of assyria, he will not come into this light#city, nor shoot an arrow there, nor come before#turnings 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 light#city, saith yeah-vowels. for i will defend this light#city to save it for mine own sake, and for my worker dude-david's sake. then the messenger#angel of yeah-vowels went forth, and smote in the camp of the beech-tree#assyrians a hundred and fourscore

and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so scorching#sennacherib moloch#king of beech-tree#assyria departed, and went and returned, and dwelt at house-pasture#nineveh. and it came to pass, as he was partakeping in the daughter#bayt of miracle-soft#nirach his unto-these-theory, that glorify-the-king#adrammelech and immersed-prince-collect#sharezer his between#boys smote him with the sword; and they escaped into the land of appeal#armenia#ararat: and banned-sharp#esarhaddon his between#boy kinged in his stead. in those days was strong-oh-yeah#hezekiah sick unto death. and secure-ohyeah#isaiah the bringer the between#boy of adoption#amoz came unto him, and said unto him, thus saith yeah-vowels, set thine daughter#bayt in order: for thou will die, and not live. then strong-oh-yeah#hezekiah turned his face#turnings toward the wall, and prayed unto yeah-vowels, and said, remember now, o yeah-vowels, i beseech thee, how i have walked before#turnings thee in truth and with a perfect heart, and have done that which is good in thy sight. and strong-oh-yeah#hezekiah wept sore. then came the dbr of yeah-vowels to secure-ohyeah#isaiah, saying, go, and say to strong-oh-yeah#hezekiah, thus saith yeah-vowels, the unto-these-theory of dude#david thy father, i have heard thy fall#prayer, i have seen thy tears: behold, i will add unto thy days fifteen years. and i will deliver thee and this light#city out of the hand of the moloch#king of assyria: and i will defend this light#city. and this will be a sign unto thee from yeah-vowels, that yeah-vowels will do this thing that he hath spoken; behold, i will bring again the shadow of the degrees, which is gone down in the sun dial of grip#ahaz, ten degrees backward. so the sun returned ten degrees, by which degrees it was gone down. the writing of strong-oh-yeah#hezekiah moloch#king of know-hand#judah, when he had been sick, and was recovered of his sickness: i said in the cutting off of my days, i will go to the hair#gates of the grave: i am deprived of the residue of my years. i said, i will not see yeah-vowels, even yeah-vowels, 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-shepherd'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: o yeah-vowels, i am oppressed; undertake for me. what will i say? he hath both spoken unto me, and himself hath done it: i will go softly all my years in the bitterness of my being. o yeah-vowels, by these things men live, and in all these things is the life of my ruakh: so wilt thou recover me, and make me to live. behold, for peace i had great bitterness: and thou hast in love to my being delivered it from the pit of corruption: for thou hast cast all my misses

behind thy back. for the grave cannot praise 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 the children will make known thy truth. the yeah-vowels was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the daughter#bayt of yeah-vowels. for secure-ohyeah#isaiah had said, let them take a lump of figs, and lay it for a plaister upon the grace#boil, and he will recover. strong-oh-yeah#hezekiah also had said, what is the sign that i will go up to the daughter#bayt of yeah-vowels? at that time bitterly#merodachbaladan, the between#boy of wear-out-window-sill#baladan, moloch#king of wear-out#babylon, sent letters and a present to strong-oh-yeah#hezekiah: for he had heard that he had been sick, and was recovered. and strong-oh-yeah#hezekiah was glad of them, and shewed them the daughter#bayt of his precious things, the silver, and the gold, and the scents, and the precious ointment, and all the daughter#bayt of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that strong-oh-yeah#hezekiah shewed them not. then came secure-ohyeah#isaiah the bringer unto moloch#king strong-oh-yeah#hezekiah, and said unto him, what said these men? and from whence came they unto thee? and strong-oh-yeah#hezekiah said, they are come from a far country unto me, even from wear-out#babylon. then said he, what have they seen in thine house? and strong-oh-yeah#hezekiah answered, all that is in mine daughter#bayt have they seen: there is nothing among my treasures that i have not shewed them. then said secure-ohyeah#isaiah to strong-oh-yeah#hezekiah, hear the dbr of yeah-vowels of zabas: 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 wear-out#babylon: nothing will be left, saith yeah-vowels. and of thy between#boys that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the palace of the moloch#king of wear-out#babylon. then said strong-oh-yeah#hezekiah to secure-ohyeah#isaiah, good is the dbr of yeah-vowels which thou hast spoken. he said moreover, for there will be peace and truth in my days. comfort ye, comfort ye my with-mum#people, saith your unto-these-theory. speak ye comfortably to project-complete#jerusalem, and cry unto her, that her warfare is accomplished, that her torment is pardoned: for she hath received of yeah-vowels's hand double for all her misses. the voice of him that crieth in the mdbar, prepare ye the way of yeah-vowels, make straight in the mdbar a highway for our unto-these-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 yeah-vowels will be revealed, and all immersed#flesh will see it together: for the mouth of yeah-vowels hath spoken it. the voice said, cry. and he said, what will i cry? all immersed#flesh is grass, and all the

goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the ruakh of yeah-vowels bloweth upon it: surely the with-mum#people is grass. the grass withereth, the flower fadeth: and the dbr of our unto-these-theory will stand for ever. o mark#zion, that bringest good tidings, get thee up into the high mountain; o project-complete#jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of know-hand#judah, behold your unto-these-theory! behold, the base#lord unto-these-theory will come with strong hand, and his arm will rule for him: behold, his reward is with him, and his work before#turnings him. he will feed his flock like a watcher-shepherd: 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 earth in a measure, and weighed the mountains in scales, and the hills in a balance? who hath directed the ruakh of yeah-vowels, or being his counsellor hath taught him? with whom took he counsel, and who instructed him, and taught him in the path of lip-decision#crisis, and taught him knowledge, and shewed to him the way of understanding? behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. and build#white#lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt qrb. all nations before#turnings him are as nothing; and they are counted to him less than nothing, and wear-out#vanity. to whom then will ye liken unto-these-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 qrb 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 beginning? have ye not understood from the foundations of the earth? it is he that sitteth upon the circle of the earth, 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 immersed#princes to nothing; he maketh the lip#decides of the earth 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 earth: 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 dedicated one. lift up your eyes on high, and behold who hath created these things, that bringeth out their zaba 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 backstreet-boy#jacob, and speakest, o israel, my way is hid from yeah-vowels, and my lip-decision#crisis is passed over from my unto-these-theory? hast thou not known? hast thou not

heard, that the everlasting unto-these-theory, yeah-vowels, the creator of the ends of the earth, 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: and they that wait upon yeah-vowels will renew their strength; they will mount up with wings as drop#eagles; they will run, and not be weary; and they will walk, and not faint. keep silence before#turnings me, o islands; and let the with-mum#people renew their strength: let them come near; then let them speak: let us come near together to lip-decision#crisis. who raised up the right man from the east, called him to his foot, gave the nations before#turnings 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. who hath wrought and done it, calling the generations from the beginning? i yeah-vowels, the first, and with the last; i am he. the isles saw it, and feared; the ends of the earth were afraid, drew near, and came. they helped every one his neighbour; and every one said to his brother, be of good courage. so the carpenter encouraged the goldsmith, and he that smootheth with the hot#hammer him that smote the anvil, saying, it is ready for the sodering: and he fastened it with nails, that it should not be moved. and thou, israel, art my worker, backstreet-boy#jacob whom i have chosen, the seed of their-organ-dick#abraham my friend. thou whom i have taken from the ends of the earth, 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 unto-these-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 yeah-vowels thy unto-these-theory will hold thy right hand, saying unto thee, fear not; i will help thee. fear not, thou worm backstreet-boy#jacob, and ye men of israel; i will help thee, saith yeah-vowels, and thy redeemer, the dedicated one of 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 yeah-vowels, and will weight in the dedicated one of israel. when the poor and needy seek water, and there is none, and their tongue faileth for thirst, i yeah-vowels will hear them, i the unto-these-theory of unto-immersed#israel will not forsake them. i will open rivers in high places, and fountains in the midst of the valleys: i will make the mbar a pool of water, and the dry land springs of water. i will

plant in the mbar the cedar, the shittah tree, and the myrtle, and the name-sex#oil tree; i will set in the mbar 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 yeah-vowels hath done this, and the dedicated one of unto-immersed#israel hath created it. produce your cause, saith yeah-vowels; bring forth your strong reasons, saith the moloch#king of backstreet-boy#jacob. 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 elohim: yea, do good, or do evil, 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 hide#north, and he will come: from the rising of the sun will he call upon my name: and he will come upon immersed#princes as upon mortar, and as the potter treadeth clay. who hath declared from the beginning, 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 dbrs. the first will say to mark#zion, behold, behold them: and i will give to project-complete#jerusalem one that bringeth good tidings. for i beheld, and there was no man; even among them, and there was no counsellor, that, when i asked of them, could answer a dbr. behold, they are all wear-out#vanity; their works are nothing: their molten images are wind and confusion. behold my worker, whom i uphold; mine elect, in whom my being delighteth; i have put my ruakh upon him: he will bring forth lip-decision#crisis to the 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 bring forth lip-decision#crisis unto truth. he will not fail nor be discouraged, till he have set lip-decision#crisis in the earth: and the isles will wait for his torah. thus saith unto-these-theory yeah-vowels, he that created the namespaces, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the with-mum#people upon it, and ruakh to them that walk therein: i yeah-vowels have called thee in being right, and will hold thine hand, and will keep thee, and give thee for a alignment of the with-mum#people, for a light of the 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 yeah-vowels: that is my name: 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#turnings they spring forth i tell you of them. sing unto yeah-vowels a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. let the mbar and the cities thereof lift up their voice, the villages that

pottery#kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. let them give weight unto yeah-vowels, and declare his praise in the islands. the yeah-vowels 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 fathers#enemies. i have long time holden my peace; i have been still, and refrained myself: now will i cry like a travailing woman; i will destroy and devour at once. i will make waste mountains and hills, and dry up all their herbs; and i will make 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 make darkness light before#turnings them, and crooked things straight. these things 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 molten images, ye are our elohim. hear, ye deaf; and look, ye blind, that ye may see. who is blind, and my worker? or deaf, as my messenger that i sent? who is blind as he that is perfect, and blind as yeah-vowels's worker? seeing many things, and thou observe#guardst not; opening the ears, and he heareth not. the yeah-vowels is well pleased for his being right' sake; he will magnify the torah, and make it honourable. and this is a with-mum#people 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 backstreet-boy#jacob for a spoil, and unto-immersed#israel to the robbers? did not yeah-vowels, he against whom we have missed? for they would not walk in his ways, neither were they obedient unto his torah. therefore he hath poured upon him the fury of his nose#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. and now thus saith yeah-vowels that created thee, o backstreet-boy#jacob, and he that formed thee, o israel, fear not: for i have redeemed thee, i have called thee by thy name; thou art mine. when thou passest through the waters, i will be with thee; and through the rivers, they will not overflow thee: when thou walkest through the fire, thou will not be burned; neither will the flame kindle upon thee. for i am yeah-vowels thy unto-these-theory, the dedicated one of israel, thy saviour: i gave narrows-create#mizraim for thy ransom, cush-spindle#ethiopia and grandpa#seba 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 with-mum#people for thy life. fear not: for i am with thee: i will bring thy seed from the east, and gather thee from the sea#west; i will say to the hide#north, give up; and to the dry#south, keep not back: bring my between#boys from far, and my between#daughters from the ends of the earth; even every one that is called by my name: for i have created him for my weight, i have formed him; yea, i have made him. bring forth the

blind with-mum#people that have eyes, and the deaf that have ears. let all the nations be added together, and let the with-mum#people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, it is truth. ye are my witnesses, saith yeah-vowels, and my worker whom i have chosen: that ye may know and be coached by me, and understand that i am he: before#turnings me there was no unto-these-theory formed, neither will there be after me. i, even i, am yeah-vowels; and beside me there is no saviour. i have declared, and have saved, and i have shewed, when there was no strange-substantial#gentile unto-these-theory among you: therefore ye are my witnesses, saith yeah-vowels, that i am unto-these-theory. yea, before#turnings 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 yeah-vowels, your redeemer, the dedicated one of israel; for your sake i have sent to wear-out#babylon, and have brought down all their nobles, and the as-genies-chaldea#kasdimms, whose cry is in the ships. i am yeah-vowels, your dedicated one, the creator of israel, your king. thus saith yeah-vowels, 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 make a way in the mdbar, and rivers in the mdbar. the beast of the field will honour me, the dragons and the daughter-of#doves: because i give waters in the mdbar, and rivers in the mdbar, to give drink to my with-mum#people, my chosen. this with-mum#people have i formed for myself; they will shew forth my praise. and thou hast not called upon me, o backstreet-boy#jacob; and thou hast been weary of me, o israel. thou hast not brought me the small in-the#animal of thy burnt qrb; neither hast thou honoured me with thy butchers. i have not caused thee to work for with an qrb, 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: and 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 justified. thy first father hath missed, and thy teachers have transgressed against me. therefore i have profaned the immersed#princes of the dedicated, and have given backstreet-boy#jacob to the curse, and unto-immersed#israel to reproaches. yet now hear, o backstreet-boy#jacob my worker; and israel, whom i have chosen: thus saith yeah-vowels that made thee, and formed thee from the womb, which will help thee; fear not, o backstreet-boy#jacob, my worker; and thou, song-joy#jesurun, whom i have chosen. for i will pour water upon him that is thirsty, and

floods upon the dry ground: i will pour my ruakh upon thy seed, and my knee-fluffy#blessing upon thine offspring: and they will spring up as among the grass, as willows by the water courses. one will say, i am yeah-vowels's; and another will call himself by the name of backstreet-boy#jacob; and another will subscribe with his hand unto yeah-vowels, and surname himself by the name of israel. thus saith yeah-vowels the moloch#king of israel, and his redeemer yeah-vowels of zabas; i am the first, and i am the last; and beside me there is no unto-these-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#people? 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 witness. is there a unto-these-theory beside me? yea, there is no unto-these-theory; i know not any. they that make a graven image are all of them wear-out#vanity; and their delectable things will not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. who hath formed a unto-these-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 added together, let them stand up; yet they will fear, and they will be ashamed together. the smith with the tongs both worketh in the coals, and fashioneth it with hot#hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. the 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 maketh 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 maketh a unto-these-theory, and partakepeth it; he maketh it a graven image, and falleth down thereto. he burneth part thereof in the fire; with part thereof he eateth immersed#flesh; 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 maketh a unto-these-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 unto-these-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 immersed#flesh, and eaten it: and will i make 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 being, nor say, is there not a

lie in my right hand? remember these, o backstreet-boy#jacob and israel; for thou art my worker: i have formed thee; thou art my worker: o israel, thou wilt not 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 yeah-vowels hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, o forest, and every tree therein: for yeah-vowels hath redeemed backstreet-boy#jacob, and given weight himself in israel. thus saith yeah-vowels, thy redeemer, and he that formed thee from the womb, i am yeah-vowels that maketh all things; that stretcheth forth the namespaces alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge kasil#foolish; that confirmeth the dbr of his worker, and performeth the counsel of his messengers; that saith to project-complete#jerusalem, thou wilt be inhabited; and to the cities of know-hand#judah, ye will be between#built, 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 bely#cyrus, he is my watcher-shepherd, and will perform all my pleasure: even saying to project-complete#jerusalem, thou wilt be between#built; and to the possibility-hall, thy foundation will be laid. thus saith yeah-vowels to his impregnated#anoined, to bely#cyrus, whose right hand i have holden, to subdue nations before#turnings him; and i will loose the loins of kings, to open before#turnings him the two leaved hair#gates; and the hair#gates will not be shut; i will go before#turnings thee, and make the crooked places straight: i will break in pieces the hair#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, yeah-vowels, which call thee by thy name, am the unto-these-theory of israel. for backstreet-boy#jacob my worker's sake, and unto-immersed#israel mine elect, i have even called thee by thy name: i have surnamed thee, though thou hast not known me. i am yeah-vowels, and there is none else, there is no unto-these-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 sea#west, that there is none beside me. i am yeah-vowels, and there is none else. i form the light, and create darkness: i make peace, and create evil: i yeah-vowels do all these things. drop down, ye namespaces, from above, and let the skies pour down being right: let the earth open, and let them bring forth saving, and let being right spring up together; i yeah-vowels have created it. woe unto him that striveth with his maker! let the potsherd strive with the potsherds of the earth. will the clay say to him that fashioneth it, what maketh thou? or thy work, he hath no hands? woe unto him that saith unto his father, what begettest thou? or to the woman, what hast thou brought forth? thus saith yeah-vowels, the dedicated one of israel, and his maker, ask me of things to come concerning my between#boys,

and concerning the work of my hands direct ye me. i have made the earth, and created man upon it: i, even my hands, have stretched out the namespaces, and all their zaba have i directed. i have raised him up in being right, and i will direct all his ways: he will between#build my light#city, and he will let go my captives, not for price nor reward, saith yeah-vowels of zabas. thus saith yeah-vowels, the labour of narrows-create#mizraim, and merchandise of cush-spindle#ethiopia and of the grandparents#sabeans, men of stature, will come over unto thee, and they will be thine: they will come after thee; in chains they will come over, and they will fall down unto thee, they will make supplication unto thee, saying, surely unto-these-theory is in thee; and there is none else, there is no unto-these-theory. verily thou art a unto-these-theory that hidest thyself, o unto-these-theory of 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. and unto-immersed#israel will be saved in yeah-vowels with an everlasting saving: ye will not be ashamed nor confounded world without end. for thus saith yeah-vowels that created the namespaces; unto-these-theory himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: i am yeah-vowels; and there is none else. i have not spoken in secret, in a dark place of the earth: i said not unto the seed of backstreet-boy#jacob, seek ye me in vain: i yeah-vowels 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 unto-these-theory that cannot save. 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 yeah-vowels? and there is no unto-these-theory else beside me; a just unto-these-theory and a saviour; there is none beside me. look unto me, and be ye saved, all the ends of the earth: for i am unto-these-theory, and there is none else. i have sworn by myself, the dbr 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 yeah-vowels have i being right and strength: even to him will men come; and all that are incensed against him will be ashamed. in yeah-vowels will all the seed of unto-immersed#israel be justified, and will weight. fun-wither#bel boweth down, at-him#nebo stoopeth, their ideal-bullshit#idols were upon the beasts, and upon the cattle: 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, and themselves are gone into captivity. hearken unto me, o daughter#bayt of backstreet-boy#jacob, and all the remnant of the daughter#bayt of 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 gate#hairs will i carry you: i have made, 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 maketh it a unto-these-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 save 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 unto-these-theory, and there is none else; i am unto-these-theory, and there is none like me, declaring the end from the beginning, 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 evening#ravenous bird from the east, the man that executeth my counsel from a far country: yea, i have spoken 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 saving will not tarry: and i will place saving in mark#zion for unto-immersed#israel my weight. come down, and sit in the dust, o virgin bayt#daughter of wear-out#babylon, sit on the ground: there is no throne, o bayt#daughter of the as-genies-chaldea#kasdimns: for thou will no more be called tender and delicate. take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over 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, yeah-vowels of zabas is his name, the dedicated one of israel. sit thou silent, and get thee into darkness, o bayt#daughter of the as-genies-chaldea#kasdimns: for thou will no more be called, the lady of kingdoms. i was wroth with my with-mum#people, i have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke. and thou saidst, i will be a lady for ever: 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: and 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 badness#rah: 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 toilsome#bad come upon thee; thou will not know from whence it riseth: and mischief will fall upon thee; thou will not be able to put it off: and desolation will come upon thee suddenly, which thou will not 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 save 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#turnings 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 save thee. hear ye this, o daughter#bayt of backstreet-boy#jacob, which are called by the name of israel, and are come forth out of the waters of know-hand#judah, which swear by the name of yeah-vowels, and make mention of the unto-these-theory of israel, and not in truth, nor in being right. for they call themselves of the dedicated light#city, and stay themselves upon the unto-these-theory of israel; the yeah-vowels of zabas is his name. i have declared the former things from the beginning; 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#turnings it came to pass i shewed it thee: lest thou shouldest 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#turnings the day when thou heardest them not; lest thou shouldest 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 nose#anger, and for my praise will i refrain for thee, that i cut thee not off. behold, i have refined thee, and 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 be polluted? and i will not give my weight unto another. hearken unto me, o backstreet-boy#jacob and israel, my called; i am he; i am the first, i also am the last. mine hand also hath laid the foundation of the earth, 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? the yeah-vowels hath loved him: he will do his pleasure on wear-out#babylon, and his arm will be on the as-genies-chaldea#kasdimns. i, even i, have spoken; 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 spoken in secret from the beginning; from the time that it was, there am i: and now the base#lord unto-these-theory, and his ruakh, hath sent me. thus saith yeah-vowels, thy redeemer, the dedicated one of israel; i am yeah-vowels thy unto-

these-theory which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. o that thou hadst hearkened to my directives! then had thy peace been as a river, and thy being right as the sieve#panas of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before#turnings me. go ye forth of wear-out#babylon, flee ye from the as-genies-chaldea#kasdimns, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the yeah-vowels hath redeemed his worker backstreet-boy#jacob. and they thirsted not when he led them through the mdbars: 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 peace, saith yeah-vowels, unto the evil. listen, o isles, unto me; and hearken, ye with-mum#people, from far; the yeah-vowels hath called me from the womb; from the bowels of my mother hath he made mention of my name. 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 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 lip-decision#crisis is with yeah-vowels, and my work with my unto-these-theory. and now, saith yeah-vowels that formed me from the womb to be his worker, to bring backstreet-boy#jacob again to him, though unto-immersed#israel be not added, yet will i be glorious in the eyes of yeah-vowels, and my unto-these-theory will be my strength. and he said, it is a light thing that thou shouldest be my worker to raise up the branches of backstreet-boy#jacob, and to restore the preserved of israel: i will also give thee for a light to the nations, that thou mayest be my saving unto the end of the earth. thus saith yeah-vowels, the redeemer of israel, and his dedicated one, to him whom man despiseth, to him whom the nation abhorreth, to a worker of governors, kings will see and arise, immersed#princes also will partake, because of yeah-vowels that is training#faithful, and the dedicated one of israel, and he will choose thee. thus saith yeah-vowels, in an acceptable time have i heard thee, and in a day of saving have i helped thee: and i will preserve thee, and give thee for a alignment of the with-mum#people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. they will feed in the ways, and their look-after#pastures will be in all high places. they will not hunger nor thirst; neither will the heat nor sun hit them: for he that hath mercy 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 hide#north and from the sea#west; and these from the land of sinim. sing, o namespaces; and be joyful, o earth; and break forth into singing, o mountains: for yeah-vowels hath

comforted his with-mum#people, and will have mercy upon his afflicted. and mark#zion said, the yeah-vowels hath forsaken me, and my base#lord hath forgotten me. can a woman forget her sucking child, that she should not have compassion on the between#boy 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#turnings me. thy children 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 yeah-vowels, 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. the children 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 base#lord unto-these-theory, behold, i will lift up mine hand to the nations, and set up my standard to the with-mum#people: and they will bring thy between#boys in their arms, and thy between#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 earth, and lick up the dust of thy feet; and thou will know that i am yeah-vowels: for they will not be ashamed that wait for me. will the prey be taken from the mighty, or the torahful captive delivered? and thus saith yeah-vowels, 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 save thy children. and i will feed them that oppress thee with their own immersed#flesh; and they will be drunken with their own blood, as with sweet wine: and all immersed#flesh will know that i yeah-vowels am thy saviour and thy redeemer, the mighty one of backstreet-boy#jacob. thus saith yeah-vowels, where is the bill of your mother's divorce, 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 mdbar: 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 base#lord unto-these-theory hath given me the tongue of the learned, that i should know how to speak a dbr in season to him that is weary: he wakeneth morning by morning,

he wakeneth mine ear to hear as the learned. the base#lord unto-these-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 gate#hair: i hid not my face#turnings from shame and spitting. for the base#lord unto-these-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 justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. behold, the base#lord unto-these-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 yeah-vowels, that obeyeth the voice of his worker, that walketh in darkness, and hath no light? let him trust in the name of yeah-vowels, and stay upon his unto-these-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 yeah-vowels: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. look unto their-organ-dick#abraham your father, and unto her-immersedness#sarah that bare you: for i called him alone, and knee-fluffy#blessed him, and increased him. for yeah-vowels will comfort mark#zion: he will comfort all her waste places; and he will make her mdbar like eon#eden, and her mdbar like the garden of yeah-vowels; joy and gladness will be found therein, thanksgiving, and the voice of melody. hearken unto me, my with-mum#people; and give ear unto me, o my nation: for a torah will proceed from me, and i will make my lip-decision#crisis to rest for a light of the with-mum#people. my being right is near; my saving is gone forth, and mine arms will lip#decide the with-mum#people; the isles will wait upon me, and on mine arm will they trust. lift up your eyes to the namespaces, and look upon the earth beneath: for the namespaces will vanish away like smoke, and the earth will wax old like a garment, and they that dwell therein will die in like manner: and my saving will be for ever, and my being right will not be abolished. hearken unto me, ye that know being right, the with-mum#people in whose heart is my torah; 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: and my being right will be for ever, and my saving from generation to generation. awake, awake, put on strength, o arm of yeah-vowels; awake, as in the ancient days, in the generations of old. art thou not it that hath cut wide#rahab, 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 pass over? therefore the redeemed of yeah-vowels will return, and come with singing unto mark#zion; and everlasting 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 the between#boy of man which will be made as grass; and forgettest yeah-vowels thy maker, that hath stretched forth the namespaces, and laid the foundations of the earth; 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. and i am yeah-vowels thy unto-these-theory, that divided the sea, whose sieve#panas roared: the yeah-vowels of zabas is his name. and i have put my dbrs 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 earth, and say unto mark#zion, thou art my with-mum#people. awake, awake, stand up, o project-complete#jerusalem, which hast drunk at the hand of yeah-vowels 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 between#boys whom she hath brought forth; neither is there any that taketh her by the hand of all the between#boys 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 between#boys have fainted, they lie at the head of all the streets, as a wild break-off-bear-fruit#bull in a net: they are full of the fury of yeah-vowels, the rebuke of thy unto-these-theory. therefore hear now this, thou afflicted, and drunken, and not with wine: thus saith thy base#lord yeah-vowels, and thy unto-these-theory that pleadeth the cause of his with-mum#people, 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: and i will put it into the hand of them that afflict thee; which have said to thy being, bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over. awake, awake; put on thy strength, o mark#zion; put on thy beautiful garments, o project-complete#jerusalem, the dedicated light#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 project-complete#jerusalem: loose thyself from the bands of thy neck, o captive bayt#daughter of mark#zion. for thus saith yeah-vowels, ye have sold yourselves for nought; and ye will be redeemed without money. for thus saith the base#lord unto-these-theory, my with-mum#people went down aforetime into narrow#create#mizraim to sojourn there; and the beech-tree#assyrian oppressed them without cause. now therefore, what have i here, saith yeah-vowels, that my with-mum#people is taken away for nought? they that rule over them make them to howl, saith yeah-vowels; and my name continually every day is blasphemed. therefore my with-mum#people will know my name: 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 of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth saving; that saith unto mark#zion, thy unto-these-theory kingeth! thy watchmen will lift up the voice; with the voice together will they sing: for they will see eye to eye, when yeah-vowels will bring again mark#zion. break forth into joy, sing together, ye waste places of project-complete#jerusalem: for yeah-vowels hath comforted his with-mum#people, he hath redeemed project-complete#jerusalem. the yeah-vowels hath made bare his dedicated arm in the eyes of all the nations; and all the ends of the earth will see the saving of our unto-these-theory. depart ye, depart ye, go ye out from thence, touch no stained thing; go ye out of the midst of her; be ye bright, that bear the tools of yeah-vowels. for ye will not go out with haste, nor go by flight: for yeah-vowels will go before#turnings you; and the unto-these-theory of unto-immersed#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 between#boys 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 was coached by our report? and to whom is the arm of yeah-vowels revealed? for he will grow up before#turnings 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 turnings#faces 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 unto-these-theory, and afflicted. and he was wounded for our crimes, he was bruised for our seasons: the chastisement of our peace was upon him; and with his stripes we are healed. all we like going-out#sheep have gone astray; we have turned every one to his own way; and yeah-vowels 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 going-out#sheep before#turnings her shearers is dumb, so he openeth not his mouth. he was taken from prison and from lip-decision#crisis: 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#people was he stricken. and he made his grave with the evil, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. yet it pleased yeah-vowels to bruise him; he hath put him to grief: when thou wilt make his being an qrb for sin, he will see his seed, he will prolong his days, and the pleasure of yeah-vowels will prosper in his hand. he will see of the travail of his being, and will be satisfied: by his knowledge will my right worker justify 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 being 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 the children of the desolate than the children of the married woman, saith yeah-vowels. 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 nations, and make the desolate cities to be inhabited. fear not; for thou wilt not be ashamed: neither be thou confounded; for thou wilt not 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 maker is thine man; yeah-vowels of zabas is his name; and thy redeemer the dedicated one of israel; the unto-these-theory of the whole earth will he be called. for yeah-vowels hath called thee as a woman forsaken and grieved in ruakh, and a woman of youth, when thou wast refused, saith thy unto-these-theory. for a small moment have i forsaken thee; and with great mercies will i gather thee. in a little wrath i hid my face#turnings from thee for a moment; and with everlasting kindness will i have mercy on thee, saith yeah-vowels thy redeemer. for this is as the waters of rest#noah unto me: for as i have sworn that the waters of rest#noah should no more go over the earth; 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; and my kindness will not depart from thee, neither will the alignment of my peace be removed, saith yeah-vowels that hath mercy 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 countable#saphires. and i will make thy windows of sit#agates, and thy hair#gates of temple#carbuncles, and all thy borders of pleasant stones. and all thy children will be taught of yeah-vowels; and great will be the peace of thy children. in being right will thou be established: thou wilt be far from oppression; for thou wilt not fear: and from terror; for it will not come near thee. behold, they will surely gather together, and 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 instrument for his work; and i have created the waster to destroy. no weapon that is formed against thee will prosper; and every tongue that will rise against thee in lip-decision#crisis thou wilt condemn. this is the heritage of the workers of yeah-vowels, and their being right is of me, saith yeah-vowels. 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 being delight itself in fatness. incline your ear, and come unto me: hear, and your being will live; and i will make an everlasting alignment with you, even the sure mercies of dude#david. behold, i have given him for a witness to the with-mum#people, a leader and director to the with-mum#people. behold, thou wilt call a nation that thou knowest not, and nations that knew not thee will run unto thee because of yeah-vowels thy unto-these-theory, and for the dedicated one of israel; for he hath given weight thee. seek ye yeah-vowels while he may be found, call ye upon him while he is near: let the evil forsake his way, and the unrighteous man his thoughts: and let him return unto yeah-vowels, and he will have mercy upon him; and to our unto-these-theory, for he will abundantly pardon. for my thoughts are not your thoughts, neither are your ways my ways, saith yeah-vowels. for as the namespaces are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. for as the rain cometh down, and the snow from heaven, and returneth not thither, and watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so will my dbr be that goeth forth out of my mouth: it will not return unto me void, and 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 peace: the mountains and the hills will break forth before#turnings 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 yeah-vowels for a name, for an everlasting sign that will not be cut off. thus saith yeah-vowels, keep ye lip-decision#crisis, and do being right: for my saving is near to come, and my being right to be revealed. knee-fluffy#blessed is the man that doeth this, and the between#boy of man that layeth hold on it; that keepeth the seven#sabbath from polluting it, and keepeth his hand from doing any evil. neither let the between#boy of the stranger, that hath joined himself to yeah-vowels, speak, saying, the yeah-vowels hath utterly separated me from his with-mum#people: neither let the eunuch say, behold, i am a dry tree. for thus saith yeah-vowels unto the eunuchs that keep my seven#sabbaths, and choose the things that please me, and take hold of my alignment; even unto them will i give in mine daughter#bayt and within my walls a place and a name better than of between#boys and of between#daughters: i will give them an everlasting name, that will not be cut off. also the between#boys of the stranger, that join themselves to yeah-vowels, to work for him, and to love the name of yeah-vowels, to be his workers, every one that keepeth the seven#sabbath from polluting it, and taketh hold of my alignment; even them will i bring to my dedicated mountain, and make them joyful in my daughter#bayt of fall#prayer: their burnt qrbs and their butchers will

be accepted upon mine kitchen#butcher; for mine daughter#bayt will be called an daughter#bayt of fall#prayer for all with-mum#people. the base#lord unto-these-theory, which gathereth the outcasts of unto-immersed#israel saith, yet will i gather others to him, beside those that are added 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#shepherds 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 toilsome#bad to come. he will enter into peace: they will rest in their beds, each one walking in his uprightness. and draw near hither, ye between#boys of the sorceress, the seed of the adulterer and the whore. against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of crime, a seed of falsehood. enflaming yourselves with ideal-bullshit#idols under every green tree, slaying the 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: even to them hast thou poured a drink qrb, thou hast qrb'd a meat qrb. should i receive comfort in these? upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to qrb 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 alignment with them; thou lovedst their bed where thou sawest it. and thou wentest to the moloch#king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto question#hell. 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 works; for they will not profit thee. when thou criest, let thy companies deliver thee; and the wind will carry them all away; wear-out#vanity will take them: and he that putteth his trust in me will possess the land, and will inherit my dedicated mountain; and will say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my with-mum#people. for thus saith the high and lofty one that inhabiteth eternity, whose name is dedicated; i dwell in the high and dedicated place, with him also that is of a contrite and humble ruakh, to revive the ruakh of the humble, and to revive the heart of the contrite ones. for i will not contend for ever,

neither will i be always wroth: for the ruakh should fail before#turnings me, and the beings which i have made. 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; peace, peace to him that is far off, and to him that is near, saith yeah-vowels; and i will heal him. and the evil are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. there is no peace, saith my unto-these-theory, to the evil. cry aloud, spare not, lift up thy voice like a trumpet, and shew my with-mum#people their crime, and the daughter#bayt of backstreet-boy#jacob 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 unto-these-theory: they ask of me the ordinances of being right; they take delight in approaching to unto-these-theory. wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our being, 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 badness#rah: 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 being? 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 yeah-vowels? is not this the fast that i have chosen? to loose the bands of badness#rah, 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 immersed#flesh? then will thy light break forth as the morning, and thine health will spring forth speedily: and thy being right will go before#turnings thee; the weight of yeah-vowels will be thy rereward. then will thou call, and yeah-vowels 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 being to the hungry, and satisfy the afflicted being; then will thy light rise in obscurity, and thy darkness be as the noon day: and yeah-vowels will guide thee continually, and satisfy thy being 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 between#build 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 from the seven#sabbath, from doing thy pleasure on my dedicated day; and call the seven#sabbath a delight, the dedicated of yeah-vowels, honourable; and will honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own dbars:

then will thou delight thyself in yeah-vowels; and i will cause thee to ride upon the high places of the earth, and feed thee with the heritage of backstreet-boy#jacob thy father: for the mouth of yeah-vowels hath spoken it. behold, yeah-vowels's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: and your seasons have separated between you and your unto-these-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 spoken lies, your tongue hath muttered perverseness. none calleth for being right, nor any pleadeth for truth: they trust in wear-out#vanity, and speak lies; they conceive mischief, and bring forth torment. they hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. their webs will not become garments, neither will they cover themselves with their works: their works are works of torment, and the act of violence is in their hands. their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of torment; wasting and destruction are in their paths. the way of peace they know not; and there is no lip-decision#crisis in their goings: they have made them crooked paths: whosoever goeth therein will not know peace. therefore is lip-decision#crisis far from us, neither doth being right overtake us: we wait for light, and behold obscurity; for brightness, and 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 lip-decision#crisis, and there is none; for saving, and it is far off from us. for our crimes are multiplied before#turnings 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 yeah-vowels, and departing away from our unto-these-theory, speaking oppression and revolt, conceiving and uttering from the heart dbrs of falsehood. and lip-decision#crisis 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 toilsome#bad maketh himself a prey: and yeah-vowels saw it, and it displeased him that there was no lip-decision#crisis. and he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought saving unto him; and his being right, it sustained him. for he put on being right as a bronze-tooth#khashan, and an helmet of saving 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 fathers#enemies; to the islands he will repay recompence. so will they fear the name of yeah-vowels from the sea#west, and his weight from the rising of the sun. when the father#enemy will come in like a flood, the ruakh of yeah-vowels will lift up a standard against him. and the redeemer

will come to mark#zion, and unto them that turn from crime in backstreet-boy#jacob, saith yeah-vowels. as for me, this is my alignment with them, saith yeah-vowels; my ruakh that is upon thee, and my dbrs 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 yeah-vowels, from henceforth and for ever. arise, shine; for thy light is come, and the weight of yeah-vowels is risen upon thee. for, behold, the darkness will cover the earth, and gross darkness the with-mum#people: and yeah-vowels will arise upon thee, and his weight will be seen upon thee. and the 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 between#boys will come from far, and thy between#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 nations will come unto thee. the multitude of ripen#camels will cover thee, the dromedaries of discussed-law#midian and tired#ephah; all they from comings#sheba will come: they will bring gold and incense; and they will shew forth the praises of yeah-vowels. all the flocks of pottery#skedar will be added together unto thee, the rams of prophecies#nebaioth will immerse unto thee: they will come up with acceptance on mine kitchen#butcher, and i will glorify the daughter#bayt of my weight. who are these that fly as a cloud, and as the doves to their windows? surely the isles will wait for me, and the ships of cypress-cedar#tarshish first, to bring thy between#boys from far, their silver and their gold with them, unto the name of yeah-vowels thy unto-these-theory, and to the dedicated one of israel, because he hath given weight thee. and the between#boys of strangers will between#build up thy walls, and their kings will immerse unto thee: for in my wrath i smote thee, and in my favour have i had mercy on thee. therefore thy hair#gates will be open continually; they will not be shut day nor night; that men may bring unto thee the forces of the nations, and that their kings may be brought. for the nation and kingdom that will not work for thee will perish; yea, those nations will be utterly wasted. the weight of build#white#lebanon will come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my dedicated; and i will make the place of my feet glorious. the between#boys 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; and they will call thee; the light#city of yeah-vowels, the mark#zion of the dedicated one of israel. whereas thou has been forsaken and hated, so that no man went through thee, i will make thee an eternal excellency, a joy of many generations. thou will also suck the milk of the nations, and will suck the breast of kings: and thou will know that i yeah-vowels am thy saviour and thy redeemer, the mighty one of backstreet-boy#jacob. 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 peace, and thine exactors being right. violence will no more be heard in thy land, wasting nor destruction within thy borders; and thou will call thy walls saving, and thy hair#gates praise. the sun will be no more thy light by day; neither for brightness will the moon give light unto thee: and yeah-vowels will be unto thee an everlasting light, and thy unto-these-theory thy weight. thy sun will no more go down; neither will thy moon withdraw itself: for yeah-vowels will be thine everlasting light, and the days of thy mourning will be ended. thy with-mum#people also will be all right: they will inherit the land for ever, the branch of my planting, the work of my hands, that i may be given weight. a little one will become a thousand, and a small one a strong nation: i yeah-vowels will hasten it in his time. the ruakh of the base#lord unto-these-theory is upon me; because yeah-vowels hath impregnated#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 yeah-vowels, and the day of vengeance of our unto-these-theory; to comfort all that mourn; to appoint unto them that mourn in mark#zion, to give unto them beauty for ashes, the name-sex#oil of joy for mourning, the garment of praise for the ruakh of heaviness; that they might be called trees of being right, the planting of yeah-vowels, that he might be given weight. and they will between#build 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 between#boys of the alien will be your plowmen and your vinedressers. and ye will be named the darkener#server of yeah-vowels: men will call you the immerses of our unto-these-theory: ye will eat the riches of the 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: everlasting joy will be unto them. for i yeah-vowels love lip-decision#crisis, i hate robbery for burnt qrb; and i will direct their work in truth, and i will make an everlasting alignment with them. and their seed will be known among the nations, and their offspring among the with-mum#people: all that see them will acknowledge them, that they are the seed which yeah-vowels hath knee-fluffy#blessed. i will greatly rejoice in yeah-vowels, my being will be joyful in my unto-these-theory; for he hath clothed me with the garments of saving, 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 hand-know#jewels. for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the base#lord unto-these-theory will cause being right and praise to spring forth before#turnings all the nations. for mark-zion's sake will i not hold my peace, and for

project-complete-jerusalem's sake i will not rest, until the being right thereof go forth as brightness, and the saving thereof as a lamp that burneth. and the nations will see thy being right, and all kings thy weight: and thou will be called by a new name, which the mouth of yeah-vowels will name. thou will also be a crown of weight in the hand of yeah-vowels, and a royal diadem in the hand of thy unto-these-theory. thou will no more be termed forsaken; neither will thy land any more be termed desolate: and thou will be called bah-my-belongings-in-her#hephzih, and thy land owned-married#beulah: for yeah-vowels delighteth in thee, and thy land will be married. for as a young man marrieth a virgin, so will thy between#boys marry thee: and as the bridegroom rejoiceth over the bride, so will thy unto-these-theory rejoice over thee. i have set watchmen upon thy walls, o project-complete#jerusalem, which will never hold their peace day nor night: ye that make mention of yeah-vowels, keep not silence, and give him no rest, till he establish, and till he make project-complete#jerusalem a praise in the earth. the yeah-vowels hath sworn by his right hand, and by the arm of his strength, surely i will no more give thy swimming#corn to be meat for thine fathers#enemies; and the between#boys of the stranger will not drink thy wine, for the which thou hast laboured: and they that have added it will eat it, and praise yeah-vowels; and they that have brought it together will drink it in the courts of my dedication. go through, go through the hair#gates; prepare ye the way of the with-mum#people; cast up, cast up the highway; gather out the stones; lift up a standard for the with-mum#people. behold, yeah-vowels hath proclaimed unto the end of the world, say ye to the bayt#daughter of mark#zion, behold, thy saving cometh; behold, his reward is with him, and his work before#turnings him. and they will call them, the dedicated with-mum#people, the redeemed of yeah-vowels: and thou will be called, sought out, a light#city not forsaken. who is this that cometh from man-red#edom, with dyed garments from in-trouble#bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? i that speak in being right, mighty to save. 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#people there was none with me: for i will tread them in mine nose#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 saving unto me; and my fury, it upheld me. and i will tread down the with-mum#people in mine nose#anger, and make them drunk in my fury, and i will bring down their strength to the earth. i will mention the lovingkindnesses of yeah-vowels, and the praises of yeah-vowels, according to all that yeah-vowels hath bestowed on us, and the great goodness toward the

daughter#bayt of 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#people, children that will not lie: so he was their saviour. in all their affliction he was afflicted, and the messenger#angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. and they rebelled, and vexed his dedicated ruakh: therefore he was turned to be their father#enemy, and he fought against them. then he remembered the days of old, extracted#mose, and his with-mum#people, saying, where is he that brought them up out of the sea with the watcher-shepherd of his flock? where is he that put his dedicated ruakh within him? that led them by the right hand of extracted#mose with his glorious arm, dividing the water before#turnings them, to make himself an everlasting name? that led them through the deep, as an horse in the mdbar, that they should not stumble? as a beast goeth down into the valley, the ruakh of yeah-vowels caused him to rest: so didst thou lead thy with-mum#people, to make thyself a glorious name. look down from heaven, and behold from the habitation of thy dedication and of thy weight: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? doubtless thou art our father, though their-organ-dick#abraham be ignorant of us, and unto-immersed#israel acknowledge us not: thou, o yeah-vowels, our father, our redeemer; thy name is from everlasting. o yeah-vowels, 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#people of thy dedication have possessed it and a little while: our adversaries have trodden down thy dedicated. we are thine: thou never barest rule over them; they were not called by thy name. oh that thou wouldest rend the namespaces, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to grace#boil, to make thy name 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 unto-these-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 saved. and 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, 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. and now, o yeah-vowels, thou art our father; we are the clay, and thou our

potter; and we all are the work of thy hand. be not wroth very sore, o yeah-vowels, neither remember torment for ever: behold, see, we beseech thee, we are all thy with-mum#people. thy dedicated cities are a mdbar, mark#zion is a mdbar, project-complete#jerusalem a desolation. our dedicated and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. wilt thou refrain thyself for these things, o yeah-vowels? 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. i have spread out my hands all the day unto a embittered#rebellious with-mum#people, which walketh in a way that was not good, after their own thoughts; a with-mum#people that provoketh me to nose#anger continually to my face; that butcherth in gardens, and burneth incense upon kitchen#butchers of l-medium#brick; which remain among the graves, and lodge in the monuments, which eat return-swine's immersed#flesh, and broth of abominable things is in their tools; 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#turnings me: i will not keep silence, and will recompense, even recompense into their bosom, your seasons, and the seasons of your fathers together, saith yeah-vowels, 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 yeah-vowels, as the new wine is found in the cluster, and one saith, destroy it not; for a knee-fluffy#blessing 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 backstreet-boy#jacob, and out of know-hand#judah an inheritor of my mountains: and mine elect will inherit it, and my workers will dwell there. and sing-watch#sharon will be a fold of flocks, and the valley of muddy-cloudy#achor a place for the herds to lie down in, for my with-mum#people that have sought me. and ye are they that forsake yeah-vowels, that forget my dedicated mountain, that prepare a table for that troop, and that furnish the drink qrb 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 spake, ye did not hear; and did toilsome#bad before#turnings mine eyes, and did choose that wherein i delighted not. therefore thus saith the base#lord unto-these-theory, behold, my workers will eat, and ye will be hungry: behold, my workers will drink, and ye will be thirsty: behold, my workers will rejoice, and ye will be ashamed: behold, my workers will sing for joy of heart, and ye will cry for sorrow of heart, and will howl for vexation of ruakh. and ye will leave your name for a curse unto my chosen: for the base#lord unto-these-theory will slay thee, and call his workers by another name: that he who knee-fluffy#blesseth himself in the earth will knee-fluffy#bless himself in the unto-these-

theory of truth; and he that sweareth in the earth will swear by the unto-these-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 earth: and the former will not be remembered, nor come into mind. and be ye glad and rejoice for ever in that which i create: for, behold, i create project-complete#jerusalem a rejoicing, and her with-mum#people a joy. and i will rejoice in project-complete#jerusalem, and joy in my with-mum#people: 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 the child will die an hundred years old; and the sinner being an hundred years old will be accursed. and they will between#build houses, and inhabit them; and they will plant vineyards, and eat the fruit of them. they will not between#build, and another inhabit; they will not plant, and another eat: for as the days of a tree are the days of my with-mum#people, and mine elect will long enjoy the work of their hands. they will not labour in vain, nor bring forth for trouble; for they are the seed of the knee-fluffy#blessed of yeah-vowels, and their offspring with them. and it will come to pass, that before#turnings 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 dedicated mountain, saith yeah-vowels. thus saith yeah-vowels, the namespaces is my throne, and the earth is my footstool: where is the daughter#bayt that ye between#build unto me? and where is the place of my rest? for all those things hath mine hand made, and all those things have been, saith yeah-vowels: and to this man will i look, even to him that is poor and of a contrite ruakh, and trembleth at my dbr. he that killeth an wall#ox is as if he slew a man; he that butcherth a lamb, as if he cut off a dog's neck; he that qrbeth an qrb, as if he qrbed return-swine's blood; he that burneth incense, as if he knee-fluffy#blessed an idol. yea, they have chosen their own ways, and their being 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 spake, they did not hear: and they did toilsome#bad before#turnings mine eyes, and those that in which i delighted not. hear the dbr of yeah-vowels, ye that tremble at his dbr; your brethren that hated you, that cast you out for my name's sake, said, let yeah-vowels be given weight: and he will appear to your joy, and they will be ashamed. a voice of noise from the light#city, a voice from the possibility-hall, a voice of yeah-vowels that rendereth recompense to his fathers#enemies. before#turnings she travailed, she brought forth; before#turnings her pain came, she was delivered of a man child. who hath heard such a thing? who hath seen such things? will the earth be made to bring forth in one day? or will a nation be born at once? for as soon as mark#zion travailed, she brought forth her children. will i bring

to the birth, and not cause to bring forth? saith yeah-vowels: will i cause to bring forth, and shut the womb? saith thy unto-these-theory. rejoice ye with project-complete#jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her weight. for thus saith yeah-vowels, behold, i will extend peace to her like a river, and the weight of the nations like a flowing stream: then will ye suck, ye will be borne upon her sides, and be dandled upon her knees. as one whom his mother comforteth, so will i comfort you; and ye will be comforted in project-complete#jerusalem. and when ye see this, your heart will rejoice, and your bones will flourish like an herb: and the hand of yeah-vowels will be known toward his workers, and his indignation toward his fathers#enemies. for, behold, yeah-vowels will come with fire, and with his chariots like a whirlwind, to render his nose#anger with fury, and his rebuke with flames of fire. for by fire and by his sword will yeah-vowels plead with all immersed#flesh: and the slain of yeah-vowels will be many. they that dedicate themselves, and purify themselves in the gardens behind one tree in the midst, eating return-swine's immersed#flesh, and the abomination, and the mouse, will be consumed together, saith yeah-vowels. for i know their works and their thoughts: it will come, that i will gather all nations and tongues; and they will come, and see my weight. and i will set a sign among them, and i will send those that escape of them unto the nations, to cypress-cedar#tarshish, pul, and frozen-hail#lud, that draw the bow, to world#tubal, and mud-greece#javan, to the isles afar off, that have not heard my fame, neither have seen my weight; and they will declare my weight among the nations. and they will bring all your brethren for an qrb unto yeah-vowels out of all nations upon horses, and in chariots, and in litters, and upon separate#mules, and upon swift beasts, to my dedicated mountain project-complete#jerusalem, saith yeah-vowels, as the children of unto-immersed#israel bring an qrb in a bright tool into the daughter#bayt of yeah-vowels. and i will also take of them for darkener#server and for join#levites, saith yeah-vowels. for as the new namespaces and the new earth, which i will make, will remain before#turnings me, saith yeah-vowels, so will your seed and your name remain. and it will come to pass, that from one new moon to another, and from one seven#sabbath to another, will all immersed#flesh come to partake before#turnings me, saith yeah-vowels. and they will go forth, and look upon the carcasses of the men that have transgressed against me: for their worm will not die, neither will their fire be quenched; and they will be an abhorring unto all immersed#flesh.

the dbrs of high-ohyeah#jeremiah the between#boy of part-yeah#hilkiah, of the darkener#server that were in replies#anathoth in the land of between-boy-righthand#benjamin: to whom the dbr of yeah-vowels came in the days

of despair-yeah#josiah the between#boy of mum-  
training#amon moloch#king of know-hand#judah,  
in the thirtieth year of his king. it came also in the  
days of yeah-oh-get-up#jehoiakim the between#boy  
of despair-yeah#josiah moloch#king of know-  
hand#judah, unto the end of the eleventh year  
of that's-right-yeah#zedekiah the between#boy  
of despair-yeah#josiah moloch#king of know-  
hand#judah, unto the carrying away of project-  
complete#jerusalem captive in the fifth month. then  
the dbr of yeah-vowels came unto me, saying, before  
i formed thee in the belly i knew thee; and before  
thou camest forth out of the womb i dedicated thee,  
and i ordained thee a bringer unto the nations. then  
said i, ah, base#lord unto-these-theory! behold, i  
cannot speak: for i am a child. and yeah-vowels  
said unto me, say not, i am a child: for thou will  
go to all that i will send thee, and whatsoever i  
direct thee thou wilt speak. be not afraid of their  
turnings#faces: for i am with thee to deliver thee,  
saith yeah-vowels. then yeah-vowels put forth his  
hand, and touched my mouth. and yeah-vowels said  
unto me, behold, i have put my dbrs 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 between#build,  
and to plant. moreover the dbr of yeah-vowels came  
unto me, saying, high-ohyeah#jeremiah, what seest  
thou? and i said, i see a rod of an youth#almond  
tree. then said yeah-vowels unto me, thou hast well  
seen: for i will hasten my dbr to perform it. and  
the dbr of yeah-vowels 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 hide#north. then yeah-vowels said unto me,  
out of the hide#north an toilsome#bad will break  
forth upon all the inhabitants of the land. for, lo,  
i will call all the families of the kingdoms of the  
hide#north, saith yeah-vowels; and they will come,  
and they will set every one his throne at the entering  
of the hair#gates of project-complete#jerusalem,  
and against all the walls thereof round about, and  
against all the cities of know-hand#judah. and  
i will utter my lip-decision#criss against them  
touching all their badness#rah, who have forsaken  
me, and have burned incense unto other elohim,  
and partook the works 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  
turnings#faces, lest i confound thee before#turnings  
them. for, behold, i have made thee this day a  
defenced light#city, and an iron stand#column, and  
brassen walls against the whole land, against the kings  
of know-hand#judah, against the immersed#princes  
thereof, against the darkener#server thereof, and  
against the with-mum#people of the land. and they  
will fight against thee; and they will not prevail  
against thee; for i am with thee, saith yeah-vowels,  
to deliver thee. moreover the dbr of yeah-vowels  
came to me, saying, go and cry in the ears of project-  
complete#jerusalem, saying, thus saith yeah-vowels;  
i remember thee, the kindness of thy youth, the  
love of thine espousals, when thou wentest after me

in the mdbar, in a land that was not sown. unto-  
immersed#israel was dedication unto yeah-vowels,  
and the firstfruits of his increase: all that devour  
him will offend; toilsome#bad will come upon them,  
saith yeah-vowels. hear ye the dbr of yeah-vowels, o  
daughter#bayt of backstreet-boy#jacob, and all the  
families of the daughter#bayt of israel: thus saith  
yeah-vowels, 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 yeah-vowels that brought  
us up out of the land of narrows-create#mizraim,  
that led us through the mdbar, through a land of  
mdbars 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; and when ye  
entered, ye ceased my land, and made mine heritage  
an abomination. the darkener#server said not, where  
is yeah-vowels? and they that handle the torah knew  
me not: the evil#pastures also transgressed against  
me, and the bringers brought by baal, and walked  
after things that do not profit. wherefore i will yet  
plead with you, saith yeah-vowels, and with your  
children's children will i plead. for pass over the  
isles of stains#chitim, and see; and send unto pot-  
tery#kedar, and consider diligently, and see if there  
be such a thing. hath a nation changed their elohim,  
which are yet no elohim? and my with-mum#people  
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 yeah-vowels. for my with-mum#people have  
committed two evils; they have forsaken me the  
fountain of living waters, and hewed them out ring-  
tinkle#kishterns, broken ring-tinkle#kishterns,  
that can hold no water. is unto-immersed#israel a  
worker? is he a homeborn slave? why is he spoiled?  
the young gather#lions roared upon him, and yelled,  
and they made his land waste: his cities are burned  
without inhabitant. also the children of view#noph  
and you'll-be-caught#tahapanes have broken the  
crown of thy head. hast thou not procured this  
unto thyself, in that thou hast forsaken yeah-vowels  
thy unto-these-theory, when he led thee by the  
way? and now what hast thou to do in the way of  
narrows-create#mizraim, to drink the waters of  
seek-clarify#sihor? or what hast thou to do in the  
way of assyria, to drink the waters of the river?  
thine own badness#rah will correct thee, and thy  
backslidings will reprove thee: know therefore and  
see that it is an toilsome#bad thing and bitter, that  
thou hast forsaken yeah-vowels thy unto-these-  
theory, and that my fear is not in thee, saith the  
base#lord unto-these-theory of zabas. 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#gentile vine unto me? for though thou



wash thee with nitre, and take thee much soap, yet thine torment is marked before#turnings me, saith the base#lord unto-these-theory. how canst thou say, i am not polluted, i have not gone after proprietary#baalim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild serious-strict#donkey used to the mdbar, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they will find her. withhold thy foot from being unshod, and thy throat from thirst: and 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 daughter#bayt of unto-immersed#israel ashamed; they, their kings, their immersed#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: and in the time of their trouble they will say, arise, and save us. and where are thy elohim that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy elohim, o know-hand#judah. wherefore will ye plead with me? ye all have transgressed against me, saith yeah-vowels. in vain have i smitten your children; they received no correction: your own sword hath devoured your bringers, like a destroying gather#lion. o generation, see ye the dbr of yeah-vowels. have i been a mdbar unto israel? a land of darkness? wherefore say my with-mum#people, we are base#lords; we will come no more unto thee? can a maid forget her ornaments, or a bride her attire? yet my with-mum#people have forgotten me days without number. why trimmest thou thy way to seek love? therefore hast thou also taught the evil ones thy ways. also in thy skirts is found the blood of the beings of the poor innocents: i have not found it by secret search, and upon all these. yet thou sayest, because i am innocent, surely his nose#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 narrow#create#mizraim, as thou wast ashamed of assyria. yea, thou will go forth from him, and thine hands upon thine head: for yeah-vowels hath rejected thy confidences, and thou will not 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? and thou hast played the feed#harlot with many lovers; yet return again to me, saith yeah-vowels. lift up thine eyes unto the high places, and see where thou hast not been lien with. in the ways hast thou sat for them, as the evening-pleasant#arabian in the mdbar; and thou hast polluted the land with thy feed#whoredoms and with thy badness#rah. therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. wilt thou not from this time cry unto me, my father,

thou art the guide of my youth? will he reserve his nose#anger for ever? will he keep it to the end? behold, thou hast spoken and done toilsome#bad things as thou couldest. the yeah-vowels said also unto me in the days of despair-yeah#josiah the king, hast thou seen that which backsliding unto-immersed#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. and she returned not. and her treacherous sister know-hand#judah saw it. and i saw, when for all the causes whereby backsliding unto-immersed#israel committed adultery i had put her away, and given her a bill of divorce; yet her treacherous sister know-hand#judah feared not, and went and played the feed#harlot also. and it came to pass through the lightness of her feed#whoredom, that she ceased the land, and committed adultery with stones and with stocks. and yet for all this her treacherous sister know-hand#judah hath not turned unto me with her whole heart, and feignedly, saith yeah-vowels. and yeah-vowels said unto me, the backsliding unto-immersed#israel hath justified herself more than treacherous know-hand#judah. go and proclaim these dbrs toward the hide#north, and say, return, thou backsliding israel, saith yeah-vowels; and i will not cause mine nose#anger to fall upon you: for i am merciful, saith yeah-vowels, and i will not keep nose#anger for ever. only acknowledge thine torment, that thou hast transgressed against yeah-vowels thy unto-these-theory, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith yeah-vowels. turn, o backsliding children, saith yeah-vowels; for i am married unto you: and i will take you one of a light#city, and two of a family, and i will bring you to mark#zion: and i will give you evil#pastures 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 yeah-vowels, they will say no more, the cabinet of the alignment of yeah-vowels: 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 project-complete#jerusalem the throne of yeah-vowels; and all the nations will be added unto it, to the name of yeah-vowels, to project-complete#jerusalem: neither will they walk any more after the imagination of their toilsome#bad heart. in those days the daughter#bayt of know-hand#judah will walk with the daughter#bayt of israel, and they will come together out of the land of the hide#north to the land that i have given for an inheritance unto your fathers. and i said, how will i put thee among the children, and give thee a pleasant land, a goodly heritage of the zabas of nations? and i said, thou will call me, my father; and will not turn away from me. surely as a woman treacherously departeth from her man, so have ye dealt treacherously with me, o daughter#bayt of israel, saith yeah-vowels. a voice was heard upon

the high places, weeping and supplications of the children of israel: for they have perverted their way, and they have forgotten yeah-vowels their unto-these-theory. return, ye backsliding children, and i will heal your backslidings. behold, we come unto thee; for thou art yeah-vowels our unto-these-theory. truly in vain is saving hoped for from the hills, and from the multitude of mountains: truly in yeah-vowels our unto-these-theory is the saving of israel. for shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their between#boys and their between#daughters. we lie down in our shame, and our confusion covereth us: for we have missed against yeah-vowels our unto-these-theory, we and our fathers, from our youth even unto this day, and have not obeyed the voice of yeah-vowels our unto-these-theory. if thou wilt return, o israel, saith yeah-vowels, return unto me: and if thou wilt put away thine abominations out of my sight, then will thou not remove. and thou wilt swear, the yeah-vowels liveth, in truth, in lip-decision#crisis, and in being right; and the nations will knee-fluffy#bless themselves in him, and in him will they weight. for thus saith yeah-vowels to the men of know-hand#judah and project-complete#jerusalem, break up your fallow ground, and sow not among thorns. write#circumcise yourselves to yeah-vowels, and take away the foreskins of your heart, ye men of know-hand#judah and inhabitants of project-complete#jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the toilsome#bad of your doings. declare ye in know-hand#judah, and publish in project-complete#jerusalem; and say, blow ye the mouthpiece#trumpet in the land: cry, gather together, and say, assemble yourselves, and let us go into the defenced cities. set up the standard toward mark#zion: retire, stay not: for i will bring toilsome#bad from the hide#north, and a great destruction. the gather#lion is come up from his thicket, and the destroyer of the 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 nose#anger of yeah-vowels is not turned back from us. and it will come to pass at that day, saith yeah-vowels, that the heart of the moloch#king will perish, and the heart of the immersed#princes; and the darkener#server will be astonished, and the bringers will wonder. then said i, ah, base#lord unto-these-theory! surely thou hast greatly deceived this with-mum#people and project-complete#jerusalem, saying, ye will have peace; whereas the sword reacheth unto the being. at that time will it be said to this with-mum#people and to project-complete#jerusalem, a dry wind of the high places in the mdbar toward the bayt#daughter of my with-mum#people, not to fan, nor to brighten, 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 drop#eagles. woe unto us! for we

are spoiled. o project-complete#jerusalem, wash thine heart from badness#rah, that thou mayest be saved. how long will thy vain thoughts lodge within thee? for a voice declareth from dan, and publisheth affliction from mount gray-fruitful#ephraim. make ye mention to the nations; behold, publish against project-complete#jerusalem, that watchers come from a far country, and give out their voice against the cities of know-hand#judah. as keepers of a field, are they against her round about; because she hath been embittered#rebellious against me, saith yeah-vowels. thy way and thy doings have procured these things unto thee; this is thy badness#rah, 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 being, the sound of the 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 trumpet? for my with-mum#people is kasil#foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, and to do good they have no knowledge. i beheld the earth, 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 mdbar, and all the cities thereof were broken down at the presence of yeah-vowels, and by his fierce nose#anger. for thus hath yeah-vowels said, the whole land will be desolate; yet will i not make a full end. for this will the earth mourn, and the namespaces above be black; because i have spoken it, i have purposed it, and will not repent, neither will i turn back from it. the whole light#city will flee for the noise of the horsemen and bowmen; they will go into thickets, and climb up upon the rocks: every light#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 make 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 bayt#daughter of mark#zion, that bewaileth herself, that spreadeth her hands, saying, woe is me now! for my being is wearied because of murderers. run ye to and fro through the streets of project-complete#jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth lip-decision#crisis, that seeketh the truth; and i will pardon it. and though they say, the yeah-vowels liveth; surely they swear falsely. o yeah-vowels, are not thine eyes upon the truth? thou hast stricken them, and they have not grieved; thou hast consumed them, and they have refused to receive correction: they have made their

turnings#faces harder than a rock; they have refused to return. therefore i said, surely these are poor; they are kasil#foolish: for they know not the way of yeah-vowels, nor the lip-decision#crisis of their unto-these-theory. i will get me unto the great men, and will speak unto them; for they have known the way of yeah-vowels, and the lip-decision#crisis of their unto-these-theory: and 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 children have forsaken me, and sworn by them that are no elohim: 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 yeah-vowels: and will not my being be avenged on such a nation as this? go ye up upon her walls, and destroy; and make not a full end: take away her battlements; for they are not yeah-vowels's. for the daughter#bayt of unto-immersed#israel and the daughter#bayt of know-hand#judah have dealt very treacherously against me, saith yeah-vowels. they have belied yeah-vowels, and said, it is not he; neither will toilsome#bad come upon us; neither will we see sword nor famine: and the bringers will become wind, and the dbr is not in them: thus will it be done unto them. wherefore thus saith yeah-vowels unto-these-theory of zabas, because ye speak this dbr, behold, i will make my dbrs in thy mouth fire, and this with-mum#people wood, and it will devour them. lo, i will bring a nation upon you from far, o daughter#bayt of israel, saith yeah-vowels: 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 between#boys and thy between#daughters 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 yeah-vowels, i will not make a full end with you. and it will come to pass, when ye will say, wherefore doeth yeah-vowels our unto-these-theory all these things unto us? then will thou answer them, like as ye have forsaken me, and world strange-substantial#gentile elohim in your land, so will ye work for strangers in a land that is not your's. declare this in the daughter#bayt of backstreet-boy#jacob, and publish it in know-hand#judah, saying, hear now this, o kasil#foolish with-mum#people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me? saith yeah-vowels: 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 sieve#panas

thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? and this with-mum#people hath a revolting and a embittered#rebellious heart; they are revolted and gone. neither say they in their heart, let us now fear yeah-vowels our unto-these-theory, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. your seasons have turned away these things, and your misses have withholden good things from you. for among my with-mum#people are found evil 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 deeds of the evil: they lip#decide not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not lip#decide. will i not visit for these things? saith yeah-vowels: will not my being 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#people love to have it so: and what will ye do in the end thereof? o ye children of between-boy-righthand#benjamin, gather yourselves to flee out of the midst of project-complete#jerusalem, and blow the mouthpiece#trumpet in stuck#tekoa, and set up a sign of fire in vineyard-house#beth-hacerem: for toilsome#bad appeareth out of the hide#north, and great destruction. i have likened the bayt#daughter of mark#zion to a comely and delicate woman. the watchers#shepherds with their flocks will come unto her; they will pitch their tents against her round about; they will feed 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 yeah-vowels of zabas said, hew ye down trees, and cast a mount against project-complete#jerusalem: this is the light#city to be visited; she is wholly oppression in the midst of her. as a fountain casteth out her waters, so she casteth out her badness#rah: violence and spoil is heard in her; before#turnings me continually is grief and wounds. be thou instructed, o project-complete#jerusalem, lest my being depart from thee; lest i make thee desolate, a land not inhabited. thus saith yeah-vowels of zabas, they will thoroughly glean the remnant of unto-immersed#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, the dbr of yeah-vowels is unto them a reproach; they have no delight in it. therefore i am full of the fury of yeah-vowels; i am weary with holding in: i will pour it out upon the 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 yeah-vowels. 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 bayt#daughter of my with-mum#people slightly, saying, peace, peace; when there is no peace. 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 yeah-vowels. thus saith yeah-vowels, 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 beings. and they said, we will not walk therein. also i set watchmen over you, saying, hearken to the sound of the trumpet. and they said, we will not hearken. therefore hear, ye nations, and know, o ever#witness, what is among them. hear, o earth: behold, i will bring toilsome#bad upon this with-mum#people, even the fruit of their thoughts, because they have not hearkened unto my dbrs, nor to my torah, and rejected it. to what purpose cometh there to me incense from coming#sheba, and the sweet cane from a far country? your burnt qrbns are not acceptable, nor your butchers sweet unto me. therefore thus saith yeah-vowels, behold, i will lay stumblingblocks before#turnings this with-mum#people, and the fathers and the between#boys together will fall upon them; the neighbour and his friend will perish. thus saith yeah-vowels, behold, a with-mum#people cometh from the hide#north country, and a great nation will be raised from the sides of the earth. they will lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, o bayt#daughter of mark#zion. we have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. go not forth into the field, nor walk by the way; for the sword of the father#enemy and fear is on every side. o bayt#daughter of my with-mum#people, gird thee with sackcloth, and wallow thyself in ashes: make 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#people, 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 evil are not plucked away. reprobate silver will men call them, because yeah-vowels hath rejected them. the dbr that came to high-ohyeah#jeremiah from yeah-vowels, saying, stand in the hair#gate of yeah-vowels's house, and proclaim there this dbr, and say, hear the dbr of yeah-vowels, all ye of know-hand#judah, that enter in at these hair#gates to partake yeah-vowels. thus saith yeah-vowels of zabas, the unto-these-theory of israel, amend your ways and your doings, and i will cause you to dwell in this place. trust ye not in lying

dbrs, saying, the possibility-hall of yeah-vowels, the possibility-hall of yeah-vowels, the possibility-hall of yeah-vowels, are these. for if ye thoroughly amend your ways and your doings; if ye thoroughly execute lip-decision#crisis 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 elohim to your hurt: then will i cause you to dwell in this place, in the land that i gave to your fathers, for ever and ever. behold, ye trust in lying dbrs, that cannot profit. will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto baal, and walk after other elohim whom ye know not; and come and stand before#turnings me in this house, which is called by my name, and say, we are delivered to do all these abominations? is this house, which is called by my name, become a den of robbers in your eyes? behold, even i have seen it, saith yeah-vowels. and go ye now unto my place which was in calm#shiloh, where i set my name at the first, and see what i did to it for the badness#rah of my with-mum#people israel. and now, because ye have done all these works, saith yeah-vowels, and i spake unto you, rising up early and speaking, and ye heard not; and i called you, and ye answered not; therefore will i do unto this house, which is called by my name, wherein ye trust, and unto the place which i gave to you and to your fathers, as i have done to calm#shiloh. and i will cast you out of my sight, as i have cast out all your brethren, even the whole seed of gray-fruited#ephraim. therefore pray not thou for this with-mum#people, neither lift up cry nor fall#prayer for them, neither make intercession to me: for i will not hear thee. seest thou not what they do in the cities of know-hand#judah and in the streets of project-complete#jerusalem? the children gather wood, and the fathers kindle the fire, and the women knead their dough, to make slang#cakes to the queen of heaven, and to pour out drink qrbns unto other elohim, that they may provoke me to nose#anger. do they provoke me to nose#anger? saith yeah-vowels: do they not provoke themselves to the confusion of their own turnings#faces? therefore thus saith the base#lord unto-these-theory; behold, mine nose#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 ground; and it will burn, and will not be quenched. thus saith yeah-vowels of zabas, the unto-these-theory of israel; put your burnt qrbns unto your butchers, and eat immersed#flesh. for i spake not unto your fathers, nor directed them in the day that i brought them out of the land of narrow#create#mizraim, concerning burnt qrbns or butchers: and this thing directed i them, saying, obey my voice, and i will be your unto-these-theory, and ye will be my with-mum#people: and walk ye in all the ways that i have directed you, that it may be well unto you. and they hearkened not, nor inclined their ear, and walked in the counsels and in the imagination of their toilsome#bad heart, and went backward, and not forward. since the day that your fathers came forth

out of the land of 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, and hardened their neck: they did worse than their fathers. therefore thou wilt speak all these dbrs unto them; and they will not hearken to thee: thou wilt also call unto them; and they will not answer thee. and thou wilt say unto them, this is a nation that obeyeth not the voice of yeah-vowels their unto-these-theory, nor receiveth correction: truth is perished, and is cut off from their mouth. cut off thine gate#hair, o project-complete#jerusalem, and cast it away, and take up a lamentation on high places; for yeah-vowels hath rejected and forsaken the generation of his wrath. for the children of know-hand#judah have done toilsome#bad in my sight, saith yeah-vowels: they have set their abominations in the daughter#bayt which is called by my name, to pollute it. and they have between#built the high places of bait#tophet, which is in the valley of the between#boy of doze#hinom, to burn their between#boys and their between#daughters in the fire; which i directed them not, neither came it into my heart. therefore, behold, the days come, saith yeah-vowels, that it will no more be called bait#tophet, nor the valley of the between#boy of doze#hinom, and the valley of slaughter: for they will bury in bait#tophet, till there be no place. and the carcases of this with-mum#people will be meat for the fowls of the heaven, and for the beasts of the earth; and none will fray them away. then will i cause to cease from the cities of know-hand#judah, and from the streets of project-complete#jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land will be desolate. at that time, saith yeah-vowels, they will bring out the bones of the kings of know-hand#judah, and the bones of his immersed#princes, and the bones of the darkener#server, and the bones of the bringers, and the bones of the inhabitants of project-complete#jerusalem, out of their graves: and they will spread them before#turnings the sun, and the moon, and all the zaba of heaven, whom they have loved, and whom they have workd, 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 toilsome#bad family, which remain in all the places whither i have driven them, saith yeah-vowels of zabas. moreover thou wilt say unto them, thus saith yeah-vowels; will they fall, and not arise? will he turn away, and not return? why then is this with-mum#people of project-complete#jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. i hearkened and heard, and they spake not aright: no man repented him of his badness#rah, saying, what have i done? every one turned to his course, as the horse rusheth into the battle. yea, the charity#stork in the namespaces knoweth her appointed times; and the

turtle and the crane and the swallow observe#guard the time of their coming; and my with-mum#people know not the lip-decision#crisis of yeah-vowels. how do ye say, we are wise, and the torah of yeah-vowels is with us? lo, certainly in vain made 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 the dbr of yeah-vowels; and what wisdom is in them? therefore will i give their women unto others, and their fields to them that will inherit them: for every 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 bayt#daughter of my with-mum#people slightly, saying, peace, peace; when there is no peace. 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 yeah-vowels. i will surely consume them, saith yeah-vowels: 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 yeah-vowels our unto-these-theory hath put us to silence, and given us water of gall to drink, because we have missed against yeah-vowels. we looked for peace, and no good came; and for a time of health, and behold trouble! the snorting of his horses was heard from dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the light#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 yeah-vowels. when i would comfort myself against sorrow, my heart is faint in me. behold the voice of the cry of the bayt#daughter of my with-mum#people because of them that dwell in a far country: is not yeah-vowels in mark#zion? is not her moloch#king in her? why have they provoked me to nose#anger with their graven images, and with strange-substantial#gentile vanities? the harvest is past, the summer is ended, and we are not saved. for the hurt of the bayt#daughter of my with-mum#people am i hurt; i am black; astonishment hath taken hold on me. is there no balm in roller-until#gilead; is there no physician there? why then is not the health of the bayt#daughter of my with-mum#people 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 bayt#daughter of my with-mum#people! oh that i had in the mdbar a lodging place of wayfaring men; that i might leave my with-mum#people, and go from them! for they be all adulterers, an assembly of treacherous men. and they bend their tongues like their bow for lies: and they are not valiant for the truth upon the earth; for they proceed from toilsome#bad to evil, and they know not me, saith yeah-vowels. take ye heed every one of his neighbour, and trust ye not in any

brother: for every brother will utterly supplant, 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 yeah-vowels. therefore thus saith yeah-vowels of zabas, behold, i will melt them, and try them; for how will i do for the bayt#daughter of my with-mum#people? their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, and in heart he layeth his wait. will i not visit them for these things? saith yeah-vowels: will not my being 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 mdbar a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the namespaces and the beast are fled; they are gone. and i will make project-complete#jerusalem heaps, and a den of dragons; and i will make the cities of know-hand#judah desolate, without an inhabitant. who is the wise man, that may understand this? and who is he to whom the mouth of yeah-vowels hath spoken, that he may declare it, for what the land perisheth and is burned up like a mdbar, that none passeth through? and yeah-vowels saith, because they have forsaken my torah which i set before#turnings them, and have not obeyed my voice, neither walked therein; and have walked after the imagination of their own heart, and after proprietary#baalim, which their fathers taught them: therefore thus saith yeah-vowels of zabas, the unto-these-theory of israel; behold, i will feed them, even this with-mum#people, 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 yeah-vowels of zabas, consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. for a voice of wailing is heard out of mark#zion, how are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. yet hear the dbr of yeah-vowels, o ye women, and let your ear receive the dbr of his mouth, and teach your between#daughters wailing, and every one her neighbour lamentation. for death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. speak, thus saith yeah-vowels, 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 yeah-vowels, let not the wise man weight in his wisdom, neither let the mighty man weight in his might, let not the rich man weight in his riches: and let him that glorieth weight in this, that he understandeth and knoweth me, that

i am yeah-vowels which exercise lovingkindness, lip-decision#crisis, and being right, in the earth: for in these things i delight, saith yeah-vowels. behold, the days come, saith yeah-vowels, that i will punish all them which are write#circumcised with the foreskinned; narrows-create#mizraim, and know-hand#judah, and man-red#edom, and the children of with#ammon, and from-father#moab, and all that are in the utmost corners, that dwell in the mdbar: for all these nations are foreskinned, and all the daughter#bayt of unto-immersed#israel are foreskinned in the heart. hear ye the dbr which yeah-vowels speaketh unto you, o daughter#bayt of israel: thus saith yeah-vowels, learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. for the customs of the with-mum#people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. they deck it with silver and with gold; they fasten it with nails and with hot#hammers, that it move not. they are upright as the palm tree, and speak not: they must needs be borne, because they cannot go. be not afraid of them; for they cannot do evil, neither also is it in them to do good. forasmuch as there is none like unto thee, o yeah-vowels; thou art great, and thy name is great in might. who would not fear thee, o moloch#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. and they are altogether brutish and kasil#foolish: the stock is a doctrine of vanities. silver spread into plates is brought from cypress-cedar#tarshish, and gold from golden#uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men. and yeah-vowels is the true unto-these-theory, he is the living unto-these-theory, and an everlasting king: at his wrath the earth will tremble, and the nations will not be able to abide his indignation. thus will ye say unto them, the elohim that have not made the namespaces and the earth, even they will perish from the earth, and from under these namespaces. he hath made the earth by his power, 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 earth; he maketh 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 work of errors: in the time of their visitation they will perish. the portion of backstreet-boy#jacob is not like them: for he is the former of all things; and unto-immersed#israel is the rod of his inheritance: the yeah-vowels of zabas is his name. gather up thy wares out of the land, o inhabitant of the fortress. for thus saith yeah-vowels, 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; and i said, truly this is a grief, and i must bear it. my dwelling is spoiled, and all my cords are broken: my children 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 evil#pastures are become brutish, and have not sought yeah-vowels: 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 hide#north country, to make the cities of know-hand#judah desolate, and a den of dragons. o yeah-vowels, i know that the way of man is not in himself: it is not in man that walketh to direct his steps. o yeah-vowels, correct me, and with lip-decision#crisis; not in thine nose#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: for they have eaten up backstreet-boy#jacob, and devoured him, and consumed him, and have made his habitation desolate. the dbr that came to high-ohyeah#jeremiah from yeah-vowels saying, hear ye the dbrs of this alignment, and speak unto the men of know-hand#judah, and to the inhabitants of project-complete#jerusalem; and say thou unto them, thus saith yeah-vowels unto-these-theory of israel; cursed be the man that obeyeth not the dbrs of this alignment, which i directed your fathers in the day that i brought them forth out of the land of 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#people, and i will be your unto-these-theory; that i may perform the unto#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, o yeah-vowels. then yeah-vowels said unto me, proclaim all these dbrs in the cities of know-hand#judah, and in the streets of project-complete#jerusalem, saying, hear ye the dbrs of this alignment, and do them. for i earnestly protested unto your fathers in the day that i brought them up out of the land of narrows-create#mizraim, even unto this day, rising early and protesting, saying, obey my voice. yet they obeyed not, nor inclined their ear, and walked every one in the imagination of their toilsome#bad heart: therefore i will bring upon them all the dbrs of this alignment, which i directed them to do: and they did them not. and yeah-vowels said unto me, a conspiracy is found among the men of know-hand#judah, and among the inhabitants of project-complete#jerusalem. they are turned back to the seasons of their forefathers, which refused to hear my dbrs; and they went after other elohim to work for them: the daughter#bayt of unto-immersed#israel and the daughter#bayt of know-hand#judah have broken my alignment which i made with their fathers. therefore thus saith yeah-vowels, behold, i will bring toilsome#bad upon them, which they will not be able to escape; and though they will cry unto me, i will not hearken unto them. then will the cities of know-hand#judah and inhabitants of project-complete#jerusalem go, and

cry unto the elohim unto whom they qrb incense: and they will not save them at all in the time of their trouble. for according to the number of thy cities were thy elohim, o know-hand#judah; and according to the number of the streets of project-complete#jerusalem have ye set up kitchen#butchers to that shameful thing, even kitchen#butchers to burn incense unto baal. therefore pray not thou for this with-mum#people, neither lift up a cry or fall#prayer for them: for i will not hear them in the time that they cry unto me for their trouble. what hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the dedicated immersed#flesh is passed from thee? when thou doest evil, then thou rejoicest. the yeah-vowels called thy name, 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 yeah-vowels of zabas, that planted thee, hath pronounced toilsome#bad against thee, for the toilsome#bad of the daughter#bayt of unto-immersed#israel and of the daughter#bayt of know-hand#judah, which they have done against themselves to provoke me to nose#anger in qrb incense unto baal. and yeah-vowels hath given me knowledge of it, and i know it: then thou shewedst me their doings. and i was like a lamb or an wall#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 may be no more remembered. but, o yeah-vowels of zabas, that lip#decidest 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 yeah-vowels of the men of replies#anathoth, that seek thy life, saying, bring not in the name of yeah-vowels, that thou die not by our hand: therefore thus saith yeah-vowels of zabas, behold, i will punish them: the young men will die by the sword; their between#boys and their between#daughters will die by famine: and there will be no remnant of them: for i will bring toilsome#bad upon the men of replies#anathoth, even the year of their visitation. right art thou, o yeah-vowels, when i plead with thee: yet let me talk with thee of thy lip-decision#crisis: wherefore doth the way of the evil 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. and thou, o yeah-vowels, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like going-out#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 badness#rah 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 footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of its-going-down#jordan?

for even thy brethren, and the daughter#bayt of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: be coached by them not, though they speak fair dbrs unto thee. i have forsaken mine house, i have left mine heritage; i have given the dearly beloved of my being into the hand of her fathers#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 evil#pastures have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate mdbar. 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 through the mdbar: for the sword of yeah-vowels will devour from the one end of the land even to the other end of the land: no immersed#flesh will have peace. they have sown wheat, and will reap thorns: they have put themselves to pain, and will not profit: and they will be ashamed of your revenues because of the fierce nose#anger of yeah-vowels. thus saith yeah-vowels against all mine toilsome#bad neighbours, that touch the inheritance which i have caused my with-mum#people unto-immersed#israel to inherit; behold, i will pluck them out of their land, and pluck out the daughter#bayt of know-hand#judah from among them. and it will come to pass, after that i have plucked them out i will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. and it will come to pass, if they will diligently learn the ways of my with-mum#people, to swear by my name, the yeah-vowels liveth; as they taught my with-mum#people to swear by baal; then will they be between#built in the midst of my with-mum#people. and if they will not obey, i will utterly pluck up and destroy that nation, saith yeah-vowels. thus saith yeah-vowels 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 the dbr of yeah-vowels, and put it on my loins. and the dbr of yeah-vowels came unto me the second time, saying, take the girdle that thou hast got, which is upon thy loins, and arise, go to cow-euphrates#parat, and hide it there in a hole of the rock. so i went, and hid it by cow-euphrates#parat, as yeah-vowels directed me. and it came to pass after many days, that yeah-vowels said unto me, arise, go to cow-euphrates#parat, and take the girdle from thence, which i directed thee to hide there. then i went to cow-euphrates#parat, 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 the dbr of yeah-vowels came unto me, saying, thus saith yeah-vowels, after this manner will i mar the pride of know-hand#judah, and the great pride of project-complete#jerusalem. this toilsome#bad with-mum#people, which refuse to hear my dbrs, which walk in the imagination of their heart, and

walk after other elohim, 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 daughter#bayt of unto-immersed#israel and the whole daughter#bayt of know-hand#judah, saith yeah-vowels; that they might be unto me for a with-mum#people, and for a name, and for a praise, and for a weight: and they would not hear. therefore thou wilt speak unto them this dbr; thus saith yeah-vowels unto-these-theory of 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 wilt thou say unto them, thus saith yeah-vowels, behold, i will fill all the inhabitants of this land, even the kings that sit upon dude-david's throne, and the darkener#server, and the bringers, and all the inhabitants of project-complete#jerusalem, with drunkenness. and i will dash them one against another, even the fathers and the between#boys together, saith yeah-vowels: i will not pity, nor spare, nor have mercy, and destroy them. hear ye, and give ear; be not proud: for yeah-vowels hath spoken. give weight to yeah-vowels your unto-these-theory, before#turnings he cause darkness, and before#turnings your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. and if ye will not hear it, my being will weep in secret places for your pride; and mine eye will weep sore, and run down with tears, because yeah-vowels's flock is carried away captive. say unto the moloch#king and to the queen, humble yourselves, sit down: for your principalities will come down, even the crown of your weight. the cities of the dry#south will be shut up, and none will open them: know-hand#judah will be carried away captive all of it, it will be wholly carried away captive. lift up your eyes, and behold them that come from the hide#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 immersed#captains, and as chief over thee: will not sorrows take thee, as a woman in travail? and if thou say in thine heart, wherefore come these things upon me? for the greatness of thine torment are thy skirts discovered, and thy heels made bare. can the cush-spindle#ethiopian change his light#skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. therefore will i scatter them as the stubble that passeth away by the wind of the mdbar. this is thy lot, the portion of thy measures from me, saith yeah-vowels; because thou hast forgotten me, and trusted in falsehood. therefore will i discover thy skirts upon thy face, that thy shame may appear. i have seen thine adulteries, and thy neighings, the lewdness of thy feed#whoredom, and thine abominations on the hills in the fields. woe unto thee, o project-complete#jerusalem! wilt thou not be made bright? when will it once be? the dbr of yeah-vowels that came to high-ohyeah#jeremiah concerning the dearth. know-hand#judah mourneth, and the



hair#gates thereof languish; they are black unto the ground; and the cry of project-complete#jerusalem is gone up. and their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their tools empty; they were ashamed and confounded, and covered their heads. because the ground is chapt, for there was no rain in the earth, 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, they snuffed up the wind like dragons; their eyes did fail, because there was no grass. o yeah-vowels, 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 israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, o yeah-vowels, art in the midst of us, and we are called by thy name; leave us not. thus saith yeah-vowels unto this with-mum#people, thus have they loved to wander, they have not refrained their feet, therefore yeah-vowels doth not accept them; he will now remember their torment, and visit their misses. then said yeah-vowels unto me, pray not for this with-mum#people for their good. when they fast, i will not hear their cry; and when they qrb burnt qrb and an qrb, i will not accept them: and i will consume them by the sword, and by the famine, and by the pestilence. then said i, ah, base#lord unto-these-theory! behold, the bringers say unto them, ye will not see the sword, neither will ye have famine; and i will give you assured peace in this place. then yeah-vowels said unto me, the bringers bring lies in my name: i sent them not, neither have i directed them, neither spake 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 yeah-vowels concerning the bringers that bring in my name, 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#people to whom they bring will be cast out in the streets of project-complete#jerusalem because of the famine and the sword; and they will have none to bury them, them, their women, nor their between#boys, nor their between#daughters: for i will pour their badness#rah upon them. therefore thou wilt say this dbr unto them; let mine eyes run down with tears night and day, and let them not cease: for the virgin bayt#daughter of my with-mum#people 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 light#city, then behold them that are sick with famine! yea, both the bringer and the darkener#server go about into a land that they know not. hast thou utterly rejected know-hand#judah? hath thy being lothed mark#zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and

for the time of healing, and behold trouble! we acknowledge, o yeah-vowels, our badness#rah, 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 alignment with us. are there any among the vanities of the nations that can cause rain? or can the namespaces give showers? art not thou he, o yeah-vowels our unto-these-theory? therefore we will wait upon thee: for thou hast made all these things. then said yeah-vowels unto me, though extracted#mose and towards-hearing#samuel stood before#turnings me, yet my mind could not be toward this with-mum#people: cast 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 wilt tell them, thus saith yeah-vowels; 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 yeah-vowels: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. and i will cause them to be removed into all kingdoms of the earth, because of sleep-forget#manasseh the between#boy of strong-oh-yeah#hezekiah moloch#king of know-hand#judah, for that which he did in project-complete#jerusalem. for who will have pity upon thee, o project-complete#jerusalem? or who will bemoan thee? or who will go aside to ask how thou doest? thou hast forsaken me, saith yeah-vowels, 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 hair#gates of the land; i will bereave them of children, i will destroy my with-mum#people 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 light#city. she that hath borne seven languisheth: she hath given up the ruakh; 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#turnings their fathers#enemies, saith yeah-vowels. woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! i have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. the yeah-vowels said, verily it will be well with thy remnant; verily i will cause the father#enemy to entreat thee well in the time of toilsome#bad and in the time of affliction. will iron break the hide#northern iron and the steel? thy substance and thy treasures will i give to the spoil without price, and that for all thy misses, even in all thy borders. and i will make thee to pass with thine fathers#enemies into a land which thou knowest not: for a fire is kindled in mine nose#anger, which will burn upon you. o yeah-vowels, 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 dbrs were found, and i did eat them; and thy dbr was unto me the joy and rejoicing of mine heart: for i am called by thy name, o yeah-vowels unto-these-theory of zabas. 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 yeah-vowels, if thou return, then will i bring thee again, and thou wilt stand before#turnings me: and if thou take forth the precious from the vile, thou wilt be as my mouth: let them return unto thee; and return not thou unto them. and i will make thee unto this with-mum#people a fenced brasen wall: and they will fight against thee, and they will not prevail against thee: for i am with thee to save thee and to deliver thee, saith yeah-vowels. and i will deliver thee out of the hand of the evil, and i will redeem thee out of the hand of the terrible. the dbr of yeah-vowels came also unto me, saying, thou wilt not take thee a woman, neither will thou have between#boys or between#daughters in this place. for thus saith yeah-vowels concerning the between#boys and concerning the between#daughters 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; and they will be as dung upon the face#turnings of the earth: and they will be consumed by the sword, and by famine; and their carcases will be meat for the fowls of heaven, and for the beasts of the earth. for thus saith yeah-vowels, enter not into the daughter#bayt of mourning, neither go to lament nor bemoan them: for i have taken away my peace from this with-mum#people, saith yeah-vowels, 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. thou wilt not also go into the daughter#bayt of feasting, to sit with them to eat and to drink. for thus saith yeah-vowels of zabas, the unto-these-theory of 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#people all these dbrs, and they will say unto thee, wherefore hath yeah-vowels pronounced all this great toilsome#bad against us? or what is our torment? or what is our miss that we have committed against yeah-vowels our unto-these-theory? then will thou say unto them, because your fathers have forsaken me, saith yeah-vowels, and have walked after other elohim, and have worked them, and have partook them, and have forsaken

me, and have not kept my torah; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his toilsome#bad 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 elohim day and night; where i will not shew you favour. therefore, behold, the days come, saith yeah-vowels, that it will no more be said, the yeah-vowels liveth, that brought up the children of unto-immersed#israel out of the land of narrow-create#mizraim; but, the yeah-vowels liveth, that brought up the children of unto-immersed#israel from the land of the hide#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 yeah-vowels, 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, 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 carcases of their detestable and abominable things. o yeah-vowels, my strength, and my fortress, and my refuge in the day of affliction, the nations will come unto thee from the ends of the earth, and will say, surely our fathers have inherited lies, wear-out#vanity, and things wherein there is no profit. will a man make elohim unto himself, and they are no elohim? 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 is the yeah-vowels. the miss of know-hand#judah is written with a pen of iron, and with the point of a shock#diamond: it is graven upon the table of their heart, and upon the ray#horns of your kitchen#butchers; whilst their children remember their kitchen#butchers and their prosperity#fortuna#asherahs by the green trees upon the high hills. o my mountain in the field, i will give thy substance and all thy treasures to the spoil, and thy high places for sin, 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 fathers#enemies in the land which thou knowest not: for ye have kindled a fire in mine nose#anger, which will burn for ever. thus saith yeah-vowels; cursed be the man that trusteth in man, and maketh immersed#flesh his arm, and whose heart departeth from yeah-vowels. for he will be like the heath in the mdbar, and will not see when good cometh; and will inhabit the parched places in the mdbar, in a salt land and not inhabited. knee-fluffy#blessed is the man that trusteth in yeah-vowels, and whose hope yeah-vowels 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, and 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 evil: who can know it? i yeah-vowels 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 kasil#fool. a glorious high throne from the beginning is the place of our dedicated. o yeah-vowels, the hope of israel, all that forsake thee will be ashamed, and they that depart from me will be written in the earth, because they have forsaken yeah-vowels, the fountain of living waters. heal me, o yeah-vowels, and i will be healed; save me, and i will be saved: for thou art my praise. behold, they say unto me, where is the dbr of yeah-vowels? let it come now. as for me, i have not hastened from being a evil#pasture to follow thee: neither have i desired the woeful day; thou knowest: that which came out of my lips was right before#turnings thee. be not a terror unto me: thou art my hope in the day of evil. let them be confounded that persecute me, and let not me be confounded: let them be dismayed, and let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. thus said yeah-vowels unto me; go and stand in the hair#gates of the children of the with-mum#people, whereby the kings of know-hand#judah come in, and by the which they go out, and in all the hair#gates of project-complete#jerusalem; and say unto them, hear ye the dbr of yeah-vowels, ye kings of know-hand#judah, and all know-hand#judah, and all the inhabitants of project-complete#jerusalem, that enter in by these hair#gates: thus saith yeah-vowels; take heed to yourselves, and bear no burden on the seven#sabbath day, nor bring it in by the hair#gates of project-complete#jerusalem; neither carry forth a burden out of your houses on the seven#sabbath day, neither do ye any work, and dedicate ye the seven#sabbath day, as i directed your fathers. and they obeyed not, neither inclined their ear, and 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 yeah-vowels, to bring in no burden through the hair#gates of this light#city on the seven#sabbath day, and dedicate the seven#sabbath day, to do no work therein; then will there enter into the hair#gates of this light#city kings and immersed#princes sitting upon the throne of dude#david, riding in chariots and on horses, they, and their immersed#princes, the men of know-hand#judah, and the inhabitants of project-complete#jerusalem: and this light#city will remain for ever. and they will come from the cities of know-hand#judah, and from the places about project-complete#jerusalem, and from the land of between-boy-righthand#benjamin, and from the plain, and from the mountains, and from the dry#south, bringing burnt qrbs, and butchers, and meat qrbs, and incense, and bringing butchers of praise, unto the daughter#bayt of yeah-vowels. and if ye will not hearken unto me to dedicate the seven#sabbath day, and not to bear a burden, even entering in at the hair#gates of project-complete#jerusalem

on the seven#sabbath day; then will i kindle a fire in the hair#gates thereof, and it will devour the palaces of project-complete#jerusalem, and it will not be quenched. the dbr which came to high-ohyeah#jeremiah from yeah-vowels, saying, arise, and go down to the potter's house, and there i will cause thee to hear my dbrs. then i went down to the potter's house, and, behold, he wrought a work on the wheels. and the tool that he made of clay was marred in the hand of the potter: so he made it again another tool, as seemed good to the potter to make it. then the dbr of yeah-vowels came to me, saying, o daughter#bayt of israel, cannot i do with you as this potter? saith yeah-vowels. behold, as the clay is in the potter's hand, so are ye in mine hand, o daughter#bayt of 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 evil, i will repent of the toilsome#bad that i thought to do unto them. and at what instant i will speak concerning a nation, and concerning a kingdom, to between#build and to plant it; if it do toilsome#bad 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 know-hand#judah, and to the inhabitants of project-complete#jerusalem, saying, thus saith yeah-vowels; behold, i frame toilsome#bad against you, and devise a device against you: return ye now every one from his toilsome#bad way, and make your ways and your doings good. and they said, there is no hope: and we will walk after our own devices, and we will every one do the imagination of his toilsome#bad heart. therefore thus saith yeah-vowels; ask ye now among the nations, who hath heard such things: the virgin of unto-immersed#israel hath done a very horrible thing. will a man leave the snow of build#white#lebanon which cometh from the rock of the field? or will the cold flowing waters that come from another place be forsaken? because my with-mum#people 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#turnings the father#enemy; i will shew them the back, and not the face, in the day of their calamity. then said they, come and let us devise devices against high-ohyeah#jeremiah; for the torah will not perish from the priest, nor counsel from the wise, nor the dbr from the bringer. come, and let us hit him with the tongue, and let us not give heed to any of his dbrs. give heed to me, o yeah-vowels, and hearken to the voice of them that contend with me. will toilsome#bad be recompensed for good? for they have digged a pit for my being. remember that i stood before#turnings thee to speak good for them, and to turn away thy wrath from them. therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let

their women be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. let a cry be heard from their houses, when thou wilt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. yet, yeah-vowels, thou knowest all their counsel against me to slay me: forgive not their torment, neither blot out their miss from thy sight, and let them be overthrown before#turnings thee; deal thus with them in the time of thine nose#anger. thus saith yeah-vowels, go and get a potter's earthen bottle, and take of the ancients of the with-mum#people, and of the ancients of the darkener#server; and go forth unto the valley of the between#boy of doze#hinom, which is by the entry of the east hair#gate, and proclaim there the dbrs that i will tell thee, and say, hear ye the dbr of yeah-vowels, o kings of know-hand#judah, and inhabitants of project-complete#jerusalem; thus saith yeah-vowels of zabas, the unto-these-theory of israel; behold, i will bring toilsome#bad 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 elohim, whom neither they nor their fathers have known, nor the kings of know-hand#judah, and have filled this place with the blood of innocents; they have between#built also the high places of baal, to burn their between#boys with fire for burnt qrbns unto baal, which i directed not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith yeah-vowels, that this place will no more be called bait#tophet, nor the valley of the between#boy of doze#hinom, and the valley of slaughter. and i will make void the counsel of know-hand#judah and project-complete#jerusalem in this place; and i will cause them to fall by the sword before#turnings their fathers#enemies, and by the hands of them that seek their lives: and their carcases will i give to be meat for the fowls of the heaven, and for the beasts of the earth. and i will make this light#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 immersed#flesh of their between#boys and the immersed#flesh of their between#daughters, and they will eat every one the immersed#flesh of his friend in the siege and straitness, wherewith their fathers#enemies, and they that seek their lives, will straiten them. then wilt thou break the bottle in the sight of the men that go with thee, and wilt say unto them, thus saith yeah-vowels of zabas; even so will i break this with-mum#people and this light#city, as one breaketh a potter's tool, that cannot be made whole again: and they will bury them in bait#tophet, till there be no place to bury. thus will i do unto this place, saith yeah-vowels, and to the inhabitants thereof, and even make this light#city as bait#tophet: and the houses of project-complete#jerusalem, and the houses of the kings of know-hand#judah, will be ceased as the place of bait#tophet, because of all the houses upon whose roofs they have burned

incense unto all the zaba of heaven, and have poured out drink qrbns unto other elohim. then came high-ohyeah#jeremiah from bait#tophet, whither yeah-vowels had sent him to bring; and he stood in the court of yeah-vowels's house; and said to all the with-mum#people, thus saith yeah-vowels of zabas, the unto-these-theory of israel; behold, i will bring upon this light#city and upon all her towns all the toilsome#bad that i have pronounced against it, because they have hardened their necks, that they might not hear my dbrs. now break#pashur the between#boy of saying#immer the priest, who was also chief governor in the daughter#bayt of yeah-vowels, heard that high-ohyeah#jeremiah brought these things. then break#pashur smote high-ohyeah#jeremiah the bringer, and put him in the stocks that were in the high hair#gate of between-boy-righthand#benjamin, which was by the daughter#bayt of yeah-vowels. and it came to pass on the morrow, that break#pashur brought forth high-ohyeah#jeremiah out of the stocks. then said high-ohyeah#jeremiah unto him, the yeah-vowels hath not called thy name break#pashur, and terror-all-around#magormissabib. for thus saith yeah-vowels, behold, i will make thee a terror to thyself, and to all thy friends: and they will fall by the sword of their fathers#enemies, and thine eyes will behold it: and i will give all know-hand#judah into the hand of the moloch#king of wear-out#babylon, and he will carry them captive into wear-out#babylon, and will slay them with the sword. moreover i will deliver all the strength of this light#city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of know-hand#judah will i give into the hand of their fathers#enemies, which will spoil them, and take them, and carry them to wear-out#babylon. and thou, break#pashur, and all that dwell in thine daughter#bayt will go into captivity: and thou wilt come to wear-out#babylon, and there thou wilt die, and wilt be buried there, thou, and all thy friends, to whom thou hast brought lies. o yeah-vowels, 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 spake, i cried out, i cried violence and spoil; because the dbr of yeah-vowels 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. and his dbr 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. and yeah-vowels 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 everlasting confusion will never be forgotten. but, o yeah-vowels of zabas, 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 yeah-vowels, praise ye yeah-vowels: for he hath delivered the being of the poor from the hand of evildoers. cursed be the day wherein i was born: let not the day wherein my mother bare me be knee-fluffy#blessed. 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 yeah-vowels 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 dbr which came unto high-ohyeah#jeremiah from yeah-vowels, when moloch#king that's-right-yeah#zedekiah sent unto him break#pashur the between#boy of melchiah, and observe-cover-yeah#zephaniah the between#boy of action-yeah#maaseiah the priest, saying, enquire, i pray thee, of yeah-vowels for us; for bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon maketh war against us; if so be that yeah-vowels will deal with us according to all his wondrous works, that he may go up from us. then said high-ohyeah#jeremiah unto them, thus will ye say to that's-right-yeah#zedekiah: thus saith yeah-vowels unto-these-theory of israel; behold, i will turn back the weapons of war that are in your hands, wherewith ye fight against the moloch#king of wear-out#babylon, and against the as-genies-chaldea#kasdimns, which besiege you without the walls, and i will assemble them into the midst of this light#city. and i myself will fight against you with an outstretched hand and with a strong arm, even in nose#anger, and in fury, and in great wrath. and i will hit the inhabitants of this light#city, both man and beast: they will die of a great pestilence. and afterward, saith yeah-vowels, i will deliver that's-right-yeah#zedekiah moloch#king of know-hand#judah, and his workers, and the with-mum#people, and such as are left in this light#city from the pestilence, from the sword, and from the famine, into the hand of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon, and into the hand of their fathers#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 mercy. and unto this with-mum#people thou will say, thus saith yeah-vowels; behold, i set before#turnings you the way of life, and the way of death. he that abideth in this light#city will die by the sword, and by the famine, and by the pestilence: and he that goeth out, and falleth to the as-genies-chaldea#kasdimns that besiege you, he will live, and his life will be unto him for a prey. for i have set my face#turnings against this light#city for evil, and not for good, saith yeah-vowels: it will be given into the hand of the moloch#king of wear-out#babylon, and he will burn it with fire. and touching the daughter#bayt of the moloch#king of know-hand#judah, say, hear ye the dbr of yeah-vowels; o daughter#bayt of dude#david, thus saith yeah-vowels; execute lip-

decision#crisis 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 toilsome#bad of your doings. behold, i am against thee, o inhabitant of the valley, and rock of the plain, saith yeah-vowels; which say, who will come down against us? or who will enter into our habitations? and i will punish you according to the fruit of your doings, saith yeah-vowels: and i will kindle a fire in the forest thereof, and it will devour all things round about it. thus saith yeah-vowels; go down to the daughter#bayt of the moloch#king of know-hand#judah, and speak there this dbr, and say, hear the dbr of yeah-vowels, o moloch#king of know-hand#judah, that sittest upon the throne of dude#david, thou, and thy workers, and thy with-mum#people that enter in by these hair#gates: thus saith yeah-vowels; execute ye lip-decision#crisis 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 hair#gates of this daughter#bayt kings sitting upon the throne of dude#david, riding in chariots and on horses, he, and his workers, and his with-mum#people. and if ye will not hear these dbrs, i swear by myself, saith yeah-vowels, that this daughter#bayt will become a desolation. for thus saith yeah-vowels unto the king's daughter#bayt of know-hand#judah; thou art roller-until#gilead unto me, and the head of build#white#lebanon: yet surely i will make thee a mdbar, and cities which are not inhabited. and i will prepare destroyers against thee, every one with his weapons: and they will cut down thy choice cedars, and cast them into the fire. and many nations will pass by this light#city, and they will say every man to his neighbour, wherefore hath yeah-vowels done thus unto this great light#city? then they will answer, because they have forsaken the alignment of yeah-vowels their unto-these-theory, and partook other elohim, and workd them. weep ye not for the dead, neither bemoan him: and weep sore for him that goeth away: for he will return no more, nor see his native country. for thus saith yeah-vowels touching willum the between#boy of despair-yeah#josiah moloch#king of know-hand#judah, which kinged instead of despair-yeah#josiah his father, which went forth out of this place; he will not return thither any more: and he will die in the place whither they have led him captive, and will see this land no more. woe unto him that between#buildeth his daughter#bayt by unrighteousness, and his bureau#chambers by wrong; that useth his neighbour's work without wages, and giveth him not for his work; that saith, i will between#build me a wide daughter#bayt and large bureau#chambers, and cutteth him out windows; and it is cleied with cedar, and painted with vermilion. will thou king, because thou closest thyself in cedar? did not thy father eat and drink, and do lip-decision#crisis and being right, and then it was well with him? he lip#decided the cause of the poor and needy; then it

was well with him: was not this to know me? saith yeah-vowels. and thine eyes and thine heart are not and for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. therefore thus saith yeah-vowels concerning yeah-oh-get-up#jehoiakim the between#boy of despair-yeah#josiah moloch#king of know-hand#judah; they will not lament for him, saying, ah my brother! or, ah sister! they will not lament for him, saying, ah base#lord! or, ah his weight! he will be buried with the burial of an ass, drawn and cast forth beyond the hair#gates of project-complete#jerusalem. go up to build#white#lebanon, and cry; and lift up thy voice in bashan, and cry from the passages: for all thy lovers are destroyed. i spake unto thee in thy prosperity; and 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 evil#pastures, and thy lovers will go into captivity: surely then will thou be ashamed and confounded for all thy badness#rah. o inhabitant of build#white#lebanon, that makest thy nest in the cedars, how gracious will thou be when pangs come upon thee, the pain as of a woman in travail! as i live, saith yeah-vowels, though pad-i-o#coniah the between#boy of yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah were the signet upon my right hand, yet would i pluck thee thence; and i will give thee into the hand of them that seek thy life, and into the hand of them whose face#turnings thou fearest, even into the hand of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon, and into the hand of the asgenies-chaldea#kasdimns. 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. and to the land whereunto they desire to return, thither will they not return. is this man pad-i-o#coniah a despised broken idol? is he a tool wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? o earth, earth, earth, hear the dbr of yeah-vowels. thus saith yeah-vowels, write ye this man childless, a man that will not prosper in his days: for no man of his seed will prosper, sitting upon the throne of dude#david, and ruling any more in know-hand#judah. woe be unto the evil#pastures that destroy and scatter the going-out#sheep of my look-after#pasture! saith yeah-vowels. therefore thus saith yeah-vowels unto-these-theory of unto-immersed#israel against the evil#pastures that feed my with-mum#people; ye have scattered my flock, and driven them away, and have not visited them: behold, i will visit upon you the toilsome#bad of your doings, saith yeah-vowels. 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#shepherds over them which will feed them: and they will fear no more, nor be dismayed, neither will they be lacking, saith yeah-vowels. behold, the days come, saith yeah-vowels, that i will raise unto dude#david a right branch, and a moloch#king will king and prosper, and will execute

lip-decision#crisis and being right in the earth. in his days know-hand#judah will be saved, and unto-immersed#israel will dwell safely: and this is his name whereby he will be called, the yeah-vowels our being right. therefore, behold, the days come, saith yeah-vowels, that they will no more say, the yeah-vowels liveth, which brought up the children of unto-immersed#israel out of the land of narrows-create#mizraim; but, the yeah-vowels liveth, which brought up and which led the seed of the daughter#bayt of unto-immersed#israel out of the hide#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 yeah-vowels, and because of the dbrs of his dedication. for the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the mdbar are dried up, and their course is evil, and their force is not right. for both bringer and darkener#server are profane; yea, in my daughter#bayt have i found their badness#rah, saith yeah-vowels. 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 toilsome#bad upon them, even the year of their visitation, saith yeah-vowels. and i have seen folly in the bringers of keep-guard#samaria; they brought in baal, and caused my with-mum#people unto-immersed#israel to err. i have seen also in the bringers of project-complete#jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his badness#rah; they are all of them unto me as splint-blood#sodom, and the inhabitants thereof as sheaves#gomorra. therefore thus saith yeah-vowels of zabas concerning the bringers; behold, i will feed them with wormwood, and make them drink the water of gall: for from the bringers of project-complete#jerusalem is profaneness gone forth into all the land. thus saith yeah-vowels of zabas, hearken not unto the dbrs 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 yeah-vowels. they say still unto them that despise me, the yeah-vowels hath said, ye will have peace; and they say unto every one that walketh after the imagination of his own heart, no toilsome#bad will come upon you. for who hath stood in the counsel of yeah-vowels, and hath perceived and heard his dbr? who hath marked his dbr, and heard it? behold, a whirlwind of yeah-vowels is gone forth in fury, even a grievous whirlwind: it will fall grievously upon the head of the evil. the nose#anger of yeah-vowels 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 spoken to them, yet they brought. and if they had stood in my counsel, and had caused my with-mum#people to hear my dbrs, then they should have turned them from their toilsome#bad way, and from the toilsome#bad of

their doings. am i a unto-these-theory at hand, saith yeah-vowels, and not a unto-these-theory afar off? can any hide himself in secret places that i will not see him? saith yeah-vowels. do not i fill namespaces and earth? saith yeah-vowels. i have heard what the bringers said, that bring lies in my name, 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#people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for baal. the bringer that hath a dream, let him tell a dream; and he that hath my dbr, let him speak my dbr training#faithfully. what is the chaff to the wheat? saith yeah-vowels. is not my dbr like as a fire? saith yeah-vowels; and like a hot#hammer that breaketh the rock in pieces? therefore, behold, i am against the bringers, saith yeah-vowels, that steal my dbrs every one from his neighbour. behold, i am against the bringers, saith yeah-vowels, that use their tongues, and say, he saith. behold, i am against them that bring false dreams, saith yeah-vowels, and do tell them, and cause my with-mum#people 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#people at all, saith yeah-vowels. and when this with-mum#people, or the bringer, or a priest, will ask thee, saying, what is the burden of yeah-vowels? thou wilt then say unto them, what burden? i will even forsake you, saith yeah-vowels. and as for the bringer, and the priest, and the with-mum#people, that will say, the burden of yeah-vowels, 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 yeah-vowels answered? and, what hath yeah-vowels spoken? and the burden of yeah-vowels will ye mention no more: for every man's dbr will be his burden; for ye have perverted the dbrs of the living unto-these-theory, of yeah-vowels of zabas our unto-these-theory. thus wilt thou say to the bringer, what hath yeah-vowels answered thee? and, what hath yeah-vowels spoken? and since ye say, the burden of yeah-vowels; therefore thus saith yeah-vowels; because ye say this dbr, the burden of yeah-vowels, and i have sent unto you, saying, ye will not say, the burden of yeah-vowels; therefore, behold, i, even i, will utterly forget you, and i will forsake you, and the light#city that i gave you and your fathers, and cast you out of my presence: and i will bring an everlasting reproach upon you, and a perpetual shame, which will not be forgotten. the yeah-vowels shewed me, and, behold, two baskets of figs were set before#turnings the possibility-hall of yeah-vowels, after that bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon had carried away captive ready-yeah#jeconiah the between#boy of yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah, and the immersed#princes of know-hand#judah, with the carpenters and smiths, from project-complete#jerusalem, and had brought them to wear-out#babylon. one basket had very good figs,

even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. then said yeah-vowels unto me, what seest thou, high-ohyeah#jeremiah? and i said, figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. again the dbr of yeah-vowels came unto me, saying, thus saith yeah-vowels, the unto-these-theory of israel; like these good figs, so will i acknowledge them that are carried away captive of know-hand#judah, whom i have sent out of this place into the land of the asgenies-chaldea#kasdimns 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 between#build 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 yeah-vowels: and they will be my with-mum#people, and i will be their unto-these-theory: for they will return unto me with their whole heart. and as the toilsome#bad figs, which cannot be eaten, they are so evil; surely thus saith yeah-vowels, so will i give that's-right-yeah#zedekiah the moloch#king of know-hand#judah, and his immersed#princes, and the residue of project-complete#jerusalem, that remain in this land, and them that dwell in the land of narrows-create#mizraim: and i will deliver them to be removed into all the kingdoms of the earth 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 land that i gave unto them and to their fathers. the dbr that came to high-ohyeah#jeremiah concerning all the with-mum#people of know-hand#judah in the fourth year of yeah-oh-get-up#jehoiakim the between#boy of despair-yeah#josiah moloch#king of know-hand#judah, that was the first year of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon; the which high-ohyeah#jeremiah the bringer spake unto all the with-mum#people of know-hand#judah, and to all the inhabitants of project-complete#jerusalem, saying, from the thirteenth year of despair-yeah#josiah the between#boy of mum-training#amon moloch#king of know-hand#judah, even unto this day, that is the three and twentieth year, the dbr of yeah-vowels hath come unto me, and i have spoken unto you, rising early and speaking; and ye have not hearkened. and yeah-vowels hath sent unto you all his workers the bringers, rising early and sending them; and ye have not hearkened, nor inclined your ear to hear. they said, turn ye again now every one from his toilsome#bad way, and from the toilsome#bad of your doings, and dwell in the land that yeah-vowels hath given unto you and to your fathers for ever and ever: and go not after other elohim to work for them, and to partake them, and provoke me not to nose#anger with the works of your hands; and i will do you no hurt. yet ye have not hearkened unto me, saith yeah-vowels; that ye might provoke me to nose#anger with the works of your hands to your own hurt. therefore thus saith yeah-vowels of zabas; because ye have not heard my dbrs, behold, i will

send and take all the families of the hide#north, saith yeah-vowels, and bring-jug-collect#nebuchadrezzar the moloch#king of wear-out#babylon, my worker, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. moreover i will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. and this whole land will be a desolation, and an astonishment; and these nations will work for the moloch#king of wear-out#babylon seventy years. and it will come to pass, when seventy years are accomplished, that i will punish the moloch#king of wear-out#babylon, and that nation, saith yeah-vowels, for their torment, and the land of the as-genies#chaldeas#kashims, and will make it perpetual desolations. and i will bring upon that land all my dbrs which i have pronounced against it, even all that is written in this book, which high-ohyeah#jeremiah hath brought against all the nations. for many nations and great kings will work for themselves of them also: and i will recompense them according to their deeds, and according to the works of their own hands. for thus saith yeah-vowels unto-these-theory of unto-immersed#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 yeah-vowels's hand, and made all the nations to drink, unto whom yeah-vowels had sent me: to wit, project-complete#jerusalem, and the cities of know-hand#judah, and the kings thereof, and the immersed#princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; big-house#pharaoh moloch#king of narrows-create#mizraim, and his workers, and his immersed#princes, and all his with-mum#people; and all the mingled with-mum#people, and all the kings of the land of uz, and all the kings of the land of the invade-grieve#philistines, and fire-light#ashkelon, and goat-courage#azah, and essence-futile#ekron, and the remnant of fire-plunder#ashdod, man-red#edom, and from-father#moab, and the children of with#ammon, and all the kings of narrow-zur#tyrus, and all the kings of side-by-side#zidon, and the kings of the isles which are beyond the sea, breast-discuss#dedan, and tema, and scorn#buz, and all that are in the utmost corners, and all the kings of evening-pleasant#arabia, and all the kings of the mingled with-mum#people that dwell in the mdbar, and all the kings of my-songster#zimri, and all the kings of youth#elam, and all the kings of the each-and-every#medes, and all the kings of the hide#north, far and near, one with another, and all the kingdoms of the world, which are upon the face#turnings of the earth: and the moloch#king of six-rejoice#sheshach will drink after them. therefore thou will say unto them, thus saith yeah-vowels of zabas, the unto-these-theory of 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 yeah-vowels of zabas; ye will certainly drink. for, lo, i begin to bring toilsome#bad on the light#city which is called by my name, and should ye be utterly unpunished? ye will not be unpunished: for i will call for a sword upon all the inhabitants of the earth, saith yeah-vowels of zabas. therefore bring thou against them all these dbrs, and say unto them, the yeah-vowels will roar from on high, and utter his voice from his dedicated 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 earth. a noise will come even to the ends of the earth; for yeah-vowels hath a controversy with the nations, he will plead with all immersed#flesh; he will give them that are evil to the sword, saith yeah-vowels. thus saith yeah-vowels of zabas, behold, toilsome#bad will go forth from nation to nation, and a great whirlwind will be raised up from the coasts of the earth. and the slain of yeah-vowels will be at that day from one end of the earth even unto the other end of the earth: they will not be lamented, neither added, nor buried; they will be dung upon the ground. howl, ye watchers#shepherds, 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 tool. and the watchers#shepherds will have no way to flee, nor the principal of the flock to escape. a voice of the cry of the watchers#shepherds, and an howling of the principal of the flock, will be heard: for yeah-vowels hath spoiled their look-after#pasture. and the peaceable habitations are cut down because of the fierce nose#anger of yeah-vowels. he hath forsaken his covert, as the gather#lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce nose#anger. in the beginning of the king of yeah-oh-get-up#jehoiakim the between-boy of despair-yeah#josiah moloch#king of know-hand#judah came this dbr from yeah-vowels, saying, thus saith yeah-vowels; stand in the court of yeah-vowels's house, and speak unto all the cities of know-hand#judah, which come to partake in yeah-vowels's house, all the dbrs that i direct thee to speak unto them; diminish not a dbr: if so be they will hearken, and turn every man from his toilsome#bad way, that i may repent me of the evil, which i purpose to do unto them because of the toilsome#bad of their doings. and thou will say unto them, thus saith yeah-vowels; if ye will not hearken to me, to walk in my torah, which i have set before#turnings you, to hearken to the dbrs of my workers the bringers, whom i sent unto you, both rising up early, and sending them, and ye have not hearkened; then will i make this daughter#bayt like calm#shiloh, and will make this light#city a curse to all the nations of the earth. so the darkener#server and the bringers and all the with-mum#people heard high-ohyeah#jeremiah speaking these dbrs in the daughter#bayt of yeah-vowels. now it came to pass,



when high-ohyeah#jeremiah had made an end of speaking all that yeah-vowels had directed him to speak unto all the with-mum#people, that the darkener#server and the bringers and all the with-mum#people took him, saying, thou will surely die. why hast thou brought in the name of yeah-vowels, saying, this daughter#bayt will be like calm#shiloh, and this light#city will be desolate without an inhabitant? and all the with-mum#people were added against high-ohyeah#jeremiah in the daughter#bayt of yeah-vowels. when the immersed#princes of know-hand#judah heard these things, then they came up from the king's daughter#bayt unto the daughter#bayt of yeah-vowels, and sat down in the entry of the new hair#gate of yeah-vowels's house. then spake the darkener#server and the bringers unto the immersed#princes and to all the with-mum#people, saying, this man is worthy to die; for he hath brought against this light#city, as ye have heard with your ears. then spake high-ohyeah#jeremiah unto all the immersed#princes and to all the with-mum#people, saying, the yeah-vowels sent me to bring against this daughter#bayt and against this light#city all the dbrs that ye have heard. therefore now amend your ways and your doings, and obey the voice of yeah-vowels your unto-these-theory; and yeah-vowels will repent him of the toilsome#bad 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. and know ye for certain, that if ye put me to death, ye will surely bring innocent blood upon yourselves, and upon this light#city, and upon the inhabitants thereof: for of a truth yeah-vowels hath sent me unto you to speak all these dbrs in your ears. then said the immersed#princes and all the with-mum#people unto the darkener#server and to the bringers; this man is not worthy to die: for he hath spoken to us in the name of yeah-vowels our unto-these-theory. then rose up certain of the elders of the land, and spake to all the assembly of the with-mum#people, saying, who's-coward#micah the legacy#morasthite brought in the days of strong-oh-yeah#hezekiah moloch#king of know-hand#judah, and spake to all the with-mum#people of know-hand#judah, saying, thus saith yeah-vowels of zabas; mark#zion will be plowed like a field, and project-complete#jerusalem will become heaps, and the mountain of the daughter#bayt as the high places of a forest. did strong-oh-yeah#hezekiah moloch#king of know-hand#judah and all know-hand#judah put him at all to death? did he not fear yeah-vowels, and besought yeah-vowels, and yeah-vowels repented him of the toilsome#bad which he had pronounced against them? thus might we procure great toilsome#bad against our beings. and there was also a man that brought in the name of yeah-vowels, light-yeah#urijah the between#boy of hear-yeah#shemaiah of forests-city#kirjath-jearim, who brought against this light#city and against this land according to all the dbrs of high-ohyeah#jeremiah. and when yeah-oh-get-up#jehoiakim the king, with all his mighty men, and all the immersed#princes, heard his dbrs, the moloch#king sought to put

him to death: and when light-yeah#urijah heard it, he was afraid, and fled, and went into narrows-create#mizraim; and yeah-oh-get-up#jehoiakim the moloch#king sent men into narrows-create#mizraim, namely, towards-given#elnathan the between#boy of mouse#achbor, and certain men with him into narrows-create#mizraim. and they fetched forth light-yeah#urijah out of narrows-create#mizraim, and brought him unto yeah-oh-get-up#jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the upstarting with-mum#people. nevertheless the hand of my-brother-got-up#ahikam the between#boy of cony#shaphan was with high-ohyeah#jeremiah, that they should not give him into the hand of the with-mum#people to put him to death. in the beginning of the king of yeah-oh-get-up#jehoiakim the between#boy of despair-yeah#josiah moloch#king of know-hand#judah came this dbr unto high-ohyeah#jeremiah from yeah-vowels, saying, thus saith yeah-vowels to me; make thee bonds and yokes, and put them upon thy neck, and send them to the moloch#king of man-red#edom, and to the moloch#king of from-father#moab, and to the moloch#king of the with-ammonites, and to the moloch#king of narrow-zur#tyrus, and to the moloch#king of side-by-side#zidon, by the hand of the messengers which come to project-complete#jerusalem unto that's-right-yeah#zedekiah moloch#king of know-hand#judah; and direct them to say unto their masters, thus saith yeah-vowels of zabas, the unto-these-theory of israel; thus will ye say unto your masters; i have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. and now have i given all these lands into the hand of bring-jug-and-guard-it#nebuchadnezzar the moloch#king of wear-out#babylon, my worker; and the beasts of the field have i given him also to work for him. and all nations will work for him, and his son, and his son's son, 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 bring-jug-and-guard-it#nebuchadnezzar the moloch#king of wear-out#babylon, and that will not put their neck under the yoke of the moloch#king of wear-out#babylon, that nation will i punish, saith yeah-vowels, 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 moloch#king of wear-out#babylon: for they bring a lie unto you, to remove you far from your land; and that i should drive you out, and ye should perish. and the nations that bring their neck under the yoke of the moloch#king of wear-out#babylon, and work for him, those will i let remain still in their own land, saith yeah-vowels; and they will till it, and dwell therein. i spake also to that's-right-yeah#zedekiah

moloch#king of know-hand#judah according to all these dbrs, saying, bring your necks under the yoke of the moloch#king of wear-out#babylon, and work for him and his with-mum#people, and live. why will ye die, thou and thy with-mum#people, by the sword, by the famine, and by the pestilence, as yeah-vowels hath spoken against the nation that will not work for the moloch#king of wear-out#babylon? therefore hearken not unto the dbrs of the bringers that speak unto you, saying, ye will not work for the moloch#king of wear-out#babylon: for they bring a lie unto you. for i have not sent them, saith yeah-vowels, yet they bring a lie in my name; that i might drive you out, and that ye might perish, ye, and the bringers that bring unto you. also i spake to the darkener#server and to all this with-mum#people, saying, thus saith yeah-vowels; hearken not to the dbrs of your bringers that bring unto you, saying, behold, the tools of yeah-vowels's daughter#bayt will now shortly be brought again from wear-out#babylon: for they bring a lie unto you. hearken not unto them; work for the moloch#king of wear-out#babylon, and live: wherefore should this light#city be laid waste? and if they be bringers, and if the dbr of yeah-vowels be with them, let them now make intercession to yeah-vowels of zabas, that the tools which are left in the daughter#bayt of yeah-vowels, and in the daughter#bayt of the moloch#king of know-hand#judah, and at project-complete#jerusalem, go not to wear-out#babylon. for thus saith yeah-vowels of zabas concerning the stand#columns, and concerning the sea, and concerning the bases, and concerning the residue of the tools that remain in this light#city. which bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon took not, when he carried away captive ready-yeah#jeconiah the between#boy of yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah from project-complete#jerusalem to wear-out#babylon, and all the nobles of know-hand#judah and project-complete#jerusalem; yea, thus saith yeah-vowels of zabas, the unto-these-theory of israel, concerning the tools that remain in the daughter#bayt of yeah-vowels, and in the daughter#bayt of the moloch#king of know-hand#judah and of project-complete#jerusalem; they will be carried to wear-out#babylon, and there will they be until the day that i visit them, saith yeah-vowels; then will i bring them up, and restore them to this place. and it came to pass the same year, in the beginning of the king of that's-right-yeah#zedekiah moloch#king of know-hand#judah, in the fourth year, and in the fifth month, that graceful-yeah#hananiah the between#boy of help#azur the bringer, which was of small-hill#gibeon, spake unto me in the daughter#bayt of yeah-vowels, in the presence of the darkener#server and of all the with-mum#people, saying, thus speaketh yeah-vowels of zabas, the unto-these-theory of israel, saying, i have broken the yoke of the moloch#king of wear-out#babylon. within two full years will i bring again into this place all the tools of yeah-vowels's house, that bring-jug-and-guard-it#nebuchadnezzar moloch#king

of wear-out#babylon took away from this place, and carried them to wear-out#babylon: and i will bring again to this place ready-yeah#jeconiah the between#boy of yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah, with all the captives of know-hand#judah, that went into wear-out#babylon, saith yeah-vowels: for i will break the yoke of the moloch#king of wear-out#babylon. then the bringer high-ohyeah#jeremiah said unto the bringer graceful-yeah#hananiah in the presence of the darkener#server, and in the presence of all the with-mum#people that stood in the daughter#bayt of yeah-vowels, even the bringer high-ohyeah#jeremiah said, amen: yeah-vowels do so: yeah-vowels perform thy dbrs which thou hast brought, to bring again the tools of yeah-vowels's house, and all that is carried away captive, from wear-out#babylon into this place. nevertheless hear thou now this dbr that i speak in thine ears, and in the ears of all the with-mum#people; the bringers that have been before#turnings me and before#turnings thee of old brought both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. the bringer which prophesieth of peace, when the dbr of the bringer will come to pass, then will the bringer be known, that yeah-vowels hath truly sent him. then graceful-yeah#hananiah the bringer took the yoke from off the bringer high-ohyeah#jeremiah's neck, and brake it. and graceful-yeah#hananiah spake in the presence of all the with-mum#people, saying, thus saith yeah-vowels; even so will i break the yoke of bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon from the neck of all nations within the space of two full years. and the bringer high-ohyeah#jeremiah went his way. then the dbr of yeah-vowels came unto high-ohyeah#jeremiah the bringer, after that graceful-yeah#hananiah the bringer had broken the yoke from off the neck of the bringer high-ohyeah#jeremiah, saying, go and tell graceful-yeah#hananiah, saying, thus saith yeah-vowels; thou hast broken the yokes of wood; and thou will make for them yokes of iron. for thus saith yeah-vowels of zabas, the unto-these-theory of israel; i have put a yoke of iron upon the neck of all these nations, that they may work for bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon; and they will work for him: and i have given him the beasts of the field also. then said the bringer high-ohyeah#jeremiah unto graceful-yeah#hananiah the bringer, hear now, graceful-yeah#hananiah; the yeah-vowels hath not sent thee; and thou makest this with-mum#people to trust in a lie. therefore thus saith yeah-vowels; behold, i will cast thee from off the face#turnings of the earth: this year thou will die, because thou hast taught dejection against yeah-vowels. so graceful-yeah#hananiah the bringer died the same year in the seventh month. now these are the dbrs of the letter that high-ohyeah#jeremiah the bringer sent from project-complete#jerusalem unto the residue of the elders which were carried away captives, and to the darkener#server, and to the bringers, and to all

the with-mum#people whom bring-jug-and-guard-it#nebuchadnezzar had carried away captive from project-complete#jerusalem to wear-out#babylon; (after that ready-yeah#jeconiah the king, and the queen, and the eunuchs, the immersed#princes of know-hand#judah and project-complete#jerusalem, and the carpenters, and the smiths, were departed from project-complete#jerusalem;) by the hand of towards-action#elasah the between#boy of cony#shaphan, and finished-yeah#gemariah the between#boy of part-yeah#hilkiah, (whom that's-right-yeah#zedekiah moloch#king of know-hand#judah sent unto wear-out#babylon to bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out-babylon) saying, thus saith yeah-vowels of zabas, the unto-these-theory of israel, unto all that are carried away captives, whom i have caused to be carried away from project-complete#jerusalem unto wear-out#babylon; between#build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye women, and beget between#boys and between#daughters; and take women for your between#boys, and give your between#daughters to mans, that they may bear between#boys and between#daughters; that ye may be increased there, and not diminished. and seek the peace of the light#city whither i have caused you to be carried away captives, and pray unto yeah-vowels for it: for in the peace thereof will ye have peace. for thus saith yeah-vowels of zabas, the unto-these-theory of israel; let not your bringers and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. for they bring falsely unto you in my name: i have not sent them, saith yeah-vowels. for thus saith yeah-vowels, that after seventy years be accomplished at wear-out#babylon i will visit you, and perform my good dbr toward you, in causing you to return to this place. for i know the thoughts that i think toward you, saith yeah-vowels, thoughts of peace, and not of evil, 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 yeah-vowels: 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 yeah-vowels; and i will bring you again into the place whence i caused you to be carried away captive. because ye have said, the yeah-vowels hath raised us up bringers in wear-out#babylon; know that thus saith yeah-vowels of the moloch#king that sitteth upon the throne of duder#david, and of all the with-mum#people that dwelleth in this light#city, and of your brethren that are not gone forth with you into captivity; thus saith yeah-vowels of zabas; 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 evil. 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 earth, 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 dbars, saith yeah-vowels, which i sent unto them by my workers the bringers, rising up early and sending them; and ye would not hear, saith yeah-vowels. hear ye therefore the dbr of yeah-vowels, all ye of the captivity, whom i have sent from project-complete#jerusalem to wear-out#babylon: thus saith yeah-vowels of zabas, the unto-these-theory of israel, of bro-dad#ahah the between#boy of voice-yeah#kolaiah, and of that's-right-yeah#zedekiah the between#boy of action-yeah#maaseiah, which bring a lie unto you in my name; behold, i will deliver them into the hand of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon; and he will slay them before#turnings your eyes; and of them will be taken up a curse by all the captivity of know-hand#judah which are in wear-out#babylon, saying, the yeah-vowels make thee like that's-right-yeah#zedekiah and like bro-dad#ahah, whom the moloch#king of wear-out#babylon roasted in the fire; because they have committed villany in israel, and have committed adultery with their neighbours' women, and have spoken lying dbars in my name, which i have not directed them; even i know, and am a witness, saith yeah-vowels. thus will thou also speak to hear-yeah#shemaiah the dreamer#nehelamite, saying, thus speaketh yeah-vowels of zabas, the unto-these-theory of israel, saying, because thou hast sent letters in thy name unto all the with-mum#people that are at project-complete#jerusalem, and to observe-cover-yeah#zeephaniah the between#boy of action-yeah#maaseiah the priest, and to all the darkener#server, saying, the yeah-vowels hath made thee darkener#server in the stead of yeah-knows#jehoiada the priest, that ye should be officers in the daughter#bayt of yeah-vowels, for every man that is mad, and maketh himself a bringer, that thou shouldest put him in prison, and in the stocks. now therefore why hast thou not reproved high-ohyeah#jeremiah of replies#anathoth, which maketh himself a bringer to you? for therefore he sent unto us in wear-out#babylon, saying, this captivity is long: between#build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. and observe-cover-yeah#zeephaniah the darkener#server read this letter in the ears of high-ohyeah#jeremiah the bringer. then came the dbr of yeah-vowels unto high-ohyeah#jeremiah, saying, send to all them of the captivity, saying, thus saith yeah-vowels concerning hear-yeah#shemaiah the dreamer#nehelamite; because that hear-yeah#shemaiah hath brought unto you, and i sent him not, and he caused you to trust in a lie: therefore thus saith yeah-vowels; behold, i will punish hear-yeah#shemaiah the dreamer#nehelamite, and his seed: he will not have a man to dwell among this with-mum#people; neither will he behold the good that i will do for my with-mum#people, saith yeah-vowels; because he hath taught dejection against yeah-vowels. the dbr that came to high-ohyeah#jeremiah from yeah-vowels, saying, thus speaketh yeah-vowels unto-

these-theory of israel, saying, write thee all the dbrs that i have spoken unto thee in a book. for, lo, the days come, saith yeah-vowels, that i will bring again the captivity of my with-mum#people unto-immersed#israel and know-hand#judah, saith yeah-vowels: 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 dbrs that yeah-vowels spake concerning unto-immersed#israel and concerning know-hand#judah. for thus saith yeah-vowels; we have heard a voice of trembling, of fear, and not of peace. 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 turnings#faces are turned into paleness? alas! for that day is great, so that none is like it: it is even the time of backstreet-boy-jacob's trouble, and he will be saved out of it. for it will come to pass in that day, saith yeah-vowels of zabas, 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: and they will work for yeah-vowels their unto-these-theory, and dude#david their king, whom i will raise up unto them. therefore fear thou not, o my worker backstreet-boy#jacob, saith yeah-vowels; neither be dismayed, o israel: for, lo, i will save thee from afar, and thy seed from the land of their captivity; and backstreet-boy#jacob will return, and will be in rest, and be quiet, and none will make him afraid. for i am with thee, saith yeah-vowels, to save thee: though i make a full end of all nations whither i have scattered thee, yet i will not make a full end of thee: and i will correct thee in measure, and will not leave thee altogether unpunished. for thus saith yeah-vowels, 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 father#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 yeah-vowels; because they called thee an outcast, saying, this is mark#zion, whom no man seeketh after. thus saith yeah-vowels; behold, i will bring again the captivity of backstreet-boy-jacob's tents, and have mercy on his dwellingplaces; and the light#city will be between#build upon her own heap, and the palace will remain after the manner thereof. and out of them will proceed thanksgiving and the voice of them that make merry: and i will multiply them, and they will not be few; i will also glorify them, and they will not be small. their children also will be as aforetime, and their ever#witness will be established before#turnings

me, and i will punish all that oppress them. and their nobles will be of themselves, and their governor will proceed from the midst 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 yeah-vowels. and ye will be my with-mum#people, and i will be your unto-these-theory. behold, the whirlwind of yeah-vowels goeth forth with fury, a continuing whirlwind: it will fall with pain upon the head of the evil. the fierce nose#anger of yeah-vowels 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 yeah-vowels, will i be the unto-these-theory of all the families of israel, and they will be my with-mum#people. thus saith yeah-vowels, the with-mum#people which were left of the sword found attractiveness-grace in the mdbar; even israel, when i went to cause him to rest. the yeah-vowels hath appeared of old unto me, saying, yea, i have loved thee with an everlasting love: therefore with lovingkindness have i drawn thee. again i will between#build thee, and thou will be between#built, o virgin of israel: thou will again be adorned with thy tabrets, and will go forth in the dances of them that make merry. thou will yet plant vines upon the mountains of keep-guard#samaria: the planters will plant, and will eat them as upstarting things. for there will be a day, that the watchmen upon the mount gray-fruitful#ephraim will cry, arise ye, and let us go up to mark#zion unto yeah-vowels our unto-these-theory. for thus saith yeah-vowels; sing with gladness for backstreet-boy#jacob, and shout among the chief of the nations: publish ye, praise ye, and say, o yeah-vowels, save thy with-mum#people, the remnant of israel. behold, i will bring them from the hide#north country, and gather them from the coasts of the earth, and with them the blind and the 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 israel, and gray-fruitful#ephraim is my firstborn. hear the dbr of yeah-vowels, o ye nations, and declare it in the isles afar off, and say, he that scattered unto-immersed#israel will gather him, and keep him, as a watcher-shepherd doth his flock. for yeah-vowels hath redeemed backstreet-boy#jacob, and ransomed him from the hand of him that was stronger than he. therefore they will come and sing in the height of mark#zion, and will flow together to the goodness of yeah-vowels, for wheat, and for wine, and for name-sex#oil, and for the young of the flock and of the herd: and their being 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 being of the darkener#server with fatness, and my with-mum#people will be satisfied with my goodness,

saith yeah-vowels. thus saith yeah-vowels; a voice was heard in high-region#ramah, lamentation, and bitter weeping; rahel weeping for her children refused to be comforted for her children, because they were not. thus saith yeah-vowels; refrain thy voice from weeping, and thine eyes from tears: for thy work will be rewarded, saith yeah-vowels; and they will come again from the land of the father#enemy. and there is hope in thine end, saith yeah-vowels, that thy children will come again to their own border. i have surely heard gray-fruitful#ephraim bemoaning himself thus; thou hast chastised me, and i was chastised, as a bull unaccustomed to the yoke: turn thou me, and i will be turned; for thou art yeah-vowels my unto-these-theory. surely after that i was turned, i repented; and after that i was instructed, i smote upon my thigh: i was ashamed, yea, even confounded, because i did bear the reproach of my youth. is gray-fruitful#ephraim my dear son? is he a pleasant child? for since i spake against him, i do earnestly remember him still: therefore my bowels are troubled for him; i will surely have mercy upon him, saith yeah-vowels. 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 israel, turn again to these thy cities. how long wilt thou go about, o thou backsliding daughter? for yeah-vowels hath created a new thing in the earth, a woman will compass a man. thus saith yeah-vowels of zabas, the unto-these-theory of israel; as yet they will use this speech in the land of know-hand#judah and in the cities thereof, when i will bring again their captivity; the yeah-vowels knee-fluffy#bless thee, o habitation of being right, and mountain of dedication. and there will dwell in know-hand#judah itself, and in all the cities thereof together, manmen, and they that go forth with flocks. for i have satiated the weary being, and i have replenished every sorrowful being. upon this i awaked, and beheld; and my sleep was sweet unto me. behold, the days come, saith yeah-vowels, that i will sow the daughter#bayt of unto-immersed#israel and the daughter#bayt of know-hand#judah with the seed of man, and with the seed of beast. and it will come to pass, that like as i have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will i watch over them, to between#build, and to plant, saith yeah-vowels. in those days they will say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. and 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 yeah-vowels, that i will make a new alignment with the daughter#bayt of israel, and with the daughter#bayt of know-hand#judah: not according to the alignment that i made with their fathers in the day that i took them by the hand to bring them out of the land of narrows-create#mizraim; which my alignment they brake, although i was an man unto them, saith yeah-vowels: and this will be the alignment that i will make with the daughter#bayt of israel; after those days, saith yeah-vowels, i will

put my torah in their inward parts, and write it in their hearts; and will be their unto-these-theory, and they will be my with-mum#people. and they will teach no more every man his neighbour, and every man his brother, saying, know yeah-vowels: for they will all know me, from the least of them unto the greatest of them, saith yeah-vowels: for i will forgive their torment, and i will remember their miss no more. thus saith yeah-vowels, 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 sieve#panas thereof roar; the yeah-vowels of zabas is his name: if those ordinances depart from before#turnings me, saith yeah-vowels, then the seed of unto-immersed#israel also will cease from being a nation before#turnings me for ever. thus saith yeah-vowels; if namespaces above can be measured, and the foundations of the earth searched out beneath, i will also cast off all the seed of unto-immersed#israel for all that they have done, saith yeah-vowels. behold, the days come, saith yeah-vowels, that the light#city will be between#built to yeah-vowels from the tower of towards-grace-attractive#hananeel unto the hair#gate of the corner. and the measuring line will yet go forth over against it upon the hill scab#gareb, and will compass about to intense#goath. and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of potter#kidron, unto the corner of the horse hair#gate toward the east, will be dedicated unto yeah-vowels; it will not be plucked up, nor thrown down any more for ever. the dbr that came to high-ohyeah#jeremiah from yeah-vowels in the tenth year of that's-right-yeah#zedekiah moloch#king of know-hand#judah, which was the eighteenth year of bring-jug-collect#nebuchadrezzar. for then the moloch#king of wear-out-babylon's army besieged project-complete#jerusalem: and high-ohyeah#jeremiah the bringer was shut up in the court of the prison, which was in the moloch#king of know-hand-judah's house. for that's-right-yeah#zedekiah moloch#king of know-hand#judah had shut him up, saying, wherefore dost thou bring, and say, thus saith yeah-vowels, behold, i will give this light#city into the hand of the moloch#king of wear-out#babylon, and he will take it; and that's-right-yeah#zedekiah moloch#king of know-hand#judah will not escape out of the hand of the as-genies-chaldea#kasdimns, and will surely be delivered into the hand of the moloch#king of wear-out#babylon, and will speak with him mouth to mouth, and his eyes will behold his eyes; and he will lead that's-right-yeah#zedekiah to wear-out#babylon, and there will he be until i visit him, saith yeah-vowels: though ye fight with the as-genies-chaldea#kasdimns, ye will not prosper. and high-ohyeah#jeremiah said, the dbr of yeah-vowels came unto me, saying, behold, gratis-towards#hanameel the between#boy of willum thine uncle will come unto thee saying, buy thee my field that is in replies#anathoth: for the right of redemption is thine to buy it. so gratis-towards#hanameel mine uncle's between#boy came

to me in the court of the prison according to the dbr of yeah-vowels, and said unto me, buy my field, i pray thee, that is in replies#anathoth, which is in the country of between-boy-righthand#benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. then i knew that this was the dbr of yeah-vowels. and i bought the field of gratis-towards#hanameel my uncle's son, that was in replies#anathoth, and weighed him the money, even seventeen light#shekels of silver. and i subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. so i took the evidence of the purchase, both that which was sealed according to the torah and custom, and that which was open: and i gave the evidence of the purchase unto blessed-failure#baruch the between#boy of candle-yeah#neriah, the between#boy of action-yeah#maaseiah, in the sight of gratis-towards#hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before#turnings all the hand-know#jews that sat in the court of the prison. and i charged blessed-failure#baruch before#turnings them, saying, thus saith yeah-vowels of zabas, the unto-these-theory of israel; take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen tool, that they may continue many days. for thus saith yeah-vowels of zabas, the unto-these-theory of israel; houses and fields and vineyards will be possessed again in this land. now when i had delivered the evidence of the purchase unto blessed-failure#baruch the between#boy of candle-yeah#neriah, i prayed unto yeah-vowels, saying, ah base#lord unto-these-theory! behold, thou hast made the namespaces and the earth 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 children after them: the great, the mighty unto-these-theory, yeah-vowels of zabas, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the between#boys of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of narrows-create#mizraim, even unto this day, and in israel, and among other men; and hast made thee a name, as at this day; and hast brought forth thy with-mum#people unto-immersed#israel out of the land of 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; and they obeyed not thy voice, neither walked in thy torah; they have done nothing of all that thou directedst them to do: therefore thou hast caused all this toilsome#bad to come upon them: behold the mounts, they are come unto the light#city to take it; and the light#city is given into the hand of the as-genies-chaldea#kasdimns, that fight against

it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. and thou hast said unto me, o base#lord unto-these-theory, buy thee the field for money, and take witnesses; for the light#city is given into the hand of the as-genies-chaldea#kasdimns. then came the dbr of yeah-vowels unto high-ohyeah#jeremiah, saying, behold, i am yeah-vowels, the unto-these-theory of all immersed#flesh: is there any thing too hard for me? therefore thus saith yeah-vowels; behold, i will give this light#city into the hand of the as-genies-chaldea#kasdimns, and into the hand of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon, and he will take it: and the as-genies-chaldea#kasdimns, that fight against this light#city, will come and set fire on this light#city, and burn it with the houses, upon whose roofs they have qrbcd incense unto baal, and poured out drink qrbcs unto other elohim, to provoke me to nose#anger. for the children of unto-immersed#israel and the children of know-hand#judah have only done toilsome#bad before#turnings me from their youth: for the children of unto-immersed#israel have only provoked me to nose#anger with the work of their hands, saith yeah-vowels. for this light#city hath been to me as a provocation of mine nose#anger and of my fury from the day that they between#built it even unto this day; that i should remove it from before#turnings my face, because of all the toilsome#bad of the children of unto-immersed#israel and of the children of know-hand#judah, which they have done to provoke me to nose#anger, they, their kings, their immersed#princes, their darkener#server, and their bringers, and the men of know-hand#judah, and the inhabitants of project-complete#jerusalem. and they have turned unto me the back, and not the face: though i taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. and they set their abominations in the house, which is called by my name, to cease it. and they between#built the high places of baal, which are in the valley of the between#boy of doze#hinom, to cause their between#boys and their between#daughters to pass through the fire unto king#molech; which i directed them not, neither came it into my mind, that they should do this abomination, to cause know-hand#judah to sin. and now therefore thus saith yeah-vowels, the unto-these-theory of israel, concerning this light#city, whereof ye say, it will be delivered into the hand of the moloch#king of wear-out#babylon by the sword, and by the famine, and by the pestilence; behold, i will gather them out of all countries, whither i have driven them in mine nose#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#people, and i will be their unto-these-theory: and i will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and i will make an everlasting alignment with them, that i will not turn

away from them, to do them good; and 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 being. for thus saith yeah-vowels; like as i have brought all this great toilsome#bad upon this with-mum#people, so will i bring upon them all the good that i have promised them. and fields will be bought in this land, whereof ye say, it is desolate without man or beast; it is given into the hand of the as-genies-chaldea#kasdimns. men will buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of between-boy-righthand#benjamin, and in the places about project-complete#jerusalem, and in the cities of know-hand#judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the dry#south: for i will cause their captivity to return, saith yeah-vowels. moreover the dbr of yeah-vowels came unto high-ohyeah#jeremiah the second time, while he was yet shut up in the court of the prison, saying, thus saith yeah-vowels the maker thereof, yeah-vowels that formed it, to establish it; yeah-vowels is his name; call unto me, and i will answer thee, and shew thee great and mighty things, which thou knowest not. for thus saith yeah-vowels, the unto-these-theory of israel, concerning the houses of this light#city, and concerning the houses of the kings of know-hand#judah, which are thrown down by the mounts, and by the sword; they come to fight with the as-genies-chaldea#kasdimns, and it is to fill them with the dead bodies of men, whom i have slain in mine nose#anger and in my fury, and for all whose badness#rah i have hid my face#turnings from this light#city. behold, i will bring it health and cure, and i will cure them, and will reveal unto them the abundance of peace and truth. and i will cause the captivity of know-hand#judah and the captivity of unto-immersed#israel to return, and will between#build them, as at the first. and i will brighten 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 of joy, a praise and an honour before#turnings all the nations of the earth, 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 yeah-vowels; again there will be heard in this place, which ye say will be desolate without man and without beast, even in the cities of know-hand#judah, and in the streets of project-complete#jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that will say, praise yeah-vowels of zabas: for yeah-vowels is good; for his mercy endureth for ever: and of them that will bring the butcher of praise into the daughter#bayt of yeah-vowels. for i will cause to return the captivity of the land, as at the first, saith yeah-vowels. thus saith yeah-vowels of zabas; again in this place,

which is desolate without man and without beast, and in all the cities thereof, will be an habitation of watchers#shepherds causing their flocks to lie down. in the cities of the mountains, in the cities of the vale, and in the cities of the dry#south, and in the land of between-boy-righthand#benjamin, and in the places about project-complete#jerusalem, and in the cities of know-hand#judah, will the flocks pass again under the hands of him that telleth them, saith yeah-vowels. behold, the days come, saith yeah-vowels, that i will perform that good thing which i have promised unto the daughter#bayt of unto-immersed#israel and to the daughter#bayt of know-hand#judah. in those days, and at that time, will i cause the branch of being right to grow up unto dude#david; and he will execute lip-decision#crisis and being right in the land. in those days will know-hand#judah be saved, and project-complete#jerusalem will dwell safely: and this is the name wherewith she will be called, the yeah-vowels our being right. for thus saith yeah-vowels; dude#david will never want a man to sit upon the throne of the daughter#bayt of israel; neither will the darkener#server the join#levites want a man before#turnings me to qrb burnt qrbs, and to kindle meat qrbs, and to do butcher continually. and the dbr of yeah-vowels came unto high-ohyeah#jeremiah, saying, thus saith yeah-vowels; if ye can break my alignment of the day, and my alignment of the night, and that there should not be day and night in their season; then may also my alignment be broken with dude#david my worker, that he should not have a between#boy to king upon his throne; and with the join#levites the darkener#server, my immerses. as the zaba of namespaces cannot be numbered, neither the sand of the sea measured: so will i multiply the seed of dude#david my worker, and the join#levites that immerse unto me. moreover the dbr of yeah-vowels came to high-ohyeah#jeremiah, saying, considerest thou not what this with-mum#people have spoken, saying, the two families which yeah-vowels hath chosen, he hath even cast them off? thus they have despised my with-mum#people, that they should be no more a nation before#turnings them. thus saith yeah-vowels; if my alignment be not with day and night, and if i have not appointed the ordinances of namespaces and earth; then will i cast away the seed of backstreet-boy#jacob and dude#david my worker, so that i will not take any of his seed to be governors over the seed of their-organ-dick#abraham, laughter#isaac, and backstreet-boy#jacob: for i will cause their captivity to return, and have mercy on them. the dbr which came unto high-ohyeah#jeremiah from yeah-vowels, when bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the with-mum#people, fought against project-complete#jerusalem, and against all the cities thereof, saying, thus saith yeah-vowels, the unto-these-theory of israel; go and speak to that's-right-yeah#zedekiah moloch#king of know-hand#judah, and tell him, thus saith yeah-vowels;

behold, i will give this light#city into the hand of the moloch#king of wear-out#babylon, and he will burn it with fire: and thou wilt not escape out of his hand, and will surely be taken, and delivered into his hand; and thine eyes will behold the eyes of the moloch#king of wear-out#babylon, and he will speak with thee mouth to mouth, and thou wilt go to wear-out#babylon. yet hear the dbr of yeah-vowels, o that's-right-yeah#zekediah moloch#king of know-hand#judah; thus saith yeah-vowels of thee, thou wilt not die by the sword: and thou wilt die in peace: and with the burnings of thy fathers, the former kings which were before#turnings thee, so will they burn odours for thee; and they will lament thee, saying, ah base#lord! for i have pronounced the dbr, saith yeah-vowels. then high-ohyeah#jeremiah the bringer spake all these dbrs unto that's-right-yeah#zekediah moloch#king of know-hand#judah in project-complete#jerusalem, when the moloch#king of wear-out-babylon's army fought against project-complete#jerusalem, and against all the cities of know-hand#judah that were left, against to-beat#lachish, and against her-goat#azekah: for these defenced cities remained of the cities of know-hand#judah. this is the dbr that came unto high-ohyeah#jeremiah from yeah-vowels, after that the moloch#king that's-right-yeah#zekediah had made a alignment with all the with-mum#people which were at project-complete#jerusalem, to proclaim liberty unto them; that every man should let his worker, and every man his true-mum#maid, being an cross-over#hebrew or an cross-over#hebrewess, go free; that none should work for himself of them, to wit, of a hand-know#jew his brother. now when all the immersed#princes, and all the with-mum#people, which had entered into the alignment, 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. and afterward they turned, and caused the workers and the handmaids, whom they had let go free, to return, and brought them into subjection for workers and for handmaids. therefore the dbr of yeah-vowels came to high-ohyeah#jeremiah from yeah-vowels, saying, thus saith yeah-vowels, the unto-these-theory of israel; i made a alignment with your fathers in the day that i brought them forth out of the land of narrows-create#mizraim, out of the daughter#bayt of workers, saying, at the end of seven years let ye go every man his brother an cross-over#hebrew, which hath been sold unto thee; and when he hath workd thee six years, thou wilt let him go free from thee: and 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 made a alignment before#turnings me in the daughter#bayt which is called by my name: and ye turned and polluted my name, 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

yeah-vowels; 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 yeah-vowels, to the sword, to the pestilence, and to the famine; and i will make you to be removed into all the kingdoms of the earth. and i will give the men that have transgressed my alignment, which have not performed the dbrs of the alignment which they had made before#turnings me, when they cut the calf in twain, and passed between the parts thereof, the immersed#princes of know-hand#judah, and the immersed#princes of project-complete#jerusalem, the eunuchs, and the darkener#server, and all the with-mum#people of the land, which passed between the parts of the calf; i will even give them into the hand of their fathers#enemies, and into the hand of them that seek their life: and their dead bodies will be for meat unto the fowls of the heaven, and to the beasts of the earth. and that's-right-yeah#zekediah moloch#king of know-hand#judah and his immersed#princes will i give into the hand of their fathers#enemies, and into the hand of them that seek their life, and into the hand of the moloch#king of wear-out-babylon's army, which are gone up from you. behold, i will direct, saith yeah-vowels, and cause them to return to this light#city; and they will fight against it, and take it, and burn it with fire: and i will make the cities of know-hand#judah a desolation without an inhabitant. the dbr which came unto high-ohyeah#jeremiah from yeah-vowels in the days of yeah-oh-get-up#jehoiakim the between#boy of despair-yeah#josiah moloch#king of know-hand#judah, saying, go unto the daughter#bayt of the vehicle#rechabites, and speak unto them, and bring them into the daughter#bayt of yeah-vowels, into one of the bureau#chambers, and give them wine to drink. then i took ear-yeahoh#jaazaniah the between#boy of high-ohyeah#jeremiah, the between#boy of beggar-pudding-yeah#habaziniyah, and his brethren, and all his between#boys, and the whole daughter#bayt of the vehicle#rechabites; and i brought them into the daughter#bayt of yeah-vowels, into the bureau#chamber of the between#boys of hanan, the between#boy of grow-up-i-o#igdaliah, a man of unto-these-theory, which was by the bureau#chamber of the immersed#princes, which was above the bureau#chamber of action-yeah#maaseiah the between#boy of willum, the keeper of the opening: and i set before#turnings the between#boys of the daughter#bayt of the vehicle#rechabites pots full of wine, and cups, and i said unto them, drink ye wine. and they said, we will drink no wine: for yo-contribute#jonadab the between#boy of vehicle#rechab our father directed us, saying, ye will drink no wine, neither ye, nor your between#boys for ever: neither will ye between#build house, nor sow seed, nor plant vineyard, nor have any: and all your days ye will dwell in tents; that ye may live many days in the land where ye be strangers. thus have we obeyed the voice of yo-contribute#jonadab the between#boy of vehicle#rechab our father in all that he hath charged us, to drink no wine all our



days, we, our women, our between#boys, nor our between#daughters; nor to between#build houses for us to dwell in: neither have we vineyard, nor field, nor seed: and we have dwelt in tents, and have obeyed, and done according to all that yo-contribute#jonadab our father directed us. and it came to pass, when bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon came up into the land, that we said, come, and let us go to project-complete#jerusalem for fear of the army of the asgenies-chaldea#kasdimmns, and for fear of the army of the high#arams: so we dwell at project-complete#jerusalem. then came the dbr of yeah-vowels unto high-ohyeah#jeremiah, saying, thus saith yeah-vowels of zabas, the unto-these-theory of israel; go and tell the men of know-hand#judah and the inhabitants of project-complete#jerusalem, will ye not receive instruction to hearken to my dbrs? saith yeah-vowels. the dbrs of yo-contribute#jonadab the between#boy of vehicle#rechab, that he directed his between#boys not to drink wine, are performed; for unto this day they drink none, and obey their father's directive: notwithstanding i have spoken unto you, rising early and speaking; and 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 toilsome#bad way, and amend your doings, and go not after other elohim to work for them, and ye will dwell in the land which i have given to you and to your fathers: and ye have not inclined your ear, nor hearkened unto me. because the between#boys of yo-contribute#jonadab the between#boy of vehicle#rechab have performed the directive of their father, which he directed them; and this with-mum#people hath not hearkened unto me: therefore thus saith yeah-vowels unto-these-theory of zabas, the unto-these-theory of israel; behold, i will bring upon know-hand#judah and upon all the inhabitants of project-complete#jerusalem all the toilsome#bad that i have pronounced against them: because i have spoken unto them, and they have not heard; and i have called unto them, and they have not answered. and high-ohyeah#jeremiah said unto the daughter#bayt of the vehicle#rechabites, thus saith yeah-vowels of zabas, the unto-these-theory of israel; because ye have obeyed the directive of yo-contribute#jonadab your father, and kept all his precepts, and done according unto all that he hath directed you: therefore thus saith yeah-vowels of zabas, the unto-these-theory of israel; yo-contribute#jonadab the between#boy of vehicle#rechab will not want a man to stand before#turnings me for ever. and it came to pass in the fourth year of yeah-oh-get-up#jehoiakim the between#boy of despair-yeah#josiah moloch#king of know-hand#judah, that this dbr came unto high-ohyeah#jeremiah from yeah-vowels, saying, take thee a roll of a book, and write therein all the dbrs that i have spoken unto thee against israel, and against know-hand#judah, and against all the nations, from the day i spake unto thee, from the days of despair-yeah#josiah, even unto this day. it may be that the daughter#bayt of know-hand#judah

will hear all the toilsome#bad which i purpose to do unto them; that they may return every man from his toilsome#bad way; that i may forgive their torment and their sin. then high-ohyeah#jeremiah called blessed-failure#baruch the between#boy of candle-yeah#neriah: and blessed-failure#baruch wrote from the mouth of high-ohyeah#jeremiah all the dbrs of yeah-vowels, which he had spoken unto him, upon a roll of a book. and high-ohyeah#jeremiah directed blessed-failure#baruch, saying, i am shut up; i cannot go into the daughter#bayt of yeah-vowels: therefore go thou, and read in the roll, which thou hast written from my mouth, the dbrs of yeah-vowels in the ears of the with-mum#people in yeah-vowels's daughter#bayt upon the fasting day: and also thou will read them in the ears of all know-hand#judah that come out of their cities. it may be they will present their supplication before#turnings yeah-vowels, and will return every one from his toilsome#bad way: for great is the nose#anger and the fury that yeah-vowels hath pronounced against this with-mum#people. and blessed-failure#baruch the between#boy of candle-yeah#neriah did according to all that high-ohyeah#jeremiah the bringer directed him, reading in the book the dbrs of yeah-vowels in yeah-vowels's house. and it came to pass in the fifth year of yeah-oh-get-up#jehoiakim the between#boy of despair-yeah#josiah moloch#king of know-hand#judah, in the ninth month, that they proclaimed a fast before#turnings yeah-vowels to all the with-mum#people in project-complete#jerusalem, and to all the with-mum#people that came from the cities of know-hand#judah unto project-complete#jerusalem. then read blessed-failure#baruch in the book the dbrs of high-ohyeah#jeremiah in the daughter#bayt of yeah-vowels, in the bureau#chamber of finished-yeah#gemariah the between#boy of cony#shaphan the story-writer, in the higher court, at the entry of the new hair#gate of yeah-vowels's house, in the ears of all the with-mum#people. when who-i-o#michaiah the between#boy of finished-yeah#gemariah, the between#boy of cony#shaphan, had heard out of the book all the dbrs of yeah-vowels, then he went down into the king's house, into the story-writer's bureau#chamber: and, lo, all the immersed#princes sat there, even my-towards-hear#elishama the story-writer, and weak-i-o#delaiah the between#boy of hear-yeah#shemaiah, and towards-given#elnathan the between#boy of mouse#achbor, and finished-yeah#gemariah the between#boy of cony#shaphan, and that's-right-yeah#zedekiah the between#boy of graceful-yeah#hananiah, and all the immersed#princes. then who-i-o#michaiah declared unto them all the dbrs that he had heard, when blessed-failure#baruch read the book in the ears of the with-mum#people. therefore all the immersed#princes sent know#jehudi the between#boy of given-yeah#nethaniah, the between#boy of complete-yeah#shelemiah, the between#boy of my-african-spindle-stick#cushi, unto blessed-failure#baruch, saying, take in thine hand the roll wherein thou hast read in the ears of

the with-mum#people, and come. so blessed-failure#baruch the between#boy of candle-yeah#neriah took the roll in his hand, and came unto them. and they said unto him, sit down now, and read it in our ears. so blessed-failure#baruch read it in their ears. now it came to pass, when they had heard all the dbrs, they were afraid both one and other, and said unto blessed-failure#baruch, we will surely tell the moloch#king of all these dbrs. and they asked blessed-failure#baruch, saying, tell us now, how didst thou write all these dbrs at his mouth? then blessed-failure#baruch answered them, he pronounced all these dbrs unto me with his mouth, and i wrote them with ink in the book. then said the immersed#princes unto blessed-failure#baruch, go, hide thee, thou and high-ohyeah#jeremiah; and let no man know where ye be. and they went in to the moloch#king into the court, and they laid up the roll in the bureau#chamber of my-towards-hear#elishama the story-writer, and told all the dbrs in the ears of the king. so the moloch#king sent know#jehudi to fetch the roll: and he took it out of my-towards-hear#elishama the story-writer's bureau#chamber. and know#jehudi read it in the ears of the king, and in the ears of all the immersed#princes which stood beside the king. now the moloch#king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before#turnings him. and it came to pass, that when know#jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. yet they were not afraid, nor rent their garments, neither the king, nor any of his workers that heard all these dbrs. nevertheless towards-given#elnathan and weak-i-o#delaiah and finished-yeah#gemariah had made intercession to the moloch#king that he would not burn the roll: and he would not hear them. and the moloch#king directed womb-mercy-unto#jerahmeel the between#boy of the-king#hammelech, and minister-immersed-yeah#seraiah the between#boy of help-theory#azriel, and complete-yeah#shelemiah the between#boy of work-theory#abdeel, to take blessed-failure#baruch the story-writer and high-ohyeah#jeremiah the bringer: and yeah-vowels hid them. then the dbr of yeah-vowels came to high-ohyeah#jeremiah, after that the moloch#king had burned the roll, and the dbrs which blessed-failure#baruch wrote at the mouth of high-ohyeah#jeremiah, saying, take thee again another roll, and write in it all the former dbrs that were in the first roll, which yeah-oh-get-up#jehoiakim the moloch#king of know-hand#judah hath burned. and thou wilt say to yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah, thus saith yeah-vowels; thou hast burned this roll, saying, why hast thou written therein, saying, the moloch#king of wear-out#babylon will certainly come and destroy this land, and will cause to cease from thence man and beast? therefore thus saith yeah-vowels of yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah; he will have none to sit upon the throne

of dude#david: 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 project-complete#jerusalem, and upon the men of know-hand#judah, all the toilsome#bad that i have pronounced against them; and they hearkened not. then took high-ohyeah#jeremiah another roll, and gave it to blessed-failure#baruch the story-writer, the between#boy of candle-yeah#neriah; who wrote therein from the mouth of high-ohyeah#jeremiah all the dbrs of the book which yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah had burned in the fire: and there were added besides unto them many like dbrs. and moloch#king that's-right-yeah#zedekiah the between#boy of despair-yeah#josiah kinged instead of pad-i-o#coniah the between#boy of yeah-oh-get-up#jehoiakim, whom bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon made moloch#king in the land of know-hand#judah. and neither he, nor his workers, nor the with-mum#people of the land, did hearken unto the dbrs of yeah-vowels, which he spake by the bringer high-ohyeah#jeremiah. and that's-right-yeah#zedekiah the moloch#king sent i-o-all#jehuchal the between#boy of complete-yeah#shelemiah and observe-cover-yeah#zephaniah the between#boy of action-yeah#maaseiah the darkener#server to the bringer high-ohyeah#jeremiah, saying, pray now unto yeah-vowels our unto-these-theory for us. now high-ohyeah#jeremiah came in and went out among the with-mum#people: for they had not put him into prison. then pharaoh's army was come forth out of narrows-create#mizraim: and when the as-genies-chaldea#kasdimns that besieged project-complete#jerusalem heard tidings of them, they departed from project-complete#jerusalem. then came the dbr of yeah-vowels unto the bringer high-ohyeah#jeremiah saying, thus saith yeah-vowels, the unto-these-theory of israel; thus will ye say to the moloch#king of know-hand#judah, that sent you unto me to enquire of me; behold, pharaoh's army, which is come forth to help you, will return to narrows-create#mizraim into their own land. and the as-genies-chaldea#kasdimns will come again, and fight against this light#city, and take it, and burn it with fire. thus saith yeah-vowels; deceive not yourselves, saying, the as-genies-chaldea#kasdimns will surely depart from us: for they will not depart. for though ye had smitten the whole army of the as-genies-chaldea#kasdimns that fight against you, and there remained and wounded men among them, yet should they rise up every man in his tent, and burn this light#city with fire. and it came to pass, that when the army of the as-genies-chaldea#kasdimns was broken up from project-complete#jerusalem for fear of pharaoh's army, then high-ohyeah#jeremiah went forth out of project-complete#jerusalem to go into the land of between-boy-right#benjamin, to separate himself thence in the midst of the with-mum#people. and when he was in the hair#gate of between-boy-right-

hand#benjamin, a immersed#captain of the ward was there, whose name was fear-awe-yeah#irijah, the between#boy of complete-yeah#shelemiah, the between#boy of graceful-yeah#hananiah; and he took high-ohyeah#jeremiah the bringer, saying, thou fallest away to the as-genies-chaldea#kasdimns. then said high-ohyeah#jeremiah, it is false; i fall not away to the as-genies-chaldea#kasdimns. and he hearkened not to him: so fear-awe-yeah#irijah took high-ohyeah#jeremiah, and brought him to the immersed#princes. wherefore the immersed#princes were wroth with high-ohyeah#jeremiah, and smote him, and put him in prison in the daughter#bayt of yo-given#jonathan the story-writer: for they had made that the prison. when high-ohyeah#jeremiah was entered into the dungeon, and into the cabins, and high-ohyeah#jeremiah had remained there many days; then that's-right-yeah#zedekiah the moloch#king sent, and took him out: and the moloch#king asked him secretly in his house, and said, is there any dbr from yeah-vowels? and high-ohyeah#jeremiah said, there is: for, said he, thou will be delivered into the hand of the moloch#king of wear-out#babylon. moreover high-ohyeah#jeremiah said unto moloch#king that's-right-yeah#zedekiah, what have i offended against thee, or against thy workers, or against this with-mum#people, that ye have put me in prison? where are now your bringers which brought unto you, saying, the moloch#king of wear-out#babylon will not come against you, nor against this land? therefore hear now, i pray thee, o my base#lord the king: let my supplication, i pray thee, be accepted before#turnings thee; that thou cause me not to return to the daughter#bayt of yo-given#jonathan the story-writer, lest i die there. then that's-right-yeah#zedekiah the moloch#king directed that they should commit high-ohyeah#jeremiah 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 light#city were spent. thus high-ohyeah#jeremiah remained in the court of the prison. then judge-yeah#shephatiah the between#boy of giving#mattan, and great-yeah#gedaliah the between#boy of break#pashur, and jucal the between#boy of complete-yeah#shelemiah, and break#pashur the between#boy of my-king-moloch#malchiah, heard the dbars that high-ohyeah#jeremiah had spoken unto all the with-mum#people, saying, thus saith yeah-vowels, he that remaineth in this light#city will die by the sword, by the famine, and by the pestilence: and he that goeth forth to the as-genies-chaldea#kasdimns will live; for he will have his life for a prey, and will live. thus saith yeah-vowels, this light#city will surely be given into the hand of the moloch#king of wear-out-babylon's army, which will take it. therefore the immersed#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 light#city, and the hands of all the with-mum#people, in speaking such dbars unto them: for this man seeketh not the welfare of this with-mum#people, and the hurt. then that's-

right-yeah#zedekiah the moloch#king said, behold, he is in your hand: for the moloch#king is not he that can do any thing against you. then took they high-ohyeah#jeremiah, and cast him into the dungeon of my-king-moloch#malchiah the between#boy of the king#hammelech, that was in the court of the prison: and they let down high-ohyeah#jeremiah with cords. and in the dungeon there was no water, and mire: so high-ohyeah#jeremiah sunk in the mire. now when work-king#ebedmelech the cush-spindle#ethiopian, one of the eunuchs which was in the king's house, heard that they had put high-ohyeah#jeremiah in the dungeon; the moloch#king then sitting in the hair#gate of between-boy-righthand#benjamin; work-king#ebedmelech went forth out of the king's house, and spake to the moloch#king saying, my base#lord the king, these men have done toilsome#bad in all that they have done to high-ohyeah#jeremiah the bringer, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the light#city. then the moloch#king directed work-king#ebedmelech the cush-spindle#ethiopian, saying, take from hence thirty men with thee, and take up high-ohyeah#jeremiah the bringer out of the dungeon, before#turnings he die. so work-king#ebedmelech took the men with him, and went into the daughter#bayt of the moloch#king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to high-ohyeah#jeremiah. and work-king#ebedmelech the cush-spindle#ethiopian said unto high-ohyeah#jeremiah, put now these old cast clouts and rotten rags under thine armholes under the cords. and high-ohyeah#jeremiah did so. so they drew up high-ohyeah#jeremiah with cords, and took him up out of the dungeon: and high-ohyeah#jeremiah remained in the court of the prison. then that's-right-yeah#zedekiah the moloch#king sent, and took high-ohyeah#jeremiah the bringer unto him into the third entry that is in the daughter#bayt of yeah-vowels: and the moloch#king said unto high-ohyeah#jeremiah, i will ask thee a thing; hide nothing from me. then high-ohyeah#jeremiah said unto that's-right-yeah#zedekiah, if i declare it unto thee, wilt thou not surely put me to death? and if i give thee counsel, wilt thou not hearken unto me? so that's-right-yeah#zedekiah the moloch#king sware secretly unto high-ohyeah#jeremiah, saying, as yeah-vowels liveth, that made us this being, i will not put thee to death, neither will i give thee into the hand of these men that seek thy life. then said high-ohyeah#jeremiah unto that's-right-yeah#zedekiah, thus saith yeah-vowels, the unto-these-theory of zabas, the unto-these-theory of israel; if thou wilt assuredly go forth unto the moloch#king of wear-out-babylon's immersed#princes, then thy being will live, and this light#city will not be burned with fire; and thou will live, and thine house: and if thou wilt not go forth to the moloch#king of wear-out-babylon's immersed#princes, then will this light#city be given into the hand of the as-genies-chaldea#kasdimns, and they will burn it with

fire, and thou will not escape out of their hand. and that's-right-yeah#zedekiah the moloch#king said unto high-ohyeah#jeremiah, i am afraid of the hand-know#jews that are fallen to the as-genies-chaldea#kasdimns, lest they deliver me into their hand, and they mock me. and high-ohyeah#jeremiah said, they will not deliver thee. obey, i beseech thee, the voice of yeah-vowels, which i speak unto thee: so it will be well unto thee, and thy being will live. and if thou refuse to go forth, this is the dbr that yeah-vowels hath shewed me: and, behold, all the women that are left in the moloch#king of know-hand-judah's daughter#bayt will be brought forth to the moloch#king of wear-out-babylon's immersed#princes, and those women will say, thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. so they will bring out all thy women and thy children to the as-genies-chaldea#kasdimns: and thou will not escape out of their hand, and will be taken by the hand of the moloch#king of wear-out-babylon: and thou will cause this light#city to be burned with fire. then said that's-right-yeah#zedekiah unto high-ohyeah#jeremiah, let no man know of these dbrs, and thou will not die. and if the immersed#princes hear that i have talked 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 moloch#king said unto thee: then thou will say unto them, i presented my supplication before#turnings the king, that he would not cause me to return to yогiven-jonathan's house, to die there. then came all the immersed#princes unto high-ohyeah#jeremiah, and asked him: and he told them according to all these dbrs that the moloch#king had directed. so they left off speaking with him; for the matter was not perceived. so high-ohyeah#jeremiah abode in the court of the prison until the day that project-complete#jerusalem was taken: and he was there when project-complete#jerusalem was taken. in the ninth year of that's-right-yeah#zedekiah moloch#king of know-hand-judah, in the tenth month, came bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon and all his army against project-complete#jerusalem, and they besieged it. and in the eleventh year of that's-right-yeah#zedekiah, in the fourth month, the ninth day of the month, the light#city was broken up. and all the immersed#princes of the moloch#king of wear-out#babylon came in, and sat in the middle hair#gate, even shar-ezer-spy-prince-collection#nergal, drug-live-yield#samgar-nebo, prince-immersed-agreed#sar-sechim, many-eunuch#rabsaris, shar-ezer-spy-prince-collection#nergal, many-mega#rab-mag, with all the residue of the immersed#princes of the moloch#king of wear-out#babylon. and it came to pass, that when that's-right-yeah#zedekiah the moloch#king of know-hand-judah saw them, and all the men of war, then they fled, and went forth out of the light#city by night, by the way of the king's

garden, by the hair#gate betwixt the two walls: and he went out the way of the plain. and the as-genies-chaldea-kasdimns' army pursued after them, and overtook that's-right-yeah#zedekiah in the plains of moon-smell#jericho: and when they had taken him, they brought him up to bring-jug-and-guard-it#nebuchadrezzar moloch#king of wear-out#babylon to fight#riblah in the land of gourd-vessel#hamath, where he gave lip-decision#crisis upon him. then the moloch#king of wear-out#babylon slew the between#boys of that's-right-yeah#zedekiah in fight#riblah before#turnings his eyes: also the moloch#king of wear-out#babylon slew all the nobles of know-hand-judah. moreover he put out that's-right-yeah#zedekiah's eyes, and bound him with chains, to carry him to wear-out#babylon. and the as-genies-chaldea#kasdimns burned the king's house, and the houses of the with-mum#people, with fire, and brake down the walls of project-complete#jerusalem. then bring-foreign-base#nebuzaradan the immersed#captain of the guard carried away captive unto wear-out#babylon the remnant of the with-mum#people that remained in the light#city, and those that fell away, that fell to him, with the rest of the with-mum#people that remained. and bring-foreign-base#nebuzaradan the immersed#captain of the guard left of the poor of the with-mum#people, which had nothing, in the land of know-hand-judah, and gave them vineyards and fields at the same time. now bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon gave charge concerning high-ohyeah#jeremiah to bring-foreign-base#nebuzaradan the immersed#captain of the guard, saying, take him, and look well to him, and do him no harm; and do unto him even as he will say unto thee. so bring-foreign-base#nebuzaradan the immersed#captain of the guard sent, and bring-drip#nebu-shasban, many-eunuch#rabsaris, and shar-ezer-spy-prince-collection#nergal, many-mega#rab-mag, and all the moloch#king of wear-out-babylon's immersed#princes; even they sent, and took high-ohyeah#jeremiah out of the court of the prison, and committed him unto great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam the between#boy of conys#shaphan, that he should carry him home: so he dwelt among the with-mum#people. now the dbr of yeah-vowels came unto high-ohyeah#jeremiah, while he was shut up in the court of the prison, saying, go and speak to work-king#ebedmelech the cush-spindle#ethiopian, saying, thus saith yeah-vowels of zabas, the unto-these-theory of israel; behold, i will bring my dbrs upon this light#city for evil, and not for good; and they will be accomplished in that day before#turnings thee. and i will deliver thee in that day, saith yeah-vowels: and thou will not be given into the hand of the men of whom thou art afraid. for i will surely deliver thee, and thou will not fall by the sword, and thy life will be for a prey unto thee: because thou hast put thy trust in me, saith yeah-vowels. the dbr that came to high-ohyeah#jeremiah from yeah-vowels, after that bring-

foreign-base#nebuzaradan the immersed#captain of the guard had let him go from high-region#ramah, when he had taken him being bound in chains among all that were carried away captive of project-complete#jerusalem and know-hand#judah, which were carried away captive unto wear-out#babylon. and the immersed#captain of the guard took high-ohyeah#jeremiah, and said unto him, the yeah-vowels thy unto-these-theory hath pronounced this toilsome#bad upon this place. now yeah-vowels hath brought it, and done according as he hath said: because ye have missed against yeah-vowels, 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 wear-out#babylon, come; and i will look well unto thee: and if it seem ill unto thee to come with me into wear-out#babylon, forbear: behold, all the land is before#turnings thee: whither it seemeth good and convenient for thee to go, thither go. now while he was not yet gone back, he said, go back also to great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam the between#boy of cony#shaphan, whom the moloch#king of wear-out#babylon hath made governor over the cities of know-hand#judah, and dwell with him among the with-mum#people: or go wheresoever it seemeth convenient unto thee to go. so the immersed#captain of the guard gave him victuals and a reward, and let him go. then went high-ohyeah#jeremiah unto great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam to watch#mizpah; and dwelt with him among the with-mum#people that were left in the land. now when all the immersed#captains of the forces which were in the fields, even they and their men, heard that the moloch#king of wear-out#babylon had made great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to wear-out#babylon; then they came to great-yeah#gedaliah to watch#mizpah, even theory-hears#ishmael the between#boy of given-yeah#nethaniah, and yeah-attractive#johanan and yo-given#jonathan the between#boys of bald-ice#kareah, and minister-immersed-yeah#seraiah the between#boy of comforted#tanhumeth, and the between#boys of ephai the dripped#netophathite, and listen-i-o#jezaniah the between#boy of a crush#maachathite, they and their men. and great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam the between#boy of cony#shaphan swear unto them and to their men, saying, fear not to work for the as-genies-chaldea#kasdimns: dwell in the land, and work for the moloch#king of wear-out#babylon, and it will be well with you. as for me, behold, i will dwell at watch#mizpah, to work for the as-genies-chaldea#kasdimns, which will come unto us: and ye, gather ye wine, and summer fruits, and name-sex#oil, and put them in your tools, and dwell in your cities that ye have taken. likewise when all the hand-know#jews that were in from-father#moab,

and among the with#ammonites, and in man-red#edom, and that were in all the countries, heard that the moloch#king of wear-out#babylon had left a remnant of know-hand#judah, and that he had set over them great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam the between#boy of cony#shaphan; even all the hand-know#jews returned out of all places whither they were driven, and came to the land of know-hand#judah, to great-yeah#gedaliah, unto watch#mizpah, and added wine and summer fruits very much. moreover yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces that were in the fields, came to great-yeah#gedaliah to watch#mizpah, and said unto him, dost thou certainly know that owner#baalis the moloch#king of the with#ammonites hath sent theory-hears#ishmael the between#boy of given-yeah#nethaniah to slay thee? and great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam was coached by them not. then yeah-attractive#johanan the between#boy of bald-ice#kareah spake to great-yeah#gedaliah in watch#mizpah secretly saying, let me go, i pray thee, and i will slay theory-hears#ishmael the between#boy of given-yeah#nethaniah, and no man will know it: wherefore should he slay thee, that all the hand-know#jews which are added unto thee should be scattered, and the remnant in know-hand#judah perish? and great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam said unto yeah-attractive#johanan the between#boy of bald-ice#kareah, thou wilt not do this thing: for thou speakest falsely of theory-hears#ishmael. now it came to pass in the seventh month, that theory-hears#ishmael the between#boy of given-yeah#nethaniah the between#boy of my-towards-hear#elishama, of the seed royal, and the immersed#princes of the king, even ten men with him, came unto great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam to watch#mizpah; and there they did eat bread together in watch#mizpah. then arose theory-hears#ishmael the between#boy of given-yeah#nethaniah, and the ten men that were with him, and smote great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam the between#boy of cony#shaphan with the sword, and slew him, whom the moloch#king of wear-out#babylon had made governor over the land. theory-hears#ishmael also slew all the hand-know#jews that were with him, even with great-yeah#gedaliah, at watch#mizpah, and the as-genies-chaldea#kasdimns that were found there, and the men of war. and it came to pass the second day after he had slain great-yeah#gedaliah, and no man knew it, that there came certain from shoulder#shechem, from calm#shiloh, and from keep-guard#samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with qrbs and incense in their hand, to bring them to the daughter#bayt of yeah-vowels. and theory-hears#ishmael the between#boy of given-yeah#nethaniah went forth from watch#mizpah to

meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, come to great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam. and it was so, when they came into the midst of the light#city, that theory-hears#ishmael the between#boy of given-yeah#nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. and ten men were found among them that said unto theory-hears#ishmael, slay us not: for we have treasures in the field, of wheat, and of gates#barley, and of name-sex#oil, and of honey. so he forbore, and slew them not among their brethren. now the pit wherein theory-hears#ishmael had cast all the dead bodies of the men, whom he had slain because of great-yeah#gedaliah, was it which ride#asa the moloch#king had made for fear of in-moth#baasha moloch#king of israel: and theory-hears#ishmael the between#boy of given-yeah#nethaniah filled it with them that were slain. then theory-hears#ishmael carried away captive all the residue of the with-mum#people that were in watch#mizpah, even the king's between#daughters, and all the with-mum#people that remained in watch#mizpah, whom bring-foreign-base#nebuzaradan the immersed#captain of the guard had committed to great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam: and theory-hears#ishmael the between#boy of given-yeah#nethaniah carried them away captive, and departed to go over to the with#ammonites. and when yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces that were with him, heard of all the toilsome#bad that theory-hears#ishmael the between#boy of given-yeah#nethaniah had done, then they took all the men, and went to fight with theory-hears#ishmael the between#boy of given-yeah#nethaniah, and found him by the great waters that are in small-hill#gibeon. now it came to pass, that when all the with-mum#people which were with theory-hears#ishmael saw yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces that were with him, then they were glad. so all the with-mum#people that theory-hears#ishmael had carried away captive from watch#mizpah cast about and returned, and went unto yeah-attractive#johanan the between#boy of bald-ice#kareah. and theory-hears#ishmael the between#boy of given-yeah#nethaniah escaped from yeah-attractive#johanan with eight men, and went to the with#ammonites. then took yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces that were with him, all the remnant of the with-mum#people whom he had recovered from theory-hears#ishmael the between#boy of given-yeah#nethaniah, from watch#mizpah, after that he had slain great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from small-hill#gibeon: and they departed, and dwelt

in the habitation of like-them#chimham, which is by bread-house#bethlehem, to go to enter into narrows-create#mizraim, because of the as-genies-chaldea#kasdimns: for they were afraid of them, because theory-hears#ishmael the between#boy of given-yeah#nethaniah had slain great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam, whom the moloch#king of wear-out#babylon made governor in the land. then all the immersed#captains of the forces, and yeah-attractive#johanan the between#boy of bald-ice#kareah, and listen-i-o#jezaniah the between#boy of save-yeah#hoshaiiah, and all the with-mum#people from the least even unto the greatest, came near, and said unto high-ohyeah#jeremiah the bringer, let, we beseech thee, our supplication be accepted before#turnings thee, and pray for us unto yeah-vowels thy unto-these-theory, even for all this remnant; (for we are left and a few of many, as thine eyes do behold us:) that yeah-vowels thy unto-these-theory may shew us the way wherein we may walk, and the thing that we may do. then high-ohyeah#jeremiah the bringer said unto them, i have heard you; behold, i will pray unto yeah-vowels your unto-these-theory according to your dbrs; and it will come to pass, that whatsoever thing yeah-vowels will answer you, i will declare it unto you; i will keep nothing back from you. then they said to high-ohyeah#jeremiah, the yeah-vowels be a true and training#faithful witness between us, if we do not even according to all things for the which yeah-vowels thy unto-these-theory will send thee to us. whether it be good, or whether it be evil, we will obey the voice of yeah-vowels our unto-these-theory, to whom we send thee; that it may be well with us, when we obey the voice of yeah-vowels our unto-these-theory, and it came to pass after ten days, that the dbr of yeah-vowels came unto high-ohyeah#jeremiah, then called he yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces which were with him, and all the with-mum#people from the least even to the greatest, and said unto them, thus saith yeah-vowels, the unto-these-theory of israel, unto whom ye sent me to present your supplication before#turnings him; if ye will still abide in this land, then will i between#build you, and not pull you down, and i will plant you, and not pluck you up: for i repent me of the toilsome#bad that i have done unto you. be not afraid of the moloch#king of wear-out#babylon, of whom ye are afraid; be not afraid of him, saith yeah-vowels: for i am with you to save you, and to deliver you from his hand. and i will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. and if ye say, we will not dwell in this land, neither obey the voice of yeah-vowels your unto-these-theory, saying, no; and we will go into the land of narrows-create#mizraim, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: and now therefore hear the dbr of yeah-vowels, ye remnant of know-hand#judah; thus saith yeah-vowels of zabas, the unto-these-

theory of israel; if ye wholly set your turnings#faces to enter into 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 narrows-create#mizraim, and the famine, whereof ye were afraid, will follow close after you there in narrows-create#mizraim; and there ye will die. so will it be with all the men that set their turnings#faces to go into 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 toilsome#bad that i will bring upon them. for thus saith yeah-vowels of zabas, the unto-these-theory of israel; as mine nose#anger and my fury hath been poured forth upon the inhabitants of project-complete#jerusalem; so will my fury be poured forth upon you, when ye will enter into 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. the yeah-vowels hath said concerning you, o ye remnant of know-hand#judah; go ye not into narrows-create#mizraim: know certainly that i have admonished you this day. for ye dissembled in your hearts, when ye sent me unto yeah-vowels your unto-these-theory, saying, pray for us unto yeah-vowels our unto-these-theory; and according unto all that yeah-vowels our unto-these-theory will say, so declare unto us, and we will do it. and now i have this day declared it to you; and ye have not obeyed the voice of yeah-vowels your unto-these-theory, nor any thing for the which he hath sent me unto you. now therefore know certainly that ye will die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn. and it came to pass, that when high-ohyeah#jeremiah had made an end of speaking unto all the with-mum#people all the dbrs of yeah-vowels their unto-these-theory, for which yeah-vowels their unto-these-theory had sent him to them, even all these dbrs, then spake help-yeah#azariah the between#boy of save-yeah#hoshaiiah, and yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the proud men, saying unto high-ohyeah#jeremiah, thou speakest falsely: yeah-vowels our unto-these-theory hath not sent thee to say, go not into narrows-create#mizraim to sojourn there: and blessed-failure#baruch the between#boy of candle-yeah#neriah setteth thee on against us, for to deliver us into the hand of the as-genies-chaldea#kasdimns, that they might put us to death, and carry us away captives into wear-out#babylon. so yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces, and all the with-mum#people, obeyed not the voice of yeah-vowels, to dwell in the land of know-hand#judah. and yeah-attractive#johanan the between#boy of bald-ice#kareah, and all the immersed#captains of the forces, took all the remnant of know-hand#judah, that were returned from all nations, whither they had been driven, to dwell in the land of know-hand#judah; even men, and women, and children, and the king's between#daughters, and every

person that bring-foreign-base#nebuzaradan the immersed#captain of the guard had left with great-yeah#gedaliah the between#boy of my-brother-got-up#ahikam the between#boy of cony#shaphan, and high-ohyeah#jeremiah the bringer, and blessed-failure#baruch the between#boy of candle-yeah#neriah. so they came into the land of narrows-create#mizraim: for they obeyed not the voice of yeah-vowels: thus came they even to praise-be-to-god#tahpanhes. then came the dbr of yeah-vowels unto high-ohyeah#jeremiah in praise-be-to-god#tahpanhes, saying, take great stones in thine hand, and hide them in the clay in the l-medium#brickkiln, which is at the entry of pharaoh's daughter#bayt in praise-be-to-god#tahpanhes, in the sight of the men of know-hand#judah; and say unto them, thus saith yeah-vowels of zabas, the unto-these-theory of israel; behold, i will send and take bring-jug-collect#nebuchadrezzar the moloch#king of wear-out#babylon, my worker, and will set his throne upon these stones that i have hid; and he will spread his royal pavilion over them. and when he cometh, he will hit the land of narrows-create#mizraim, 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 elohim of narrows-create#mizraim; and he will burn them, and carry them away captives: and he will array himself with the land of narrows-create#mizraim, as a watcher-shepherd putteth on his garment; and he will go forth from thence in peace. he will break also the images of house-sun-beadle#bethshemesh, that is in the land of narrows-create#mizraim; and the houses of the elohim of the narrows-create#mizraimians will he burn with fire. the dbr that came to high-ohyeah#jeremiah concerning all the hand-know#jews which dwell in the land of narrows-create#mizraim, which dwell at tower#migdol, and at praise-be-to-god#tahpanhes, and at view#noph, and in the country of father#pathros, saying, thus saith yeah-vowels of zabas, the unto-these-theory of israel; ye have seen all the toilsome#bad that i have brought upon project-complete#jerusalem, and upon all the cities of know-hand#judah; and, behold, this day they are a desolation, and no man dwelleth therein, because of their badness#rah which they have committed to provoke me to nose#anger, in that they went to burn incense, and to work for other elohim, 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. and they hearkened not, nor inclined their ear to turn from their badness#rah, to burn no incense unto other elohim. wherefore my fury and mine nose#anger was poured forth, and was kindled in the cities of know-hand#judah and in the streets of project-complete#jerusalem; and they are wasted and desolate, as at this day. therefore now thus saith yeah-vowels, the unto-these-theory of zabas, the unto-these-theory of israel; wherefore commit ye this great toilsome#bad against your

beings, to cut off from you man and woman, child and suckling, out of know-hand#judah, to leave you none to remain; in that ye provoke me unto wrath with the works of your hands, burning incense unto other elohim in the land of narrows-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 earth? have ye forgotten the badness#rah of your fathers, and the badness#rah of the kings of know-hand#judah, and the badness#rah of their women, and your own badness#rah, and the badness#rah of your women, which they have committed in the land of know-hand#judah, and in the streets of project-complete#jerusalem? they are not humbled even unto this day, neither have they feared, nor walked in my torah, nor in my statutes, that i set before#turnings you and before#turnings your fathers. therefore thus saith yeah-vowels of zabas, the unto-these-theory of israel; behold, i will set my face#turnings against you for evil, and to cut off all know-hand#judah. and i will take the remnant of know-hand#judah, that have set their turnings#faces to go into the land of narrows-create#mizraim to sojourn there, and they will all be consumed, and fall in the land of 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 narrows-create#mizraim, as i have punished project-complete#jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of know-hand#judah, which are gone into the land of narrows-create#mizraim to sojourn there, will escape or remain, that they should return into the land of know-hand#judah, to the which they have a desire to return to dwell there: for none will return and such as will escape. then all the men which knew that their women had burned incense unto other elohim, and all the women that stood by, a great multitude, even all the with-mum#people that dwelt in the land of narrows-create#mizraim, in father#pathros, answered high-ohyeah#jeremiah, saying, as for the dbr that thou hast spoken unto us in the name of yeah-vowels, we will not hearken unto thee. and we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink qrbs unto her, as we have done, we, and our fathers, our kings, and our immersed#princes, in the cities of know-hand#judah, and in the streets of project-complete#jerusalem: for then had we plenty of victuals, and were well, and saw no evil. and since we left off to burn incense to the queen of heaven, and to pour out drink qrbs 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 heaven, and poured out drink qrbs unto her, did we make her slang#cakes to partake her, and pour out drink qrbs unto her, without our men? then high-ohyeah#jeremiah said unto all the

with-mum#people, to the men, and to the women, and to all the with-mum#people which had given him that answer, saying, the incense that ye burned in the cities of know-hand#judah, and in the streets of project-complete#jerusalem, ye, and your fathers, your kings, and your immersed#princes, and the with-mum#people of the land, did not yeah-vowels remember them, and came it not into his mind? so that yeah-vowels could no longer bear, because of the toilsome#bad 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 yeah-vowels, and have not obeyed the voice of yeah-vowels, nor walked in his torah, nor in his statutes, nor in his testimonies; therefore this toilsome#bad is happened unto you, as at this day. moreover high-ohyeah#jeremiah said unto all the with-mum#people, and to all the women, hear the dbr of yeah-vowels, all know-hand#judah that are in the land of narrows-create#mizraim: thus saith yeah-vowels of zabas, the unto-these-theory of israel, saying; ye and your women have both spoken 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 heaven, and to pour out drink qrbs unto her: ye will surely accomplish your vows, and surely perform your vows. therefore hear ye the dbr of yeah-vowels, all know-hand#judah that dwell in the land of narrows-create#mizraim; behold, i have sworn by my great name, saith yeah-vowels, that my name will no more be named in the mouth of any man of know-hand#judah in all the land of narrows-create#mizraim, saying, the base#lord unto-these-theory liveth. behold, i will watch over them for evil, and not for good: and all the men of know-hand#judah that are in the land of 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 narrows-create#mizraim into the land of know-hand#judah, and all the remnant of know-hand#judah, that are gone into the land of narrows-create#mizraim to sojourn there, will know whose dbrs will stand, mine, or their's. and this will be a sign unto you, saith yeah-vowels, that i will punish you in this place, that ye may know that my dbrs will surely stand against you for evil: thus saith yeah-vowels; behold, i will give big-house-dig#pharaoh-hopra moloch#king of narrows-create#mizraim into the hand of his fathers#enemies, and into the hand of them that seek his life; as i gave that's-right-yeah#zedekiah moloch#king of know-hand#judah into the hand of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon, his father#enemy, and that sought his life. the dbr that high-ohyeah#jeremiah the bringer spake unto blessed-failure#baruch the between#boy of candle-yeah#neriah, when he had written these dbrs in a book at the mouth of high-ohyeah#jeremiah, in the fourth year of yeah-oh-



get-up#jehoiakim the between#boy of despair-  
yeah#josiah moloch#king of know-hand#judah,  
saying, thus saith yeah-vowels, the unto-these-  
theory of israel, unto thee, o blessed-failure#baruch:  
thou didst say, woe is me now! for yeah-vowels hath  
added grief to my sorrow; i fainted in my sighing,  
and i find no rest. thus will thou say unto him, the  
yeah-vowels saith thus; behold, that which i have  
between#built 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 toilsome#bad  
upon all immersed#flesh, saith yeah-vowels: and  
thy life will i give unto thee for a prey in all places  
whither thou goest. the dbr of yeah-vowels which  
came to high-ohyeah#jeremiah the bringer against  
the nations; against narrows-create#mizraim,  
against the army of pharaohnecho moloch#king of  
narrows-create#mizraim, which was by the river  
cow-euphrates#parat in carchemish, which bring-  
jug-collect#nebuchadrezzar moloch#king of wear-  
out#babylon smote in the fourth year of yeah-oh-  
get-up#jehoiakim the between#boy of despair-  
yeah#josiah moloch#king of know-hand#judah.  
order ye the buckler and shield, and draw near to  
battle. harness the horses; and get up, ye horsemen,  
and stand forth with your helmets; furbish the  
spears, and put on the brigandines. wherefore  
have i seen them dismayed and turned away back?  
and their mighty ones are beaten down, and are  
fled apace, and look not back: for fear was round  
about, saith yeah-vowels. let not the swift flee away,  
nor the mighty man escape; they will stumble,  
and fall toward the hide#north by the river cow-  
euphrates#parat. who is this that cometh up as  
a flood, whose waters are moved as the rivers?  
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 earth; i will destroy  
the light#city and the inhabitants thereof. come up,  
ye horses; and rage, ye chariots; and let the mighty  
men come forth; the cush-spindle#ethiopians and  
the libya-open#putns, that handle the shield; and  
the hail-birth#lydians, that handle and bend the  
bow. for this is the day of the base#lord unto-  
these-theory of zabas, 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 base#lord unto-these-  
theory of zabas hath a butcher in the hide#north  
country by the river cow-euphrates#parat. go up  
into roller-until#gilead, and take balm, o virgin,  
the bayt#daughter of narrows-create#mizraim: in  
vain will thou use many medicines; for thou will  
not 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 dbr that yeah-vowels  
spake to high-ohyeah#jeremiah the bringer, how  
bring-jug-collect#nebuchadrezzar moloch#king of  
wear-out#babylon should come and hit the land of  
narrows-create#mizraim. declare ye in narrows-  
create#mizraim, and publish in tower#migdol,

and publish in view#noph and in praise-be-to-  
god#tahpanhes: say ye, stand fast, and prepare thee;  
for the sword will devour round about thee. why are  
thy valiant men swept away? they stood not, because  
yeah-vowels 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#people, and  
to the land of our nativity, from the oppressing  
sword. they did cry there, big-house#pharaoh  
moloch#king of narrows-create#mizraim is and a  
noise; he hath passed the time appointed. as i live,  
saith the king, whose name is yeah-vowels of zabas,  
surely as tell#tabor is among the mountains, and as  
damp-unripe-grain#carmel by the sea, so will he  
come. o thou bayt#daughter dwelling in narrows-  
create#mizraim, furnish thyself to go into captivity:  
for view#noph will be waste and desolate without an  
inhabitant. narrows-create#mizraim is like a very  
fair heifer, and destruction cometh; it cometh out of  
the hide#north. also her hired men are in the midst  
of her like fatted bulls; for they also are turned back,  
and are fled away together: they did not stand, be-  
cause 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 yeah-vowels,  
though it cannot be searched; because they are more  
than the grasshoppers, and are innumerable. the  
bayt#daughter of narrows-create#mizraim will be  
confounded; she will be delivered into the hand of  
the with-mum#people of the hide#north. the yeah-  
vowels of zabas, the unto-these-theory of israel,  
saith; behold, i will punish the multitude of no, and  
pharaoh, and narrows-create#mizraim, with their  
elohim, and their kings; even pharaoh, and all them  
that trust in him: and i will deliver them into the  
hand of those that seek their lives, and into the hand  
of bring-jug-collect#nebuchadrezzar moloch#king  
of wear-out#babylon, and into the hand of his  
workers: and afterward it will be inhabited, as in  
the days of old, saith yeah-vowels. and fear not  
thou, o my worker backstreet-boy#jacob, and be  
not dismayed, o israel: for, behold, i will save thee  
from afar off, and thy seed from the land of their  
captivity; and backstreet-boy#jacob will return,  
and be in rest and at ease, and none will make him  
afraid. fear thou not, o backstreet-boy#jacob my  
worker, saith yeah-vowels: for i am with thee; for i  
will make a full end of all the nations whither i have  
driven thee: and i will not make a full end of thee,  
and correct thee in measure; yet will i not leave thee  
wholly unpunished. the dbr of yeah-vowels that  
came to high-ohyeah#jeremiah the bringer against  
the invade-grieve#philistines, before#turnings that  
big-house#pharaoh smote courage-goat#gaza. thus  
saith yeah-vowels; behold, waters rise up out of the  
hide#north, and will be an overflowing flood, and  
will overflow the land, and all that is therein; the  
light#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 part#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 children for feebleness of hands; because of the day that cometh to spoil all the invade-grieve#philistines, and to cut off from narrow-zur#tyrus and side-by-side#zidon every helper that remaineth: for yeah-vowels will spoil the invade-grieve#philistines, the remnant of the country of button-solved#caphtor. baldness is come upon courage-goat#gaza; fire-light#ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? o thou sword of yeah-vowels, 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 yeah-vowels hath given it a charge against fire-light#ashkelon, and against the sea shore? there hath he appointed it. against from-father#moab thus saith yeah-vowels of zabas, the unto-these-theory of israel; woe unto at-him#nebo! for it is spoiled: cold-cities#kiriathaim is confounded and taken: fortress#misgab is confounded and dismayed. there will be no more praise of from-father#moab: in score-supposition#heshbon they have devised toilsome#bad against it; come, and let us cut it off from being a nation. also thou will be cut down, o madmen; the sword will pursue thee. a voice of crying will be from holes#horonaim, spoiling and great destruction. from-father#moab is destroyed; her little ones have caused a cry to be heard. for in the going up of luhith continual weeping will go up; for in the going down of holes#horonaim the fathers#enemies have heard a cry of destruction. flee, save your lives, and be like the heath in the mdbar. for because thou hast trusted in thy works and in thy treasures, thou will also be taken: and withered#chemosh will go forth into captivity with his darkener#server and his immersed#princes together. and the spoiler will come upon every light#city, and no light#city will escape: the valley also will perish, and the plain will be destroyed, as yeah-vowels hath spoken. give wings unto from-father#moab, that it may flee and get away: for the cities thereof will be desolate, without any to dwell therein. cursed be he that doeth the work of yeah-vowels deceitfully, and cursed be he that keepeth back his sword from blood. from-father#moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from tool to tool, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. therefore, behold, the days come, saith yeah-vowels, that i will send unto him wanderers, that will cause him to wander, and will empty his tools, and break their bottles. and from-father#moab will be ashamed of withered#chemosh, as the daughter#bayt of unto-immersed#israel was ashamed of house-theory#bethel their confidence. how say ye, we are mighty and strong men for the war? from-father#moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name is yeah-vowels of zabas. the calamity of from-father#moab is near to come, and his affliction hasteth fast. all ye that are about him, bemoan him; and all ye that know his name, say, how is the

strong staff broken, and the beautiful rod! thou bayt#daughter that dost inhabit slander#dibon, come down from thy weight, and sit in thirst; for the spoiler of from-father#moab will come upon thee, and he will destroy thy strong holds. o inhabitant of juniper-object#aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, what is done? from-father#moab is confounded; for it is broken down: howl and cry; tell ye it in pine#arnon, that from-father#moab is spoiled, and lip-decision#crisis is come upon the plain country; upon apply#holon, and upon stress#jahazah, and upon from-the-mouth#mephaath, and upon slander#dibon, and upon at-him#nebo, and upon house-of-dumplings#beth-diblathaim, and upon cold-cities#kiriathaim, and upon house-of-camel-reward#beth-gamul, and upon house-of-residence#beth-meon, and upon towns#kerioth, and upon in-trouble#bozrah, and upon all the cities of the land of from-father#moab, far or near. the ray#horn of from-father#moab is cut off, and his arm is broken, saith yeah-vowels. make ye him drunken: for he magnified himself against yeah-vowels: from-father#moab also will wallow in his vomit, and he also will be in derision. for was not unto-immersed#israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy. o ye that dwell in from-father#moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth. we have heard the pride of from-father#moab, (he is exceeding proud) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart. i know his wrath, saith yeah-vowels; and it will not be so; his lies will not so effect it. therefore will i howl for from-father#moab, and i will cry out for all from-father#moab; mine heart will mourn for the men of town-craftsmen-kir#heres. o vine of stage#sibmah, i will weep for thee with the weeping of help#jazer: thy plants are gone over the sea, they reach even to the sea of help#jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. and joy and gladness is taken from the plentiful field, and from the land of from-father#moab, and i have caused wine to fail from the winepresses: none will tread with shouting; their shouting will be no shouting. from the cry of score-supposition#heshbon even unto top-to-no#eleale, and even unto stress#jahaz, have they uttered their voice, from grief#zoar even unto holes#horonaim, as an heifer of three years old: for the waters also of leopards#nimrim will be desolate. moreover i will cause to cease in from-father#moab, saith yeah-vowels, him that qrbeth in the high places, and him that burneth incense to his elohim. therefore mine heart will sound for from-father#moab like pipes, and mine heart will sound like pipes for the men of town-craftsmen-kir#heres: because the riches that he hath gotten are perished. for every head will be bald, and every beard clipped: upon all the hands will be cuttings, and upon the loins sackcloth. there will be lamentation generally upon all the housetops of from-father#moab, and

in the streets thereof: for i have broken from-father#moab like a tool wherein is no pleasure, saith yeah-vowels. they will howl, saying, how is it broken down! how hath from-father#moab turned the back with shame! so will from-father#moab be a derision and a dismaying to all them about him. for thus saith yeah-vowels; behold, he will fly as an drop#eagle, and will spread his wings over from-father#moab. towns#kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in from-father#moab at that day will be as the heart of a woman in her pangs. and from-father#moab will be destroyed from being a with-mum#people, because he hath magnified himself against yeah-vowels. fear, and the pit, and the snare, will be upon thee, o inhabitant of from-father#moab, saith yeah-vowels. he that fleteth from the fear will fall into the pit; and he that getteth up out of the pit will be taken in the snare: for i will bring upon it, even upon from-father#moab, the year of their visitation, saith yeah-vowels. they that fled stood under the shadow of score-supposition#heshbon because of the force: and a fire will come forth out of score-supposition#heshbon, and a flame from the midst of curly#sihon, and will devour the corner of from-father#moab, and the crown of the head of the tumultuous ones. woe be unto thee, o from-father#moab! the with-mum#people of withered#chemosh perisheth: for thy between#boys are taken captives, and thy between#daughters captives. yet will i bring again the captivity of from-father#moab in the latter days, saith yeah-vowels. thus far is the lip-decision#crisis of from-father#moab. concerning the with#ammonites, thus saith yeah-vowels; hath unto-immersed#israel no between#boys? hath he no heir? why then doth their moloch#king inherit gad, and his with-mum#people dwell in his cities? therefore, behold, the days come, saith yeah-vowels, that i will cause an alarm of war to be heard in much#rabbah of the with#ammonites; and it will be a desolate heap, and her between#daughters will be burned with fire: then will unto-immersed#israel be heir unto them that were his heirs, saith yeah-vowels. howl, o score-supposition#heshbon, for island#ai is spoiled: cry, ye between#daughters of much#rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their moloch#king will go into captivity, and his darkener#server and his immersed#princes together. wherefore gloriest thou in the valleys, thy flowing valley, o backsliding daughter? that trusted in her treasures, saying, who will come unto me? behold, i will bring a fear upon thee, saith the base#lord unto-these-theory of zabas, 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 the children of with#ammon, saith yeah-vowels. concerning man-red#edom, thus saith yeah-vowels of zabas; is wisdom no more in south#teman? is counsel perished from the prudent? is their wisdom vanished? flee ye, turn back, dwell deep, o inhabitants of breast-discuss#dedan; for

i will bring the calamity of do#esau upon him, the time that i will visit him. if grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. and i have made do#esau 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 yeah-vowels; behold, they whose lip-decision#crisis was not to drink of the cup have assuredly drunken; and art thou he that will altogether go unpunished? thou wilt not go unpunished, and thou wilt surely drink of it. for i have sworn by myself, saith yeah-vowels, that in-trouble#bozrah will become a desolation, a reproach, a waste, and a curse; and all the cities thereof will be perpetual wastes. i have heard a rumour from yeah-vowels, 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 thine heart, o thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the drop#eagle, i will bring thee down from thence, saith yeah-vowels. also man-red#edom will be a desolation: every one that goeth by it will be astonished, and will hiss at all the plagues thereof. as in the overthrow of splint-blood#sodom and sheaves#gomorra and the neighbour cities thereof, saith yeah-vowels, no man will abide there, neither will a between#boy of man dwell in it. behold, he will come up like a gather#lion from the swelling of its-going-down#jordan against the habitation of the strong: and 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-shepherd that will stand before#turnings me? therefore hear the counsel of yeah-vowels, that he hath taken against man-red#edom; and his purposes, that he hath purposed against the inhabitants of south#teman: surely the least of the flock will draw them out: surely he will make their habitations desolate with them. the earth is moved at the noise of their fall, at the cry the noise thereof was heard in the red sea. behold, he will come up and fly as the drop#eagle, and spread his wings over in-trouble#bozrah: and at that day will the heart of the mighty men of man-red#edom be as the heart of a woman in her pangs. concerning blood-bag#damascus. gourd-vessel#hamath is confounded, and light-redeem#arpad: for they have heard toilsome#bad tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. blood-bag#damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. how is the light#city of prairie not left, the light#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 yeah-vowels of

zabas. and i will kindle a fire in the wall of blood-  
 bag#damascus, and it will consume the palaces of  
 child-of-echo#benhadad. concerning pottery#kedar,  
 and concerning the kingdoms of yard#hazor, which  
 bring-jug-collect#nebuchadrezzar moloch#king of  
 wear-out#babilon will hit, thus saith yeah-vowels;  
 arise ye, go up to pottery#kedar, and spoil the men  
 of the east. their tents and their flocks will they take  
 away: they will take to themselves their curtains, and  
 all their tools, and their ripen#camels; and they will  
 cry unto them, fear is on every side. flee, get you far  
 off, dwell deep, o ye inhabitants of yard#hazor, saith  
 yeah-vowels; for bring-jug-collect#nebuchadrezzar  
 moloch#king of wear-out#babilon hath taken  
 counsel against you, and hath conceived a purpose  
 against you. arise, get you up unto the wealthy  
 nation, that dwelleth without care, saith yeah-  
 vowels, which have neither hair#gates nor bars,  
 which dwell alone. and their ripen#camels will be  
 a booty, and the multitude of their in-them#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 yeah-vowels.  
 and yard#hazor will be a dwelling for dragons, and  
 a desolation for ever: there will no man abide there,  
 nor any between#boy of man dwell in it. the dbr of  
 yeah-vowels that came to high-ohyeah#jeremiah the  
 bringer against youth#elam in the beginning of the  
 king of that's-right-yeah#zedekiah moloch#king of  
 know-hand#judah, saying, thus saith yeah-vowels of  
 zabas; behold, i will break the bow of youth#elam,  
 the chief of their might. and upon youth#elam  
 will i bring the four winds from the four quarters  
 of heaven, and will scatter them toward all those  
 winds; and there will be no nation whither the  
 outcasts of youth#elam will not come. for i will  
 cause youth#elam to be dismayed before#turnings  
 their fathers#enemies, and before#turnings them  
 that seek their life: and i will bring toilsome#bad  
 upon them, even my fierce nose#anger, saith yeah-  
 vowels; and i will send the sword after them, till  
 i have consumed them: and i will set my throne  
 in youth#elam, and will destroy from thence the  
 moloch#king and the immersed#princes, saith yeah-  
 vowels. and it will come to pass in the latter days, that  
 i will bring again the captivity of youth#elam, saith  
 yeah-vowels. the dbr that yeah-vowels spake against  
 wear-out#babilon and against the land of the as-  
 genies-chaldea#kasdimms by high-ohyeah#jeremiah  
 the bringer. declare ye among the nations, and  
 publish, and set up a standard; publish, and conceal  
 not: say, wear-out#babilon is taken, fun-wither#bel  
 is confounded, bitter-lowly#merodach is broken  
 in pieces; her ideal-bullshit#idols are confounded,  
 her images are broken in pieces. for out of the  
 hide#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 yeah-vowels, the children of unto-  
 immersed#israel will come, they and the children  
 of know-hand#judah together, going and weeping:  
 they will go, and seek yeah-vowels their unto-these-

theory. they will ask the way to mark#zion with  
 their turnings#faces thitherward, saying, come, and  
 let us join ourselves to yeah-vowels in a perpetual  
 alignment that will not be forgotten. my with-  
 mum#people hath been lost going-out#sheep: their  
 watchers#shepherds 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 yeah-  
 vowels, the habitation of being right, even yeah-  
 vowels, the hope of their fathers. remove out of  
 the midst of wear-out#babilon, and go forth out of  
 the land of the as-genies-chaldea#kasdimms, and be  
 as the he intense#goats before#turnings the flocks.  
 for, lo, i will raise and cause to come up against  
 wear-out#babilon an assembly of great nations  
 from the hide#north country: and they will set  
 themselves in array against her; from thence she  
 will be taken: their arrows will be as of a mighty  
 expert man; none will return in vain. and as-genies-  
 chaldea#kasdim will be a spoil: all that spoil her  
 will be satisfied, saith yeah-vowels. 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 hindmost of the nations will be a  
 mdbar, a dry land, and a mdbar. because of the  
 wrath of yeah-vowels it will not be inhabited, and  
 it will be wholly desolate: every one that goeth by  
 wear-out#babilon will be astonished, and hiss at all  
 her plagues. put yourselves in array against wear-  
 out#babilon round about: all ye that bend the bow,  
 shoot at her, spare no arrows: for she hath missed  
 against yeah-vowels. 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  
 yeah-vowels: take vengeance upon her; as she hath  
 done, do unto her. cut off the sower from wear-  
 out#babilon, 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#people,  
 and they will flee every one to his own land. unto-  
 immersed#israel is a scattered going-out#sheep;  
 the gather#lions have driven him away: first the  
 moloch#king of beech-tree#assyrria hath devoured  
 him; and last this bring-jug-collect#nebuchadrezzar  
 moloch#king of wear-out#babilon hath broken his  
 bones. therefore thus saith yeah-vowels of zabas, the  
 unto-these-theory of israel; behold, i will punish the  
 moloch#king of wear-out#babilon and his land, as i  
 have punished the moloch#king of assyrria. and i will  
 bring unto-immersed#israel again to his habitation,  
 and he will feed on damp-unripe-grain#carmel and  
 bashan, and his being will be satisfied upon mount  
 gray-fruitful#ephraim and roller-until#gilead.  
 in those days, and in that time, saith yeah-vowels, the  
 torment of unto-immersed#israel will be sought for,  
 and there will be none; and the misses of know-  
 hand#judah, and they will not be found: for i will  
 pardon them whom i reserve. go up against the land

of bitter#merathaim, even against it, and against the inhabitants of pekod: waste and utterly destroy after them, saith yeah-vowels, and do according to all that i have directed thee. a sound of battle is in the land, and of great destruction. how is the hot#hammer of the whole earth cut asunder and broken! how is wear-out#babylon become a desolation among the nations! i have laid a snare for thee, and thou art also taken, o wear-out#babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against yeah-vowels. the yeah-vowels hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the base#lord unto-these-theory of zabas in the land of the as-genies-chaldea#kasdimns. come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. slay all her bulls; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. the voice of them that flee and escape out of the land of wear-out#babylon, to declare in mark#zion the vengeance of yeah-vowels our unto-these-theory, the vengeance of his possibility-hall. call together the archers against wear-out#babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against yeah-vowels, against the dedicated one of israel. therefore will her young men fall in the streets, and all her men of war will be cut off in that day, saith yeah-vowels. behold, i am against thee, o thou most proud, saith the base#lord unto-these-theory of zabas: 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 yeah-vowels of zabas; the children of unto-immersed#israel and the children of know-hand#judah were oppressed together: and all that took them captives held them fast; they refused to let them go. their redeemer is strong; yeah-vowels of zabas is his name: he will thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of wear-out#babylon. a sword is upon the as-genies-chaldea#kasdimns, saith yeah-vowels, and upon the inhabitants of wear-out#babylon, and upon her immersed#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 mingled with-mum#people 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 mdbar with the wild beasts of the islands will dwell there, and the daughter-of#doves will dwell therein: and it will be no more inhabited for ever; neither will it be dwelt in from generation to generation. as unto-these-theory overthrow

splint-blood#sodom and sheaves#gomorrah and the neighbour cities thereof, saith yeah-vowels; so will no man abide there, neither will any between#boy of man dwell therein. behold, a with-mum#people will come from the hide#north, and a great nation, and many kings will be raised up from the coasts of the earth. they will hold the bow and the lance: they are cruel, and will not shew mercy: 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 bayt#daughter of wear-out#babylon. the moloch#king of wear-out#babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. behold, he will come up like a gather#lion from the swelling of its-going-down#jordan unto the habitation of the strong: and 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-shepherd that will stand before#turnings me? therefore hear ye the counsel of yeah-vowels, that he hath taken against wear-out#babylon; and his purposes, that he hath purposed against the land of the as-genies-chaldea#kasdimns: surely the least of the flock will draw them out: surely he will make their habitation desolate with them. at the noise of the taking of wear-out#babylon the earth is moved, and the cry is heard among the nations. thus saith yeah-vowels; behold, i will raise up against wear-out#babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto wear-out#babylon fanners, that will fan her, and will empty her land: for in the day of trouble 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 zaba. thus the slain will fall in the land of the as-genies-chaldea#kasdimns, and they that are thrust through in her streets. for unto-immersed#israel hath not been forsaken, nor know-hand#judah of his unto-these-theory, of yeah-vowels of zabas; though their land was filled with miss against the dedicated one of israel. flee out of the midst of wear-out#babylon, and deliver every man his being: be not cut off in her torment; for this is the time of yeah-vowels's vengeance; he will render unto her a recompence. wear-out#babylon hath been a golden cup in yeah-vowels's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. wear-out#babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. we would have healed wear-out#babylon, and she is not healed: forsake her, and let us go every one into his own country: for her lip-decision#crisis reacheth unto heaven, and is lifted up even to the skies. the yeah-vowels hath brought forth our being right: come, and let us declare in mark#zion the work of yeah-vowels our unto-these-theory. make bright the arrows; gather the shields: yeah-vowels hath raised up the

ruakh of the kings of the each-and-every#medes: for his device is against wear-out#babylon, to destroy it; because it is the vengeance of yeah-vowels, the vengeance of his possibility-hall. set up the standard upon the walls of wear-out#babylon, make the watch strong, set up the watchmen, prepare the ambushes: for yeah-vowels hath both devised and done that which he spake against the inhabitants of wear-out#babylon. o thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. the yeah-vowels of zabas 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 made the earth 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 earth: he maketh 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 work of errors: in the time of their visitation they will perish. the portion of backstreet-boy#jacob is not like them; for he is the former of all things: and unto-immersed#israel is the rod of his inheritance: yeah-vowels of zabas is his name. thou art my battle axe and weapons 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-shepherd and his flock; and with thee will i break in pieces the manman and his yoke of wall#oxen; and with thee will i break in pieces immersed#captains and governors. and i will render unto wear-out#babylon and to all the inhabitants of as-genies-chaldea#kasdim all their toilsome#bad that they have done in mark#zion in your sight, saith yeah-vowels. behold, i am against thee, o destroying mountain, saith yeah-vowels, which destroyest all the earth: 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 father-child#stone for a corner, nor a father-child#stone for foundations; and thou will be desolate for ever, saith yeah-vowels. set ye up a standard in the land, blow the mouthpiece#trumpet among the nations, prepare the nations against her, call together against her the kingdoms of appeal#ararat, count#minni, and fire-as-hawk#ashchenaz; appoint a immersed#captain against her; cause the horses to come up as the rough caterpillars. prepare against her the nations with the kings of the each-and-every#medes, the immersed#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 yeah-vowels will be performed against wear-out#babylon, to make the land of wear-out#babylon a desolation without an inhabitant. the mighty men of wear-out#babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken. one post will run to meet another, and one messenger to meet another, to shew the moloch#king of wear-out#babylon that his light#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 yeah-vowels of zabas, the unto-these-theory of israel; the bayt#daughter of wear-out#babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest will come. bring-jug-collect#nebuchadrezzar the moloch#king of wear-out#babylon hath devoured me, he hath crushed me, he hath made me an empty tool, 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 immersed#flesh be upon wear-out#babylon, will the inhabitant of mark#zion say; and my blood upon the inhabitants of as-genies-chaldea#kasdim, will project-complete#jerusalem say. therefore thus saith yeah-vowels; behold, i will plead thy cause, and take vengeance for thee; and i will dry up her sea, and make her springs dry. and wear-out#babylon will become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. they will roar together like gather#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 yeah-vowels. i will bring them down like lambs to the slaughter, like rams with he intense#goats. how is six-rejoice#sheshach taken! and how is the praise of the whole earth surprised! how is wear-out#babylon become an astonishment among the nations! the sea is come up upon wear-out#babylon: she is covered with the multitude of the sieve#panas thereof. her cities are a desolation, a dry land, and a mdbar, a land wherein no man dwelleth, neither doth any between#boy of man pass thereby. and i will punish fun-wither#bel in wear-out#babylon, and i will bring forth out of his mouth that which he hath swallowed up: and the nations will not flow together any more unto him: yea, the wall of wear-out#babylon will fall. my with-mum#people, go ye out of the midst of her, and deliver ye every man his being from the fierce nose#anger of yeah-vowels. 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 lip-decision#crisis upon the graven images of wear-out#babylon: and her whole land will be confounded, and all her slain will fall in the midst of her. then the namespaces and the earth, and all that is therein, will sing for wear-out#babylon: for

the spoilers will come unto her from the hide#north, saith yeah-vowels. as wear-out#babylon hath caused the slain of unto-immersed#israel to fall, so at wear-out#babylon will fall the slain of all the earth. ye that have escaped the sword, go away, stand not still: remember yeah-vowels afar off, and let project-complete#jerusalem come into your mind. we are confounded, because we have heard reproach: shame hath covered our turnings#faces: for strangers are come into the finishes of yeah-vowels's house. wherefore, behold, the days come, saith yeah-vowels, that i will do lip-decision#crisis upon her graven images: and through all her land the wounded will groan. though wear-out#babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me will spoilers come unto her, saith yeah-vowels. a sound of a cry cometh from wear-out#babylon, and great destruction from the land of the as-genies-chaldea#kasdimns: because yeah-vowels hath spoiled wear-out#babylon, and destroyed out of her the great voice; when her sieve#panas do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon wear-out#babylon, and her mighty men are taken, every one of their bows is broken: for yeah-vowels unto-these-theory of recompences will surely requite. and i will make drunk her immersed#princes, and her wise men, her immersed#captains, and her governors, and her mighty men: and they will sleep a perpetual sleep, and not wake, saith the king, whose name is yeah-vowels of zabas. thus saith yeah-vowels of zabas; the broad walls of wear-out#babylon will be utterly broken, and her high hair#gates will be burned with fire; and the with-mum#people will labour in vain, and the folk in the fire, and they will be weary. the dbr which high-ohyeah#jeremiah the bringer directed minister-immersed-yeah#seraiah the between#boy of candle-yeah#neriah, the between#boy of action-yeah#maaseiah, when he went with that's-right-yeah#zedekiah the moloch#king of know-hand#judah into wear-out#babylon in the fourth year of his king. and this minister-immersed-yeah#seraiah was a quiet prince. so high-ohyeah#jeremiah wrote in a book all the toilsome#bad that should come upon wear-out#babylon, even all these dbrs that are written against wear-out#babylon. and high-ohyeah#jeremiah said to minister-immersed-yeah#seraiah, when thou comest to wear-out#babylon, and will see, and will read all these dbrs; then will thou say, o yeah-vowels, thou hast spoken against this place, to cut it off, that none will remain in it, neither man nor beast, and that it will be desolate for ever. and it will be, when thou hast made an end of reading this book, that thou will bind a father-child#stone to it, and cast it into the midst of cow-euphrates#parat: and thou will say, thus will wear-out#babylon sink, and will not rise from the toilsome#bad that i will bring upon her: and they will be weary, thus far are the dbrs of high-ohyeah#jeremiah. that's-right-yeah#zedekiah was one and twenty years old when he began to king, and he kinged eleven years

in project-complete#jerusalem. and his mother's name was hot-dew#hamutal the bayt#daughter of high-ohyeah#jeremiah of white-build#libnah. and he did that which was toilsome#bad in the eyes of yeah-vowels, according to all that yeah-oh-get-up#jehoiakim had done. for through the nose#anger of yeah-vowels it came to pass in project-complete#jerusalem and know-hand#judah, till he had cast them out from his presence, that that's-right-yeah#zedekiah rebelled against the moloch#king of wear-out#babylon. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon came, he and all his army, against project-complete#jerusalem, and pitched against it, and between#built forts against it round about. so the light#city was besieged unto the eleventh year of moloch#king that's-right-yeah#zedekiah. and in the fourth month, in the ninth day of the month, the famine was sore in the light#city, so that there was no bread for the with-mum#people of the land. then the light#city was broken up, and all the men of war fled, and went forth out of the light#city by night by the way of the hair#gate between the two walls, which was by the king's garden; (now the as-genies-chaldea#kasdimns were by the light#city round about:) and they went by the way of the plain. and the army of the as-genies-chaldea#kasdimns pursued after the king, and overtook that's-right-yeah#zedekiah in the plains of moon-smell#jericho; and all his army was scattered from him. then they took the king, and carried him up unto the moloch#king of wear-out#babylon to fight#riblah in the land of gourd-vessel#hamath; where he gave lip-decision#crisis upon him. and the moloch#king of wear-out#babylon slew the between#boys of that's-right-yeah#zedekiah before#turnings his eyes: he slew also all the immersed#princes of know-hand#judah in fight#riblah. then he put out the eyes of that's-right-yeah#zedekiah; and the moloch#king of wear-out#babylon bound him in chains, and carried him to wear-out#babylon, and put him in prison till the day of his death. now in the fifth month, in the tenth day of the month, which was the nineteenth year of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon, came bring-foreign-base#nebuzaradan, immersed#captain of the guard, which workd the moloch#king of wear-out#babylon, into project-complete#jerusalem, and burned the daughter#bayt of yeah-vowels, and the king's house; and all the houses of project-complete#jerusalem, and all the houses of the great men, burned he with fire: and all the army of the as-genies-chaldea#kasdimns, that were with the immersed#captain of the guard, brake down all the walls of project-complete#jerusalem round about. then bring-foreign-base#nebuzaradan the immersed#captain of the guard carried away captive certain of the poor of the with-mum#people, and the residue of the with-mum#people that remained in the light#city, and those that fell away, that fell to the moloch#king of wear-out#babylon, and the rest of

the multitude. and bring-foreign-base#nebuzaradan the immersed#captain of the guard left certain of the poor of the land for vinedressers and for manmen. also the stand#columns of brass that were in the daughter#bayt of yeah-vowels, and the bases, and the brasen sea that was in the daughter#bayt of yeah-vowels, the as-genies-chaldea#kasdimns brake, and carried all the brass of them to wear-out#babylon. the caldrons also, and the shovels, and the scissors, and the bowls, and the spoons, and all the tools 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 immersed#captain of the guard away. the two stand#columns, one sea, and twelve brasen bulls that were under the bases, which moloch#king complete#solomon had made in the daughter#bayt of yeah-vowels: the brass of all these tools was without weight. and concerning the stand#columns, the height of one stand#column 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 high#pomegranates upon the chapters round about, all of brass. the second stand#column also and the high#pomegranates were like unto these. and there were ninety and six high#pomegranates on a side; and all the high#pomegranates upon the network were an hundred round about. and the immersed#captain of the guard took minister-immersed-yeah#seraiah the chief priest, and observe-cover-yeah#zephaniah the second priest, and the three keepers of the opening: he took also out of the light#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 light#city; and the principal story-writer of the zaba, who mustered the with-mum#people of the land; and threescore men of the with-mum#people of the land, that were found in the midst of the light#city. so bring-foreign-base#nebuzaradan the immersed#captain of the guard took them, and brought them to the moloch#king of wear-out#babylon to fight#riblah. and the moloch#king of wear-out#babylon smote them, and put them to death in fight#riblah in the land of gourd-vessel#hamath. thus know-hand#judah was carried away captive out of his own land. this is the with-mum#people whom bring-jug-collect#nebuchadrezzar carried away captive: in the seventh year three thousand hand-know#jews and three and twenty: in the eighteenth year of bring-jug-collect#nebuchadrezzar he carried away captive from project-complete#jerusalem eight hundred thirty and two persons: in the three and twentieth year of bring-jug-collect#nebuchadrezzar bring-foreign-base#nebuzaradan the immersed#captain of the guard carried away captive of the hand-know#jews seven hundred forty and five persons: all the persons were four thousand and six hundred. and

it came to pass in the seven and thirtieth year of the captivity of will-prepare#jehoiachin moloch#king of know-hand#judah, in the twelfth month, in the five and twentieth day of the month, that rebellion-evil-merodach#simpleton moloch#king of wear-out#babylon in the first year of his king lifted up the head of will-prepare#jehoiachin moloch#king of know-hand#judah, and brought him forth out of prison. and spake kindly unto him, and set his throne above the throne of the kings that were with him in wear-out#babylon, and changed his prison garments: and he did continually eat bread before#turnings him all the days of his life. and for his diet, there was a continual diet given him of the moloch#king of wear-out#babylon, every day a portion until the day of his death, all the days of his life.

now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as i was among the captives by the river of already-grain#chebar, that the namespaces were opened, and i saw visions of unto-these-theory. in the fifth day of the month, which was the fifth year of moloch#king will-prepare-jehoiachin's captivity, the dbr of yeah-vowels came expressly unto strenghten-towards#ezekiel the priest, the between#boy of scorn#buzi, in the land of the as-genies-chaldea#kasdimns by the river already-grain#chebar; and the hand of yeah-vowels was there upon him. and i looked, and, behold, a whirlwind came out of the hide#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 turnings#faces, and every one had four wings. and their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: 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 turnings#faces 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 turnings#faces, 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 wall#ox on the left side; they four also had the face#turnings of an drop#eagle. thus were their turnings#faces: 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 the ruakh 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 earth by the living creatures,



with his four turnings#faces. the appearance of the wheels and their work was like unto the colour of a chrysolite-aquamarine#tarshish: and they four had one likeness: and their appearance and their work 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 earth, the wheels were lifted up. whithersoever the ruakh was to go, they went, thither was their ruakh to go; and the wheels were lifted up over against them: for the ruakh 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 earth, the wheels were lifted up over against them: for the ruakh 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 aban: 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 countable#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 yeah-vowels. and when i saw it, i fell upon my face, and i heard a voice of one that spake. and he said unto me, between#boy of man, stand upon thy feet, and i will speak unto thee. and the ruakh entered into me when he spake unto me, and set me upon my feet, that i heard him that spake unto me. and he said unto me, between#boy of man, i send thee to the children of 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 children and stiff-hearted. i do send thee unto them; and thou wilt say unto them, thus saith the base#lord unto-these-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, between#boy of man, be not afraid of them, neither be afraid of their dbars, though briars and thorns be with thee, and thou dost dwell

among scorpions: be not afraid of their dbars, nor be dismayed at their looks, though they be a embittered#rebellious house. and thou wilt speak my dbars unto them, whether they will hear, or whether they will forbear: for they are most embittered#rebellious. and thou, between#boy 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#turnings me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. moreover he said unto me, between#boy of man, eat that thou findest; eat this roll, and go speak unto the daughter#bayt of israel. so i opened my mouth, and he caused me to eat that roll. and he said unto me, between#boy 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, between#boy of man, go, get thee unto the daughter#bayt of israel, and speak with my dbars unto them. for thou art not sent to a with-mum#people of a strange-substantial#gentile speech and of an hard language, and to the daughter#bayt of israel; not to many with-mum#people of a strange-substantial#gentile speech and of an hard language, whose dbars thou canst not understand. surely, had i sent thee to them, they would have hearkened unto thee. and the daughter#bayt of unto-immersed#israel will not hearken unto thee; for they will not hearken unto me: for all the daughter#bayt of unto-immersed#israel are impudent and hardhearted. behold, i have made thy face#turnings strong against their turnings#faces, 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, between#boy of man, all my dbars 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 the children of thy with-mum#people, and speak unto them, and tell them, thus saith the base#lord unto-these-theory; whether they will hear, or whether they will forbear. then the ruakh took me up, and i heard behind me a voice of a great rushing, saying, knee-fluffy#blessed be the weight of yeah-vowels 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 the ruakh lifted me up, and took me away, and i went in bitterness, in the heat of my ruakh; and the hand of yeah-vowels was strong upon me. then i came to them of the captivity at hill-spring#tel-abib, that dwelt by the river of already-grain#chebar, and i sat where they sat, and remained there astonished among them seven days. and it came to pass at the end of seven days, that the dbr of yeah-vowels came unto me, saying, between#boy of man, i have made thee a watchman unto the daughter#bayt of israel: therefore hear the dbr at my mouth, and give them warning from me. when i say unto the evil,

thou will surely die; and thou givest him not warning, nor speakest to warn the evil from his evil way, to save his life; the same evil man will die in his torment; and his blood will i require at thine hand. yet if thou warn the evil, and he turn not from his badness#rah, nor from his evil way, he will die in his torment; and thou hast delivered thy being. again, when a right man doth turn from his being right, and commit torment, and i lay a stumbling#block before#turnings him, he will die: because thou hast not given him warning, he will die in his sin, and his being right which he hath done will not be remembered; and his blood will i require at thine hand. nevertheless if thou warn the right man, that the right miss not, and he doth not sin, he will surely live, because he is warned; also thou hast delivered thy being. and the hand of yeah-vowels 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 yeah-vowels stood there, as the weight which i saw by the river of already-grain#chebar: and i fell on my face. then the ruakh entered into me, and set me upon my feet, and spake with me, and said unto me, go, shut thyself within thine house. and thou, o between#boy of man, behold, they will put bands upon thee, and will bind thee with them, and thou will not go out among them: and i will make thy tongue cleave to the roof of thy mouth, that thou will be dumb, and will not be to them a reprover: for they are an embittered#rebellious house. and when i speak with thee, i will open thy mouth, and thou will say unto them, thus saith the base#lord unto-these-theory; he that heareth, let him hear; and he that forbeareth, let him forbear: for they are an embittered#rebellious house. thou also, between#boy of man, take thee a tile, and lay it before#turnings thee, and pourtray upon it the light#city, even project-complete#jerusalem: and lay siege against it, and between#build 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 light#city: and set thy face#turnings against it, and it will be besieged, and thou will lay siege against it. this will be a sign to the daughter#bayt of israel. lie thou also upon thy left side, and lay the torment of the daughter#bayt of unto-immersed#israel upon it: according to the number of the days that thou will lie upon it thou will 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 daughter#bayt of israel. and when thou hast accomplished them, lie again on thy right side, and thou will bear the torment of the daughter#bayt of know-hand#judah forty days: i have appointed thee each day for a year. therefore thou will set thy face#turnings toward the siege of project-complete#jerusalem, and thine arm will be uncovered, and thou will bring against it. and, behold, i will lay bands upon thee, and thou will not turn thee from one side to another, till thou hast ended the days of thy siege. take thou also unto thee wheat,

and gates#barley, and beans, and lentiles, and millet, and fitches, and put them in one tool, and make thee bread thereof, according to the number of the days that thou will lie upon thy side, three hundred and ninety days will thou eat thereof. and thy meat which thou will eat will be by weight, twenty light#shekels a day: from time to time will thou eat it. thou will drink also water by measure, the sixth part of an hin: from time to time will thou drink. and thou will eat it as gates#barley slang#cakes, and thou will bake it with dung that cometh out of man, in their sight. and yeah-vowels said, even thus will the children of unto-immersed#israel eat their ceased bread among the nations, whither i will drive them. then said i, ah base#lord unto-these-theory! behold, my being 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 immersed#flesh into my mouth. then he said unto me, lo, i have given thee cow's dung for man's dung, and thou will prepare thy bread therewith. moreover he said unto me, between#boy of man, behold, i will break the staff of bread in project-complete#jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their torment. and thou, between#boy 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 gate#hair. thou will burn with fire a third part in the midst of the light#city, when the days of the siege are fulfilled: and thou will take a third part, and hit about it with a knife: and a third part thou will scatter in the wind; and i will draw out a sword after them. thou will 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 daughter#bayt of israel. thus saith the base#lord unto-these-theory; this is project-complete#jerusalem: i have set it in the midst of the nations and countries that are round about her. and she hath changed my lip-decision#crisis into badness#rah more than the nations, and my statutes more than the countries that are round about her: for they have refused my lip-decision#crisis and my statutes, they have not walked in them. therefore thus saith the base#lord unto-these-theory; because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my lip-decision#crisis, neither have done according to the lip-decision#crisis of the nations that are round about you; therefore thus saith the base#lord unto-these-theory; behold, i, even i, am against thee, and will execute lip-decision#crisis 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 between#boys in the midst of thee, and the between#boys will eat their fathers; and i will execute

lip-decision#crisis in thee, and the whole remnant of thee will i scatter into all the winds. wherefore, as i live, saith the base#lord unto-these-theory; surely, because thou hast ceased my dedicated 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 nose#anger be accomplished, and i will cause my fury to rest upon them, and i will be comforted: and they will know that i yeah-vowels have spoken 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 lip-decision#crisis in thee in nose#anger and in fury and in furious rebukes. i yeah-vowels have spoken it. when i will send upon them the toilsome#bad 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 toilsome#bad beasts, and they will bereave thee: and pestilence and blood will pass through thee; and i will bring the sword upon thee. i yeah-vowels have spoken it. and the dbr of yeah-vowels came unto me, saying, between#boy of man, set thy face#turnings toward the mountains of israel, and bring against them, and say, ye mountains of israel, hear the dbr of the base#lord unto-these-theory; thus saith the base#lord unto-these-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. and your kitchen#butchers will be desolate, and your images will be broken: and i will cast down your slain men before#turnings your ideal-bullshit#idols. and i will lay the dead carcasses of the children of unto-immersed#israel before#turnings their ideal-bullshit#idols; and i will scatter your bones round about your kitchen#butchers. in all your dwelling-places the cities will be laid waste, and the high places will be desolate; that your kitchen#butchers may be laid waste and made desolate, and your ideal-bullshit#idols may be broken and cease, and your images may be cut down, and your works may be abolished. and the slain will fall in the midst of you, and ye will know that i am yeah-vowels. 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 lothe themselves for the evils which they have committed in all their abominations. and they will know that i am

yeah-vowels, and that i have not said in vain that i would do this toilsome#bad unto them. thus saith the base#lord unto-these-theory; hit with thine hand, and stamp with thy foot, and say, alas for all the toilsome#bad abominations of the daughter#bay of 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 yeah-vowels, when their slain men will be among their ideal-bullshit#idols round about their kitchen#butchers, 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 qrb 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 mdbar toward bear#diblath, in all their habitations: and they will know that i am yeah-vowels. moreover the dbr of yeah-vowels came unto me, saying, also, thou between#boy of man, thus saith the base#lord unto-these-theory unto the land of 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 nose#anger upon thee, and will lip#decide thee according to thy ways, and will recompense upon thee all thine abominations. and mine eye will not spare thee, neither will i have pity: and i will recompense thy ways upon thee, and thine abominations will be in the midst of thee: and ye will know that i am yeah-vowels. thus saith the base#lord unto-these-theory; an evil, an only evil, 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 nose#anger upon thee: and i will lip#decide 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 yeah-vowels 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 badness#rah: none of them will remain, nor of their multitude, nor of any of their's: neither will there be waiting for them. the time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. for the seller will not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which will not return; neither will any strengthen himself in the torment of his life. they have blown the trumpet, even to make all ready; and 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 light#city, famine and pestilence will devour him. and they that escape of them will es-

cape, 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 turnings#faces, 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 yeah-vowels: they will not satisfy their beings, neither fill their bowels: because it is the stumblingblock of their torment. as for the beauty of his ornament, he set it in majesty: and they made 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 evil of the earth 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. make a chain: for the land is full of bloody misappropriations, and the light#city is full of violence. wherefore i will bring the worst of the nations, and they will possess their houses: i will also make the pomp of the strong to cease; and their dedicated places will be ceased. destruction cometh; and they will seek peace, 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; and the torah will perish from the priest, and counsel from the ancients. the moloch#king will mourn, and the prince will be clothed with desolation, and the hands of the with-mum#people of the land will be troubled: i will do unto them after their way, and according to their mdbars will i lip#decide them; and they will know that i am yeah-vowels. and it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as i sat in mine house, and the elders of know-hand#judah sat before#turnings me, that the hand of the base#lord unto-these-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 the ruakh lifted me up between the earth and the heaven, and brought me in the visions of unto-these-theory to project-complete#jerusalem, to the opening of the inner hair#gate that looketh toward the hide#north; where was the seat of the image of jealousy, which provoketh to jealousy. and, behold, the weight of the unto-these-theory of unto-immersed#israel was there, according to the vision that i saw in the plain. then said he unto me, between#boy of man, lift up thine eyes now the way toward the hide#north. so i lifted up mine eyes the way toward the hide#north, and behold hide#northward at the hair#gate of the kitchen#butcher this image of jealousy in the entry. he said furthermore unto me, between#boy of man, seest thou what they do? even the great abominations that the daughter#bayt of unto-immersed#israel committeth here, that i should go far off from my dedicated? and turn thee yet

again, and thou will 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, between#boy 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 evil 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 daughter#bayt of israel, portrayed upon the wall round about. and there stood before#turnings them seventy men of the ancients of the daughter#bayt of israel, and in the midst of them stood ear-yeahoh#jaazaniah the between#boy of cony#shaphan, with every man his censer in his hand; and a thick cloud of incense went up. then said he unto me, between#boy of man, hast thou seen what the ancients of the daughter#bayt of unto-immersed#israel do in the dark, every man in the bureau#chambers of his imagery? for they say, yeah-vowels seeth us not; yeah-vowels hath forsaken the earth. he said also unto me, turn thee yet again, and thou will see greater abominations that they do. then he brought me to the opening of the hair#gate of yeah-vowels's daughter#bayt which was toward the hide#north; and, behold, there sat women weeping for tammuz. then said he unto me, hast thou seen this, o between#boy of man? turn thee yet again, and thou will see greater abominations than these. and he brought me into the inner court of yeah-vowels's house, and, behold, at the opening of the possibility-hall of yeah-vowels, between the porch and the kitchen#butcher, were about five and twenty men, with their backs toward the possibility-hall of yeah-vowels, and their turnings#faces toward the east; and they partook the sun toward the east. then he said unto me, hast thou seen this, o between#boy of man? is it a light thing to the daughter#bayt of know-hand#judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to nose#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 light#city to draw near, even every man with his destroying weapon in his hand. and, behold, six men came from the way of the higher hair#gate, which lieth toward the hide#north, and every man a slaughter weapon 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 kitchen#butcher. and the weight of the unto-these-theory of unto-immersed#israel was gone up from the qrbcherub, whereupon he was, to the threshold of the house. and he called to the man clothed with linen, which had the writer's inkhorn by his side; and yeah-vowels said unto him, go through the midst of the light#city, through the midst of project-complete#jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst

thereof. and to the others he said in mine hearing, go ye after him through the light#city, and hit: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: and come not near any man upon whom is the mark; and begin at my dedicated. then they began at the ancient men which were before#turnings 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 light#city. and it came to pass, while they were slaying them, and i was left, that i fell upon my face, and cried, and said, ah base#lord unto-these-theory! wilt thou destroy all the residue of unto-immersed#israel in thy pouring out of thy fury upon project-complete#jerusalem? then said he unto me, the torment of the daughter#bayt of unto-immersed#israel and know-hand#judah is exceeding great, and the land is full of blood, and the light#city full of perverseness: for they say, the yeah-vowels hath forsaken the earth, and yeah-vowels seeth not. and as for me also, mine eye will not spare, neither will i have pity, and i will recompense their way upon their head. and, behold, the man clothed with linen, 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 multi-intern#cherubims there appeared over them as it were a countable#saphire stone, as the appearance of the likeness of a throne. and he spake unto the man clothed with linen, and said, go in between the wheels, even under the qrbcherub, and fill thine hand with coals of fire from between the multi-intern#cherubims, and scatter them over the light#city. and he went in in my sight. now the multi-intern#cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. then the weight of yeah-vowels went up from the qrbcherub, and stood over the threshold of the house; and the daughter#bayt was filled with the cloud, and the court was full of the brightness of yeah-vowels's weight. and the sound of the multi-intern-cherubims' wings was heard even to the outer court, as the voice of the almighty unto-these-theory when he speaketh. and it came to pass, that when he had directed the man clothed with linen, saying, take fire from between the wheels, from between the multi-intern#cherubims; then he went in, and stood beside the wheels. and one qrbcherub stretched forth his hand from between the multi-intern#cherubims unto the fire that was between the multi-intern#cherubims, 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 multi-intern#cherubims the form of a man's hand under their wings. and when i looked, behold the four wheels by the multi-intern#cherubims, one wheel by one qrbcherub, and another wheel by another qrbcherub: and the appearance of the wheels was as the colour of a chrysolite-aquamarine#tarshish stone. and as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. when they went, they went upon their

four sides; they turned not as they went, and 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 turnings#faces: the first face#turnings was the face#turnings of a qrbcherub, 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 drop#eagle. and the multi-intern#cherubims were lifted up. this is the living creature that i saw by the river of already-grain#chebar. and when the multi-intern#cherubims went, the wheels went by them: and when the multi-intern#cherubims lifted up their wings to mount up from the earth, 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 the ruakh of the living creature was in them. then the weight of yeah-vowels departed from off the threshold of the house, and stood over the multi-intern#cherubims. and the multi-intern#cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the opening of the east hair#gate of yeah-vowels's house; and the weight of the unto-these-theory of unto-immersed#israel was over them above. this is the living creature that i saw under the unto-these-theory of unto-immersed#israel by the river of already-grain#chebar; and i knew that they were the multi-intern#cherubims. every one had four turnings#faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. and the likeness of their turnings#faces was the same turnings#faces which i saw by the river of already-grain#chebar, their appearances and themselves: they went every one straight forward. moreover the ruakh lifted me up, and brought me unto the east hair#gate of yeah-vowels's house, which looketh eastward: and behold at the opening of the hair#gate five and twenty men; among whom i saw ear-yeahoh#jaazaniah the between#boy of help#azur, and output-io#pelatiah the between#boy of between-yeah#benaiah, immersed#princes of the with-mum#people. then said he unto me, between#boy of man, these are the men that devise mischief, and give evil counsel in this light#city: which say, it is not near; let us between#build houses: this light#city is the caldron, and we be the immersed#flesh. therefore bring against them, bring, o between#boy of man. and the ruakh of yeah-vowels fell upon me, and said unto me, speak; thus saith yeah-vowels; thus have ye said, o daughter#bayt of israel: for i know the things that come into your mind, every one of them. ye have multiplied your slain in this light#city, and ye have filled the streets thereof with the slain. therefore thus saith the base#lord unto-these-theory; your slain whom ye have laid in the midst of it, they are the immersed#flesh, and this light#city is the caldron: and i will bring ye forth out of the midst of

it. ye have feared the sword; and i will bring a sword upon you, saith the base#lord unto-these-theory. and i will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute lip-decision#crississ among you. ye will fall by the sword; i will lip#decide you in the border of israel; and ye will know that i am yeah-vowels. this light#city will not be your caldron, neither will ye be the immersed#flesh in the midst thereof; and i will lip#decide you in the border of israel: and ye will know that i am yeah-vowels: for ye have not walked in my statutes, neither executed my lip-decision#crississ, and have done after the manners of the nations that are round about you. and it came to pass, when i brought, that output-io#pelatiah the between#boy of between-yeah#benaiah died. then fell i down upon my face, and cried with a loud voice, and said, ah base#lord unto-these-theory! wilt thou make a full end of the remnant of israel? again the dbr of yeah-vowels came unto me, saying, between#boy of man, thy brethren, even thy brethren, the men of thy kindred, and all the daughter#bayt of unto-immersed#israel wholly, are they unto whom the inhabitants of project-complete#jerusalem have said, get you far from yeah-vowels: unto us is this land given in possession. therefore say, thus saith the base#lord unto-these-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 dedicated in the countries where they will come. therefore say, thus saith the base#lord unto-these-theory; i will even gather you from the with-mum#people, and assemble you out of the countries where ye have been scattered, and i will give you the land of 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 ruakh within you; and i will take the stony heart out of their immersed#flesh, and will give them an heart of immersed#flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they will be my with-mum#people, and i will be their unto-these-theory. and 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 base#lord unto-these-theory. then did the multi-intern#cherubims lift up their wings, and the wheels beside them; and the weight of the unto-these-theory of unto-immersed#israel was over them above. and the weight of yeah-vowels went up from the midst of the light#city, and stood upon the mountain which is on the east side of the light#city. afterwards the ruakh took me up, and brought me in a vision by the ruakh of unto-these-theory into as-genies-chaldea#kasdim, to them of the captivity. so the vision that i had seen went up from me. then i spake unto them of the captivity all the things that yeah-vowels had shewed me. the dbr of yeah-vowels also came unto me, saying, between#boy 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 between#boy of man, prepare these stuff for removing, and remove by day in their sight; and thou will remove from thy place to another place in their sight: it may be they will consider, though they be a embittered#rebellious house. then will thou bring forth thy stuff by day in their sight, as stuff for removing: and thou will go forth at even 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, that thou see not the ground: for i have set thee for a sign unto the daughter#bayt of israel. and i did so as i was directed: i brought forth my stuff by day, as stuff 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 the dbr of yeah-vowels unto me, saying, between#boy of man, hath not the daughter#bayt of israel, the embittered#rebellious house, said unto thee, what doest thou? say thou unto them, thus saith the base#lord unto-these-theory; this burden concerneth the prince in project-complete#jerusalem, and all the daughter#bayt of unto-immersed#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, 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 wear-out#babylon to the land of the as-genies-chaldea#kasdim; 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 yeah-vowels, when i will scatter them among the nations, and disperse them in the countries. and 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 yeah-vowels. moreover the dbr of yeah-vowels came to me, saying, between#boy of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say unto the with-mum#people of the land, thus saith the base#lord unto-these-theory of the inhabitants of project-complete#jerusalem, and of the land of 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 yeah-vowels. and the dbr of yeah-vowels came unto me, saying, between#boy of man, what is that proverb that ye have in the land of israel, saying, the days are prolonged, and every vision faileth? tell them therefore, thus saith the base#lord unto-these-theory; i will make this proverb to cease, and they will no more use it

as a proverb in israel; and 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 daughter#bayt of israel. for i am yeah-vowels: i will speak, and the dbr 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 dbr, and will perform it, saith the base#lord unto-these-theory. again the dbr of yeah-vowels came to me, saying. between#boy of man, behold, they of the daughter#bayt of unto-immersed#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 base#lord unto-these-theory; there will none of my dbrs be prolonged any more, and the dbr which i have spoken will be done, saith the base#lord unto-these-theory. and the dbr of yeah-vowels came unto me, saying, between#boy of man, bring against the bringers of unto-immersed#israel that bring, and say thou unto them that bring out of their own hearts, hear ye the dbr of yeah-vowels; thus saith the base#lord unto-these-theory; woe unto the kasil#foolish bringers, that follow their own ruakh, and have seen nothing! o israel, thy bringers are like the foxes in the mdbars. ye have not gone up into the gaps, neither made up the hedge for the daughter#bayt of unto-immersed#israel to stand in the battle in the day of yeah-vowels. they have seen wear-out#vanity and lying divination, saying, the yeah-vowels saith: and yeah-vowels hath not sent them: and they have made others to hope that they would confirm the dbr. have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the yeah-vowels saith it; albeit i have not spoken? therefore thus saith the base#lord unto-these-theory; because ye have spoken wear-out#vanity, and seen lies, therefore, behold, i am against you, saith the base#lord unto-these-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#people, neither will they be written in the writing of the daughter#bayt of israel, neither will they enter into the land of israel; and ye will know that i am the base#lord unto-these-theory. because, even because they have seduced my with-mum#people, saying, peace; and there was no peace; and one between#built 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 wherewith ye have daubed it? therefore thus saith the base#lord unto-these-theory; i will even rend it with a stormy wind in my fury; and there will be an overflowing shower in mine nose#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 yeah-vowels. 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 unto-immersed#israel which bring concerning project-complete#jerusalem, and which see visions of peace for her, and there is no peace, saith the base#lord unto-these-theory. likewise, thou between#boy of man, set thy face#turnings against the between#daughters of thy with-mum#people, which bring out of their own heart; and bring thou against them, and say, thus saith the base#lord unto-these-theory; woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt beings! will ye hunt the beings of my with-mum#people, and will ye save the beings alive that come unto you? and will ye pollute me among my with-mum#people for handfuls of gates#barley and for pieces of bread, to slay the beings that should not die, and to save the beings alive that should not live, by your lying to my with-mum#people that hear your lies? wherefore thus saith the base#lord unto-these-theory; behold, i am against your pillows, wherewith ye there hunt the beings to make them fly, and i will tear them from your arms, and will let the beings go, even the beings that ye hunt to make them fly. your kerchiefs also will i tear, and deliver my with-mum#people out of your hand, and they will be no more in your hand to be hunted; and ye will know that i am yeah-vowels. because with lies ye have made the heart of the right sad, whom i have not made sad; and strengthened the hands of the evil, that he should not return from his evil way, by promising him life: therefore ye will see no more wear-out#vanity, nor divine divinations: for i will deliver my with-mum#people out of your hand: and ye will know that i am yeah-vowels. then came certain of the elders of unto-immersed#israel unto me, and sat before#turnings me. and the dbr of yeah-vowels came unto me, saying, between#boy of man, these men have set up their ideal-bullshit#idols in their heart, and put the stumblingblock of their torment before#turnings their face: should i be enquired of at all by them? therefore speak unto them, and say unto them, thus saith the base#lord unto-these-theory; every man of the daughter#bayt of unto-immersed#israel that setteth up his ideal-bullshit#idols in his heart, and putteth the stumblingblock of his torment before#turnings his face, and cometh to the bringer; i yeah-vowels will answer him that cometh according to the multitude of his ideal-bullshit#idols; that i may take the daughter#bayt of unto-immersed#israel in their own heart, because they are all estranged from me through their ideal-bullshit#idols. therefore say unto the daughter#bayt of israel, thus saith the base#lord unto-these-theory; repent, and turn yourselves from your ideal-bullshit#idols; and turn away your turnings#faces from all your abominations. for every one of the daughter#bayt of israel, or of the stranger that sojourneth in israel, which separateth himself from me, and setteth up his ideal-bullshit#idols in his heart, and putteth the stumblingblock of his torment before#turnings his face, and cometh to a bringer to

enquire of him concerning me; i yeah-vowels 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#people; and ye will know that i am yeah-vowels. and if the bringer be deceived when he hath spoken a thing, i yeah-vowels have deceived that bringer, and i will stretch out my hand upon him, and will destroy him from the midst of my with-mum#people 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 daughter#bayt of unto-immersed#israel may go no more astray from me, neither be polluted any more with all their crimes; and that they may be my with-mum#people, and i may be their unto-these-theory, saith the base#lord unto-these-theory. the dbr of yeah-vowels came again to me, saying, between#boy of man, when the land sinneth against me by name#fireing grievously, then will i stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, rest#noah, my-discuss-towards#daniel, and father-enemy#job, were in it, they should deliver and their own beings by their being right, saith the base#lord unto-these-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 base#lord unto-these-theory, they will deliver neither between#boys nor between#daughters; they only will be delivered, and 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 base#lord unto-these-theory, they will deliver neither between#boys nor between#daughters, and they only will be delivered themselves. or if i send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though rest#noah, my-discuss-towards#daniel, and father-enemy#job were in it, as i live, saith the base#lord unto-these-theory, they will deliver neither between#boy nor daughter; they will and deliver their own beings by their being right. for thus saith the base#lord unto-these-theory; how much more when i send my four sore lip-decision#crissis upon project-complete#jerusalem, the sword, and the famine, and the noisome 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 between#boys and between#daughters: behold, they will come forth unto you, and ye will see their way and their doings: and ye will be comforted concerning the toilsome#bad that i have brought upon project-complete#jerusalem, even concerning all that i have brought upon it, and they will comfort you, when ye see their ways and their doings: and ye will know that i have not done without cause all that i have done in it, saith the base#lord unto-these-theory. and the dbr of yeah-vowels came unto me, saying, between#boy 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 tool 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 base#lord unto-these-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 project-complete#jerusalem. and i will set my face#turnings against them; they will go out from one fire, and another fire will devour them; and ye will know that i am yeah-vowels, when i set my face#turnings against them. and i will make the land desolate, because they have committed a name#fire, saith the base#lord unto-these-theory. again the dbr of yeah-vowels came unto me, saying, between#boy of man, cause project-complete#jerusalem to know her abominations, and say, thus saith the base#lord unto-these-theory unto project-complete#jerusalem; thy birth and thy nativity is of the land of trade#canaan; thy father was an talker#amorite, and thy mother an cut#hittite. and as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. none eye pitied thee, to do any of these unto thee, to have compassion upon thee; and 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 gate#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 swore unto thee, and entered into a alignment with thee, saith the base#lord unto-these-theory, and thou becamest mine. then washed i thee with water; yea, i thoroughly washed away thy blood from thee, and i impregnated#anointed thee with name-sex#oil. i clothed thee also with brodered work, and shod thee with feel#takhash light#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 hand-know#jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and name-sex#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 base#lord



unto-these-theory. and thou didst trust in thine own beauty, and playedst the feed#harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was. and of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the feed#harlot thereupon: the like things will not come, neither will it be so. thou hast also taken thy fair hand-know#jewels of my gold and of my silver, which i had given thee, and madest to thyself images of men, and didst commit feed#whoredom with them, and tookest thy brodered garments, and coveredst them: and thou hast set mine name-sex#oil and mine incense before#turnings them. my meat also which i gave thee, fine flour, and name-sex#oil, and honey, wherewith i fed thee, thou hast even set it before#turnings them for a sweet savour: and thus it was, saith the base#lord unto-these-theory. moreover thou hast taken thy between#boys and thy between#daughters, whom thou hast borne unto me, and these hast thou butcherd unto them to be devoured. is this of thy feed#whoredoms a small matter, that thou hast slain my children, 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 badness#rah, (woe, woe unto thee! saith yeah-vowels unto-these-theory;) that thou hast also between#built unto thee an eminent place, and hast made thee an high place in every street. thou hast between#built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy feed#whoredoms. thou hast also committed fornication with the narrows-create#mizraimians thy neighbours, great of immersed#flesh; and hast increased thy feed#whoredoms, to provoke me to nose#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 between#daughters of the invade-grieve#philistines, which are ashamed of thy lewd way. thou hast played the whore also with the beech-tree#assyrians, 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 trade#canaan unto as-genies-chaldea#kasdim; and yet thou wast not satisfied therewith. how weak is thine heart, saith yeah-vowels unto-these-theory, seeing thou doest all these things, the work of an imperious whorish woman; in that thou between#buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an feed#harlot, in that thou scornest hire; and as a woman that committeth adultery, which taketh strangers instead of her man! they give gifts to all whores: and 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 commit feed#whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. wherefore, o feed#harlot, hear the dbr of yeah-vowels: thus saith the base#lord unto-these-theory; because thy stained#ceasedness 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 children, 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 lip#decide thee, as women that break wedlock and shed blood are lip#decided; 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: they will strip thee also of thy clothes, and will take thy fair hand-know#jewels, and leave thee naked and bare. they will also bring up a company against thee, and they will father-child#stone thee with stones, and thrust thee through with their swords. and they will burn thine houses with fire, and execute lip-decision#crisiss 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, and hast fretted me in all these things; behold, therefore i also will recompense thy way upon thine head, saith the base#lord unto-these-theory: and thou wilt not 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. thou art thy mother's daughter, that lotheth her man and her children; and thou art the sister of thy sisters, which lothed their mans and their children: your mother was an cut#hittite, and your father an talker#amorite. and thine elder sister is keep-guard#samaria, she and her between#daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is splint-blood#sodom and her between#daughters. 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 base#lord unto-these-theory, splint-blood#sodom thy sister hath not done, she nor her between#daughters, as thou hast done, thou and thy between#daughters. behold, this was the torment of thy sister splint-blood#sodom, pride, fulness of bread, and abundance of idleness was in her and in her between#daughters, neither did she strengthen the hand of the poor and needy. and they were haughty, and committed abomination before#turnings me: therefore i took them away as i saw good. neither hath keep-guard#samaria committed half of thy misses; and thou hast multiplied

thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. thou also, which hast lip#decided thy sisters, bear thine own shame for thy misses that thou hast committed more abominable than they: they are more right than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. when i will bring again their captivity, the captivity of splint-blood#sodom and her between#daughters, and the captivity of keep-guard#samaria and her between#daughters, then will i bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. when thy sisters, splint-blood#sodom and her between#daughters, will return to their former estate, and keep-guard#samaria and her between#daughters will return to their former estate, then thou and thy between#daughters will return to your former estate. for thy sister splint-blood#sodom was not mentioned for thy mouth in the day of thy pride, before#turnings thy badness#rah was discovered, as at the time of thy reproach of the between#daughters of syria, and all that are round about her, the between#daughters of the invade-grieve#philistines, which despise thee round about. thou hast borne thy lewdness and thine abominations, saith yeah-vowels. for thus saith the base#lord unto-these-theory; i will even deal with thee as thou hast done, which hast despised the unto#oath in breaking the alignment. nevertheless i will remember my alignment with thee in the days of thy youth, and i will establish unto thee an everlasting alignment. 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 between#daughters, and not by thy alignment. and i will establish my alignment with thee; and thou will know that i am yeah-vowels: 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 base#lord unto-these-theory. and the dbr of yeah-vowels came unto me, saying, between#boy of man, put forth a riddle, and speak a parable unto the daughter#bayt of israel; and say, thus saith the base#lord unto-these-theory; a great drop#eagle with great wings, long-winged, full of feathers, which had divers colours, came unto build#white#lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a light#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 drop#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 base#lord unto-these-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#people 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 the dbr of yeah-vowels came unto me, saying, say now to the embittered#rebellious house, know ye not what these things mean? tell them, behold, the moloch#king of wear-out#babylon is come to project-complete#jerusalem, and hath taken the moloch#king thereof, and the immersed#princes thereof, and led them with him to wear-out#babylon; and hath taken of the king's seed, and made a alignment with him, and hath taken an unto#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, and that by keeping of his alignment it might stand. and he rebelled against him in sending his ambassadors into narrows-create#mizraim, that they might give him horses and much with-mum#people. will he prosper? will he escape that doeth such things? or will he break the alignment, and be delivered? as i live, saith the base#lord unto-these-theory, surely in the place where the moloch#king dwelleth that made him king, whose unto#oath he despised, and whose alignment he brake, even with him in the midst of wear-out#babylon he will die. neither will big-house#pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and between#building forts, to cut off many persons: seeing he despised the unto#oath by breaking the alignment, when, lo, he had given his hand, and hath done all these things, he will not escape. therefore thus saith the base#lord unto-these-theory; as i live, surely mine unto#oath that he hath despised, and my alignment 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 wear-out#babylon, and will plead with him there for his name#fire that he hath name#fired against me. and all his fugitives with all his hands will fall by the sword, and they that remain will be scattered toward all winds: and ye will know that i yeah-vowels have spoken it. thus saith the base#lord unto-these-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 unto-immersed#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 yeah-vowels have brought down the high tree, have exalted the low tree, have dried up the green tree, and have

made the dry tree to flourish: i yeah-vowels have spoken and have done it. the dbr of yeah-vowels came unto me again, saying, what mean ye, that ye use this proverb concerning the land of israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? as i live, saith the base#lord unto-these-theory, ye will not have occasion any more to use this proverb in israel. behold, all beings are mine; as the being of the father, so also the being of the between#boy is mine: the being that sinneth, it will die. and if a man be just, and do that which is torahful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the ideal-bullshit#idols of the daughter#bayt of israel, neither hath ceased his neighbour's woman, neither hath come near to a menstruous woman, and hath not oppressed any, and 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 lip-decision#crisis between man and man, hath walked in my statutes, and hath kept my lip-decision#crisiss, to deal truly; he is just, he will surely live, saith the base#lord unto-these-theory. if he beget a between#boy 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, and 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 son, that seeth all his father's misses which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the ideal-bullshit#idols of the daughter#bayt of israel, hath not ceased his neighbour's woman, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, and 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 lip-decision#crisiss, 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#people, lo, even he will die in his torment. yet say ye, why? doth not the between#boy bear the torment of the father? when the between#boy hath done that which is torahful and right, and hath kept all my statutes, and hath done them, he will surely live. the being that sinneth, it will die. the between#boy will not bear the torment of the father, neither will the father bear the torment of the son: the being right of the right will be upon him, and the badness#rah of the evil will be upon him. and if the evil will turn from all his misses that he hath committed, and keep all my statutes, and

do that which is torahful 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 evil should die? saith the base#lord unto-these-theory: and not that he should return from his ways, and live? and when the right turneth away from his being right, and committeth torment, and doeth according to all the abominations that the evil 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 yeah-vowels is not equal. hear now, o daughter#bayt of 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 evil man turneth away from his badness#rah that he hath committed, and doeth that which is torahful and right, he will save his being 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 daughter#bayt of israel, the way of yeah-vowels is not equal. o daughter#bayt of israel, are not my ways equal? are not your ways unequal? therefore i will lip#decide you, o daughter#bayt of israel, every one according to his ways, saith the base#lord unto-these-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 make you a new heart and a new ruakh: for why will ye die, o daughter#bayt of israel? for i have no pleasure in the death of him that dieth, saith the base#lord unto-these-theory: wherefore turn yourselves, and live ye. moreover take thou up a lamentation for the immersed#princes of 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 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 young gather#lion. and he went up and down among the gather#lions, he became a young gather#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 moloch#king of wear-out#babylon: they brought him into holds, that his voice should no more be heard upon the mountains of 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 ex-

alted among the thick branches, and she appeared in her height with the multitude of her branches. and 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 mdbar, 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 unto-immersed#israel came to enquire of yeah-vowels, and sat before#turnings me. then came the dbr of yeah-vowels unto me, saying, between#boy of man, speak unto the elders of israel, and say unto them, thus saith the base#lord unto-these-theory; are ye come to enquire of me? as i live, saith the base#lord unto-these-theory, i will not be enquired of by you. wilt thou lip#decide them, between#boy of man, wilt thou lip#decide them? cause them to know the abominations of their fathers: and say unto them, thus saith the base#lord unto-these-theory; in the day when i chose israel, and lifted up mine hand unto the seed of the daughter#bayt of backstreet-boy#jacob, and made myself known unto them in the land of narrows-create#mizraim, when i lifted up mine hand unto them, saying, i am yeah-vowels your unto-these-theory; in the day that i lifted up mine hand unto them, to bring them forth of the land of narrows-create#mizraim into a land that i had espied for them, flowing with milk and honey, which is the weight of all lands: then said i unto them, cast ye away every man the abominations of his eyes, and cease not yourselves with the ideal-bullshit#idols of narrows-create#mizraim: i am yeah-vowels your unto-these-theory. and they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the ideal-bullshit#idols of narrows-create#mizraim: then i said, i will pour out my fury upon them, to accomplish my nose#anger against them in the midst of the land of narrows-create#mizraim. and i wrought for my name's sake, that it should not be polluted before#turnings the nations, among whom they were, in whose sight i made myself known unto them, in bringing them forth out of the land of narrows-create#mizraim. wherefore i caused them to go forth out of the land of narrows-create#mizraim, and brought them into the mdbar. and i gave them my statutes, and shewed them my lip-decision#crisiss, which if a man do, he will even live in them. moreover also i gave them my seven#sabbaths, to be a sign between me and them, that they might know that i am yeah-vowels that dedicate them. and the daughter#bayt of unto-immersed#israel rebelled against me in the mdbar: they walked not in my statutes, and they despised my lip-decision#crisiss, which if a man do, he will even live in them; and my seven#sabbaths they greatly polluted: then i said, i would pour out my fury upon them in the mdbar, to consume them. and i wrought for my name's sake, that it should not be

polluted before#turnings the nations, in whose sight i brought them out. yet also i lifted up my hand unto them in the mdbar, that i would not bring them into the land which i had given them, flowing with milk and honey, which is the weight of all lands; because they despised my lip-decision#crisiss, and walked not in my statutes, and polluted my seven#sabbaths: for their heart went after their ideal-bullshit#idols. nevertheless mine eye spared them from destroying them, neither did i make an end of them in the mdbar. and i said unto their children in the mdbar, walk ye not in the statutes of your fathers, neither observe#guard their lip-decision#crisiss, nor cease yourselves with their ideal-bullshit#idols: i am yeah-vowels your unto-these-theory; walk in my statutes, and keep my lip-decision#crisiss, and do them; and dedicate my seven#sabbaths; and they will be a sign between me and you, that ye may know that i am yeah-vowels your unto-these-theory. notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my lip-decision#crisiss to do them, which if a man do, he will even live in them; they polluted my seven#sabbaths: then i said, i would pour out my fury upon them, to accomplish my nose#anger against them in the mdbar. 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 mdbar, that i would scatter them among the nations, and disperse them through the countries; because they had not executed my lip-decision#crisiss, and had despised my statutes, and had polluted my seven#sabbaths, and their eyes were after their fathers' ideal-bullshit#idols. wherefore i gave them also statutes that were not good, and lip-decision#crisiss 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 yeah-vowels. therefore, between#boy of man, speak unto the daughter#bayt of israel, and say unto them, thus saith the base#lord unto-these-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 qrbed there their butchers, and there they presented the provocation of their qrb: there also they made their sweet savour, and poured out there their drink qrbs. then i said unto them, what is the high place whereunto ye go? and the name whereof is called in-what#bamah unto this day. wherefore say unto the daughter#bayt of israel, thus saith the base#lord unto-these-theory; are ye polluted after the manner of your fathers? and commit ye feed#whoredom after their abominations? for when ye qrb your gifts, when ye make your between#boys 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 daughter#bayt of israel? as i live, saith the base#lord unto-these-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 base#lord unto-these-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#people, 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 mdbar of the with-mum#people, and there will i plead with you face#turnings to face. like as i pleaded with your fathers in the mdbar of the land of narrow#s-create#mizraim, so will i plead with you, saith the base#lord unto-these-theory. and i will cause you to pass under the rod, and i will bring you into the bond of the alignment: and i will bright-climax#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 israel: and ye will know that i am yeah-vowels. as for you, o daughter#bayt of israel, thus saith the base#lord unto-these-theory; go ye, work for ye every one his ideal-bullshit#idols, and hereafter also, if ye will not hearken unto me: and pollute ye my dedicated name no more with your gifts, and with your ideal-bullshit#idols. for in mine dedicated mountain, in the mountain of the height of israel, saith the base#lord unto-these-theory, there will all the daughter#bayt of israel, all of them in the land, work for me: there will i accept them, and there will i require your qrbs, and the firstfruits of your qrbs, with all your dedicated things. i will accept you with your sweet savour, when i bring you out from the with-mum#people, and gather you out of the countries wherein ye have been scattered; and i will be dedicated in you before#turnings the nations. and ye will know that i am yeah-vowels, when i will bring you into the land of 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 evils that ye have committed. and ye will know that i am yeah-vowels when i have wrought with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, o ye daughter#bayt of israel, saith the base#lord unto-these-theory. moreover the dbr of yeah-vowels came unto me, saying, between#boy of man, set thy face#turnings toward the dry#south, and drop thy dbr toward the dry#south, and bring against the forest of the dry#south field; and say to the forest of the dry#south, hear the dbr of yeah-vowels; thus saith the base#lord unto-these-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 turnings#faces from the dry#south to the hide#north will be burned therein. and all immersed#flesh will see that i yeah-vowels have kindled it: it will not be quenched. then said i, ah base#lord unto-these-theory! they say of me, doth he not speak parables? and the dbr of yeah-vowels came unto me, say-

ing, between#boy of man, set thy face#turnings toward project-complete#jerusalem, and drop thy dbr toward the dedicated places, and bring against the land of israel, and say to the land of israel, thus saith yeah-vowels; 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 evil. seeing then that i will cut off from thee the right and the evil, therefore will my sword go forth out of his sheath against all immersed#flesh from the dry#south to the hide#north: that all immersed#flesh may know that i yeah-vowels have drawn forth my sword out of his sheath: it will not return any more. sigh therefore, thou between#boy of man, with the breaking of thy loins; and with bitterness sigh before#turnings 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 ruakh will faint, and all knees will be weak as water: behold, it cometh, and will be brought to pass, saith the base#lord unto-these-theory. again the dbr of yeah-vowels came unto me, saying, between#boy of man, bring, and say, thus saith yeah-vowels; say, a sword, a sword is sharpened, and also furished: it is sharpened to make a sore slaughter; it is furished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree. and he hath given it to be furished, that it may be handled: this sword is sharpened, and it is furished, to give it into the hand of the slayer. cry and howl, between#boy of man: for it will be upon my with-mum#people, it will be upon all the immersed#princes of israel: terrors by reason of the sword will be upon my with-mum#people: 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 base#lord unto-these-theory. thou therefore, between#boy 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 bureau#chambers. i have set the point of the sword against all their hair#gates, that their heart may faint, and their ruins be multiplied: ah! it is made 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 yeah-vowels have said it. the dbr of yeah-vowels came unto me again, saying, also, thou between#boy of man, appoint thee two ways, that the sword of the moloch#king of wear-out#babylon may come: both twain will come forth out of one land: and choose thou a place, choose it at the head of the way to the light#city. appoint a way, that the sword may come to much#rabat of the with#ammonites, and to know-hand#judah in project-complete#jerusalem the defenced. for the moloch#king of wear-out#babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the weight#liver. at his right hand was the divination for project-complete#jerusalem, to appoint immersed#captains, to

open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the hair#gates, to cast a mount, and to between#build a fort. and it will be unto them as a false divination in their sight, to them that have sworn unto#oaths: and he will call to remembrance the torment, that they may be taken. therefore thus saith the base#lord unto-these-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 evil prince of israel, whose day is come, when torment will have an end, thus saith the base#lord unto-these-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, between#boy of man, bring and say, thus saith the base#lord unto-these-theory concerning the with#ammonites, and concerning their reproach; even say thou, the sword, the sword is drawn: for the slaughter it is furnished, 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 evil, whose day is come, when their torment will have an end. will i cause it to return into his sheath? i will lip#decide 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 yeah-vowels have spoken it. moreover the dbr of yeah-vowels came unto me, saying, now, thou between#boy of man, wilt thou lip#decide, wilt thou lip#decide the bloody light#city? yea, thou will shew her all her abominations. then say thou, thus saith the base#lord unto-these-theory, the light#city sheddeth blood in the midst of it, that her time may come, and maketh 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 made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have i made 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 immersed#princes of 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 dedicated things, and hast profaned my seven#sabbaths. 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 bayt#daughter in torah; and another in thee hath humbled his sister, his father's daughter. 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 base#lord unto-these-theory. behold, therefore i have smitten mine hand at thy dishonest gain which thou hast made, 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 yeah-vowels have spoken it, and will do it. and i will scatter thee among the nations, and disperse thee in the countries, and will consume thy stained#ceasedness out of thee. and thou will take thine inheritance in thyself in the sight of the nations, and thou will know that i am yeah-vowels. and the dbr of yeah-vowels came unto me, saying, between#boy of man, the daughter#bayt of unto-immersed#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 base#lord unto-these-theory; because ye are all become dross, behold, therefore i will gather you into the midst of project-complete#jerusalem. as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will i gather you in mine nose#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 yeah-vowels have poured out my fury upon you. and the dbr of yeah-vowels came unto me, saying, between#boy of man, say unto her, thou art the land that is not bright-end, nor rained upon in the day of indignation. there is a conspiracy of her bringers in the midst thereof, like a roaring gather#lion evening#ravening the prey; they have devoured beings; they have taken the treasure and precious things; they have made her many widows in the midst thereof. her darkener#server have violated my torah, and have profaned mine dedicated things: they have put no difference between the dedicated and profane, neither have they shewed difference between the stained and the bright, and have hid their eyes from my seven#sabbaths, and i am profaned among them. her immersed#princes in the midst thereof are like wolves evening#ravening the prey, to shed blood, and to destroy beings, to get dishonest gain. and her bringers have daubed them with untempered mortar, seeing wear-out#vanity, and divining lies unto them, saying, thus saith the base#lord unto-these-theory, when yeah-vowels hath not spoken. the with-mum#people 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#turnings me for the land, that i should not destroy it: and 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 base#lord unto-these-theory. the dbr of yeah-vowels came again unto me, saying, between#boy of man, there were two women, the between#daughters of one mother: and they committed feed#whoredoms in 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 her-tent#aholah the elder, and tent-core#aholibah her sister: and they were mine, and they bare between#boys and between#daughters. thus were their names; keep-guard#samaria is her-tent#aholah, and project-complete#jerusalem tent-core#aholibah. and her-tent#aholah played the feed#harlot when she was mine; and she doted on her lovers, on the beech-tree#assyrians 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 assyria, and with all on whom she doted: with all their ideal-bullshit#idols she ceased herself. neither left she her feed#whoredoms brought from 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 beech-tree#assyrians, upon whom she doted. these discovered her nakedness: they took her between#boys and her between#daughters, and slew her with the sword: and she became famous among women; for they had executed lip-decision#crisis upon her. and when her sister tent-core#aholibah 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 beech-tree#assyrians her neighbours, immersed#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 pourtrayed upon the wall, the images of the as-genies-chaldea#kasdimns pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them immersed#princes to look to, after the manner of the wear-out#babylonians of as-genies-chaldea#kasdim, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into as-genies-chaldea#kasdim. and the wear-out#babylonians came to her into the bed of love, and they ceased her with their feed#whoredom, and she was polluted with them, and her mind was alienated from them. so she discovered her feed#whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. yet she multiplied her feed#whoredoms, in calling to remembrance the days of her youth, wherein she had

played the feed#harlot in the land of narrows-create#mizraim. for she doted upon their paramours, whose immersed#flesh is as the immersed#flesh of asses, and whose issue is like the issue of horses. thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the narrows-create#mizraimians for the paps of thy youth. therefore, o tent-core#aholibah, thus saith the base#lord unto-these-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 wear-out#babylonians, and all the as-genies-chaldea#kasdimns, pekod, and shoa, and koa, and all the beech-tree#assyrians with them: all of them desirable young men, immersed#captains and governors, great base#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#people, which will set against thee buckler and shield and helmet round about: and i will set lip-decision#crisis before#turnings them, and they will lip#decide thee according to their lip-decision#crisis. 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 between#boys and thy between#daughters; and thy residue will be devoured by the fire. they will also strip thee out of thy clothes, and take away thy fair hand-know#jewels. thus will i make thy lewdness to cease from thee, and thy feed#whoredom brought from the land of narrows-create#mizraim: so that thou will not lift up thine eyes unto them, nor remember narrows-create#mizraim any more. for thus saith the base#lord unto-these-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 base#lord unto-these-theory; thou will drink of thy sister's cup deep and large: thou will be laughed to scorn and had in derision; it containeth much. thou will be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister keep-guard#samaria. thou will even drink it and suck it out, and thou will break the sherds thereof, and pluck off thine own breasts: for i have spoken it, saith the base#lord unto-these-theory. therefore thus saith the base#lord unto-these-theory; because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy feed#whoredoms. the yeah-vowels said moreover unto me; between#boy of man, wilt thou lip#decide her-tent#aholah and tent-core#aholibah? 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, and have also caused their between#boys, 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 dedicated in the same day, and have profaned my seven#sabbaths. for when they had slain their children to their ideal-bullshit#idols, then they came the same day into my dedicated to profane it; and, lo, thus have they done in the midst of mine house. and furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before#turnings it, whereupon thou hast set mine incense and mine name-sex#oil. and a voice of a multitude being at ease was with her: and with the men of the upstarting sort were brought grandparents#sabeans from the mdbar, 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 commit feed#whoredoms 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 her-tent#aholah and unto tent-core#aholibah, the lewd women. and the right men, they will lip#decide 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 base#lord unto-these-theory; i will bring up a company upon them, and will give them to be removed and spoiled. and the company will father-child#stone them with stones, and dispatch them with their swords; they will slay their between#boys and their between#daughters, 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 base#lord unto-these-theory. again in the ninth year, in the tenth month, in the tenth day of the month, the dbr of yeah-vowels came unto me, saying, between#boy of man, write thee the name of the day, even of this same day: the moloch#king of wear-out#babylon set himself against project-complete#jerusalem this same day. and utter a parable unto the embittered#rebellious house, and say unto them, thus saith the base#lord unto-these-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 grace#boil well, and let them seethe the bones of it therein. wherefore thus saith the base#lord unto-these-theory; woe to the bloody light#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 base#lord unto-these-theory; woe to the bloody light#city! i will even make the pile for fire great. heap on wood, kindle the fire, consume the immersed#flesh, 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 stained#ceasedness 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 stained#ceasedness is lewdness: because i have bright-climax#purged thee, and thou wast not bright-climax#purged, thou will not be bright-climax#purged from thy stained#ceasedness any more, till i have caused my fury to rest upon thee. i yeah-vowels have spoken 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 lip#decide thee, saith the base#lord unto-these-theory. also the dbr of yeah-vowels came unto me, saying, between#boy 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, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. so i spake unto the with-mum#people in the morning: and at even my woman died; and i did in the morning as i was directed. and the with-mum#people said unto me, wilt thou not tell us what these things are to us, that thou doest so? then i answered them, the dbr of yeah-vowels came unto me, saying, speak unto the daughter#bayt of israel, thus saith the base#lord unto-these-theory; behold, i will profane my dedicated, the excellency of your strength, the desire of your eyes, and that which your being pitieth; and your between#boys and your between#daughters 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: ye will not mourn nor weep; and ye will pine away for your seasons, and mourn one toward another. thus strenghten-towards#ezekiel is unto you a sign: according to all that he hath done will ye do: and when this cometh, ye will know that i am the base#lord unto-these-theory. also, thou between#boy of man, will it not be in the day when i take from them their strength, the joy of their weight, the desire of their eyes, and that whereupon they set their minds, their between#boys and their between#daughters, 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 will speak, and be no more dumb: and thou will be a sign unto them; and they will know that i am yeah-vowels. the dbr of yeah-vowels came again unto me, saying, between#boy of man, set thy face#turnings against the with#ammonites, and bring against them; and say unto the with#ammonites, hear the dbr



of the base#lord unto-these-theory; thus saith the base#lord unto-these-theory; because thou saidst, aha, against my dedicated, when it was profaned; and against the land of israel, when it was desolate; and against the daughter#bayt of know-hand#judah, when they went into captivity; behold, therefore i will deliver thee to the men of the east for a possession, and they will set their palaces in thee, and make their dwellings in thee: they will eat thy fruit, and they will drink thy milk. and i will make much#rabbah a stable for ripen#camels, and the with#ammonites a couching place for flocks: and ye will know that i am yeah-vowels. for thus saith the base#lord unto-these-theory; because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of 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#people, and i will cause thee to perish out of the countries: i will destroy thee; and thou will know that i am yeah-vowels. thus saith the base#lord unto-these-theory; because that from-father#moab and hair-style#seir do say, behold, the daughter#bayt of know-hand#judah is like unto all the nations; therefore, behold, i will open the side of from-father#moab from the cities, from his cities which are on his frontiers, the weight of the country, house-of-names#bethjeshimoth, proprietary-residence#baal-meon, and cold-cities#kiriathaim, unto the men of the east with the with#ammonites, and will give them in possession, that the with#ammonites may not be remembered among the nations. and i will execute lip-decision#crississ upon from-father#moab; and they will know that i am yeah-vowels. thus saith the base#lord unto-these-theory; because that man-red#edom hath dealt against the daughter#bayt of know-hand#judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the base#lord unto-these-theory; i will also stretch out mine hand upon man-red#edom, and will cut off man and beast from it; and i will make it desolate from south#teman; and they of breast-discuss#dedan will fall by the sword. and i will lay my vengeance upon man-red#edom by the hand of my with-mum#people israel: and they will do in man-red#edom according to mine nose#anger and according to my fury; and they will know my vengeance, saith the base#lord unto-these-theory. thus saith the base#lord unto-these-theory; because the invade-grieve#philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy it for the old hatred; therefore thus saith the base#lord unto-these-theory; behold, i will stretch out mine hand upon the invade-grieve#philistines, and i will cut off the cut-off#cherethims, and destroy the remnant of the sea coast. and i will execute great vengeance upon them with furious rebukes; and they will know that i am yeah-vowels, 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 the dbr of yeah-vowels came unto me, saying, between#boy of man, because that narrow-zur#tyrus

hath said against project-complete#jerusalem, aha, she is broken that was the hair#gates of the with-mum#people: she is turned unto me: i will be replenished, now she is laid waste: therefore thus saith the base#lord unto-these-theory; behold, i am against thee, o narrow-zur#tyrus, and will cause many nations to come up against thee, as the sea causeth his sieve#panas to come up. and they will destroy the walls of narrow-zur#tyrus, and break down her towers: i will also scrape her dust from her, and make her like the top of a rock. it will be a place for the spreading of nets in the midst of the sea: for i have spoken it, saith the base#lord unto-these-theory: and it will become a spoil to the nations. and her between#daughters which are in the field will be slain by the sword; and they will know that i am yeah-vowels. for thus saith the base#lord unto-these-theory; behold, i will bring upon narrow-zur#tyrus bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon, a moloch#king of kings, from the hide#north, with horses, and with chariots, and with horsemen, and companies, and much with-mum#people. he will slay with the sword thy between#daughters 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 hair#gates, as men enter into a light#city wherein is made a breach. with the part#hoofs of his horses will he tread down all thy streets: he will slay thy with-mum#people 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 songs 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 will be a place to spread nets upon; thou will be between#built no more: for i yeah-vowels have spoken it, saith the base#lord unto-these-theory. thus saith the base#lord unto-these-theory to narrow-zur#tyrus; will not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? then all the immersed#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 seafaring men, the renowned light#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 base#lord unto-these-theory; when i will make thee a desolate light#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#people of old time, and will set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and i will set weight in the land of the living; i will make thee a terror, and thou will be no more: though thou be sought for, yet will thou never be found again, saith the base#lord unto-these-theory. the dbr of yeah-vowels came again unto me, saying, now, thou between#boy of man, take up a lamentation for narrow-zur#tyrus; and say unto narrow-zur#tyrus, o thou that art situate at the entry of the sea, which art a merchant of the with-mum#people for many isles, thus saith the base#lord unto-these-theory; o narrow-zur#tyrus, thou hast said, i am of perfect beauty. thy borders are in the midst of the seas, thy between#builders have perfected thy beauty. they have made all thy ship boards of fir trees of meadow#senir: they have taken cedars from build#white#lebanon to make masts for thee. of the oaks of at-tooth#bashan have they made thine oars; the company of the okay#ashurites have made thy benches of ivory, brought out of the isles of stains#chitim. fine linen with brodered work from narrows-create#mizraim was that which thou spreadest forth to be thy sail; blue and purple from the isles of theory-kneading#elishah was that which covered thee. the inhabitants of side-by-side#zidon and arvad were thy mariners: thy wise men, o narrow-zur#tyrus, that were in thee, were thy pilots. the ancients of small-hill#gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. they of split-spread#persia and of frozen-hail#lud and of bread-female-genitalia#phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. the men of arvad with thine army were upon thy walls round about, and the dwarf#gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. cypress-cedar#tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. mudgreece#javan, world#tubal, and duration#meshech, they were thy merchants: they traded the persons of men and tools of brass in thy market. they of the daughter#bayt of produced#togarmah traded in thy fairs with horses and horsemen and separate#mules. the men of breast-discuss#dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present ray#horns of ivory and ebony. high#aram was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and sit#agate. know-hand#judah, and the land of israel, they were thy merchants: they traded in thy market wheat of count#minnith, and pannag, and honey, and name-sex#oil, and balm. blood-bag#damascus was thy merchant in the multitude of the wares of thy

making, for the multitude of all riches; in the wine of helbon, and to-build#white wool. discuss#dan also and mud-greece#javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. breast-discuss#dedan was thy merchant in precious clothes for chariots. evening-pleasant#arabia, and all the immersed#princes of pottery#kedar, they occupied with thee in lambs, and rams, and intense#goats: in these were they thy merchants. the merchants of coming#sheba and thunder-mane#raamah, they were thy merchants: they occupied in thy fairs with chief of all scents, and with all precious stones, and gold. conceived-gladness#haran, and canneh, and eon#eden, the merchants of coming#sheba, beech#asshur, and as-taught#chilmad, 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 cypress-cedar#tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious 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#suburbs 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 light#city is like narrow-zur#tyrus, like the destroyed in the midst of the sea? when thy wares went forth out of the seas, thou filledst many with-mum#people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. in the time when thou will 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#people will hiss at thee; thou will be a terror, and never will be any more. the dbr of yeah-vowels came again unto me, saying, between#boy of man, say unto the prince of narrow-zur#tyrus, thus saith the base#lord unto-these-theory; because thine heart is lifted up, and thou hast said, i am a unto-these-theory, i sit in the seat of unto-these-theory, in the midst of the seas; yet thou art a man, and not unto-these-theory, though thou set thine heart as the heart of unto-these-theory: behold, thou art wiser than my-discuss-towards#daniel; there is no secret that they can hide from thee: with thy wisdom and with

thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the base#lord unto-these-theory; because thou hast set thine heart as the heart of unto-these-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#turnings him that slayeth thee, i am unto-these-theory? and thou wilt be a man, and no unto-these-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 spoken it, saith the base#lord unto-these-theory. moreover the dbr of yeah-vowels came unto me, saying, between#boy of man, take up a lamentation upon the moloch#king of narrow-zur#tyrus, and say unto him, thus saith the base#lord unto-these-theory; thou sealest up the sum, full of wisdom, and perfect in beauty. thou hast been in eon#eden the garden of unto-these-theory; every precious father-child#stone was thy covering, the red-col-umn#sardius, topaz, and the shock#diamond, the chrysolite-aquamarine#tarshish, the that-they#onyx, and the smooth#jasper, the countable#saphire, the emerald, and the temple#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 impregnated#anointed qrbcherub that covereth; and i have set thee so: thou wast upon the dedicated mountain of unto-these-theory; thou hast walked up and down in the midst of the stones of fire. thou wast perfect 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 unto-these-theory: and i will destroy thee, o covering qrbcherub, 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#turnings kings, that they may behold thee. thou hast ceased thy finishes 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 earth in the sight of all them that behold thee. all they that know thee among the with-mum#people will be astonished at thee: thou wilt be a terror, and never will thou be any more. again the dbr of yeah-vowels came unto me, saying, between#boy of man, set thy face#turnings against side-by-side#zidon, and bring against it, and say, thus saith the base#lord unto-these-theory; behold, i am against thee, o side-by-side#zidon; and i will be given weight in the midst of thee: and they will know that i am yeah-vowels, when i will have executed lip-decision#crissis in her, and will be dedicated in her.

for i will send into her pestilence, and blood into her streets; and the wounded will be lip#decided in the midst of her by the sword upon her on every side; and they will know that i am yeah-vowels. and there will be no more a pricking brier unto the daughter#bayt of israel, nor any grieving thorn of all that are round about them, that despised them; and they will know that i am the base#lord unto-these-theory. thus saith the base#lord unto-these-theory; when i will have added the daughter#bayt of unto-immersed#israel from the with-mum#people among whom they are scattered, and will be dedicated in them in the sight of the nations, then will they dwell in their land that i have given to my worker back-street-boy#jacob. and they will dwell safely therein, and will between#build houses, and plant vineyards; yea, they will dwell with confidence, when i have executed lip-decision#crissis upon all those that despise them round about them; and they will know that i am yeah-vowels their unto-these-theory. in the tenth year, in the tenth month, in the twelfth day of the month, the dbr of yeah-vowels came unto me, saying, between#boy of man, set thy face#turnings against big-house#pharaoh moloch#king of narrows-create#mizraim, and bring against him, and against all narrows-create#mizraim: speak, and say, thus saith the base#lord unto-these-theory; behold, i am against thee, big-house#pharaoh moloch#king of 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 made it for myself. and 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 mdbar, thee and all the fish of thy rivers: thou wilt fall upon the open fields; thou wilt not be brought together, nor added: i have given thee for meat to the beasts of the field and to the fowls of the heaven. and all the inhabitants of narrows-create#mizraim will know that i am yeah-vowels, because they have been a staff of reed to the daughter#bayt of 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 base#lord unto-these-theory; behold, i will bring a sword upon thee, and cut off man and beast out of thee. and the land of narrows-create#mizraim will be desolate and waste; and they will know that i am yeah-vowels: because he hath said, the river is mine, and i have made it. behold, therefore i am against thee, and against thy rivers, and i will make the land of narrows-create#mizraim utterly waste and desolate, from the tower of bush#syene even unto the border of cush-spindle#ethiopia. no foot of man will pass through it, nor foot of beast will pass through it, neither will it be inhabited forty years. and i will make the land of 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 narrows-create#mizraimians among the nations, and will dis-

perse them through the countries. yet thus saith the base#lord unto-these-theory; at the end of forty years will i gather the narrows-create#mizraimians from the with-mum#people whither they were scattered: and i will bring again the captivity of narrows-create#mizraim, and will cause them to return unto the land of father#pathros, into the land of their habitation; and they will be there a base kingdom. it will be the basest of the kingdoms; neither will it exalt itself any more above the nations: for i will diminish them, that they will no more rule over the nations. and it will be no more the confidence of the daughter#bayt of israel, which bringeth their torment to remembrance, when they will look after them: and they will know that i am the base#lord unto-these-theory. and it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the dbr of yeah-vowels came unto me, saying, between#boy of man, bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon caused his army to work for a great work against narrow-zur#tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for narrow-zur#tyrus, for the work that he had workd against it: therefore thus saith the base#lord unto-these-theory; behold, i will give the land of narrows-create#mizraim unto bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon; and he will take her multitude, and take her spoil, and take her prey; and it will be the wages for his army. i have given him the land of narrows-create#mizraim for his labour wherewith he workd against it, because they wrought for me, saith the base#lord unto-these-theory. in that day will i cause the ray#horn of the daughter#bayt of unto-immersed#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 yeah-vowels. the dbr of yeah-vowels came again unto me, saying, between#boy of man, bring and say, thus saith the base#lord unto-these-theory; how! ye, woe worth the day! for the day is near, even the day of yeah-vowels is near, a cloudy day; it will be the time of the nations. and the sword will come upon narrows-create#mizraim, and great pain will be in cush-spindle#ethiopia, when the slain will fall in narrows-create#mizraim, and they will take away her multitude, and her foundations will be broken down. cush-spindle#ethiopia, and libya-open#put, and hail-birth#lydia, and all the mingled with-mum#people, and thorn#chub, and the men of the land that is in league, will fall with them by the sword. thus saith yeah-vowels; they also that uphold narrows-create#mizraim will fall; and the pride of her power will come down: from the tower of bush#syene will they fall in it by the sword, saith the base#lord unto-these-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 yeah-vowels, when i have set a fire in 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 cush-

spindle#ethiopians afraid, and great pain will come upon them, as in the day of narrows-create#mizraim: for, lo, it cometh. thus saith the base#lord unto-these-theory; i will also make the multitude of narrows-create#mizraim to cease by the hand of bring-jug-collect#nebuchadrezzar moloch#king of wear-out#babylon. he and his with-mum#people with him, the terrible of the nations, will be brought to destroy the land: and they will draw their swords against 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 evil: and i will make the land waste, and all that is therein, by the hand of strangers: i yeah-vowels have spoken it. thus saith the base#lord unto-these-theory; i will also destroy the ideal-bullshit#idols, and i will cause their images to cease out of view#noph; and there will be no more a prince of the land of narrows-create#mizraim: and i will put a fear in the land of narrows-create#mizraim. and i will make father#pathros desolate, and will set fire in ten#zoan, and will execute lip-decision#crissis in partially-cooked#no. and i will pour my fury upon bush#sin, the strength of narrows-create#mizraim; and i will cut off the multitude of partially-cooked#no. and i will set fire in narrows-create#mizraim: miss will have great pain, and no will be rent asunder, and view#noph will have distresses daily. the young men of potency#aven and of mouth-of-enticing#pibeseth will fall by the sword: and these cities will go into captivity. at tephah-nehes-praise-be-to#god also the day will be darkened, when i will break there the yokes of narrows-create#mizraim: and the pomp of her strength will cease in her: as for her, a cloud will cover her, and her between#daughters will go into captivity. thus will i execute lip-decision#crissis in narrows-create#mizraim: and they will know that i am yeah-vowels. and it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the dbr of yeah-vowels came unto me, saying, between#boy of man, i have broken the arm of big-house#pharaoh moloch#king of 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 base#lord unto-these-theory; behold, i am against big-house#pharaoh moloch#king of 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 narrows-create#mizraimians among the nations, and will disperse them through the countries. and i will strengthen the arms of the moloch#king of wear-out#babylon, and put my sword in his hand: and i will break pharaoh's arms, and he will groan before#turnings him with the groanings of a deadly wounded man. and i will strengthen the arms of the moloch#king of wear-out#babylon, and the arms of big-house#pharaoh will fall down; and they will know that i am yeah-vowels, when i will put my sword into the hand of the moloch#king of wear-out#babylon, and he will stretch it out upon the land of narrows-create#mizraim. and i will scatter the narrows-create#mizraimians among the na-

tions, and disperse them among the countries; and they will know that i am yeah-vowels. and it came to pass in the eleventh year, in the third month, in the first day of the month, that the dbr of yeah-vowels came unto me, saying, between#boy of man, speak unto big-house#pharaoh moloch#king of narrows-create#mizraim, and to his multitude; whom art thou like in thy greatness? behold, the beech-tree#assyrian was a cedar in build#white#lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. the waters made him great, the deep set him up on high with her rivers running round about his plants, and sent her little rivers unto all the trees of the field. therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. all the fowls of namespaces made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. thus was he fair in his greatness, in the length of his branches: for his root was by great waters. the cedars in the garden of unto-these-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 unto-these-theory was like unto him in his beauty. i have made him fair by the multitude of his branches: so that all the trees of eon#eden, that were in the garden of unto-these-theory, envied him. therefore thus saith the base#lord unto-these-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 badness#rah. 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#people of the earth 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 earth, in the midst of the children of men, with them that go down to the pit. thus saith the base#lord unto-these-theory; in the day when he went down to the grave i caused a mourning: i covered the deep for him, and i restrained the floods thereof, and the great waters were stayed: and i caused build#white#lebanon to mourn for him, and all the trees of the field fainted for him. i made the nations to shake at the sound of his fall, when i cast him down to question#hell with them that descend into the pit: and all the trees of eon#eden, the choice and best of build#white#lebanon, all that drink water, will be comforted in the nether parts of the earth.

they also went down into question#hell 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 eon#eden? yet will thou be brought down with the trees of eon#eden unto the nether parts of the earth: thou will lie in the midst of the foreskinned with them that be slain by the sword. this is big-house#pharaoh and all his multitude, saith the base#lord unto-these-theory. and it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the dbr of yeah-vowels came unto me, saying, between#boy of man, take up a lamentation for big-house#pharaoh moloch#king of narrows-create#mizraim, and say unto him, thou art like a young gather#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, and fouledst their rivers. thus saith the base#lord unto-these-theory; i will therefore spread out my net over thee with a company of many with-mum#people; 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 earth with thee. and i will lay thy immersed#flesh upon the mountains, and fill the valleys with thy height. i will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers will be full of thee. and when i will put thee out, i will cover the heaven, 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 base#lord unto-these-theory. i will also vex the hearts of many with-mum#people, when i will bring thy destruction among the nations, into the countries which thou hast not known. yea, i will make many with-mum#people amazed at thee, and their kings will be horribly afraid for thee, when i will brandish my sword before#turnings them; and they will tremble at every moment, every man for his own life, in the day of thy fall. for thus saith the base#lord unto-these-theory; the sword of the moloch#king of wear-out#babylon will come upon thee. by the swords of the mighty will i cause thy multitude to fall, the terrible of the nations, all of them: and they will spoil the pomp of narrows-create#mizraim, 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 of man trouble them any more, nor the part#hoofs of beasts trouble them. then will i make their waters deep, and cause their rivers to run like name-sex#oil, saith the base#lord unto-these-theory. when i will make the land of 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 yeah-vowels. this is the lamentation where-with they will lament her: the between#daughters of the nations will lament her: they will lament for her, even for narrows-create#mizraim, and for all her

multitude, saith the base#lord unto-these-theory. it came to pass also in the twelfth year, in the fifteenth day of the month, that the dbr of yeah-vowels came unto me, saying, between#boy of man, wail for the multitude of narrows-create#mizraim, and cast them down, even her, and the between#daughters of the famous nations, unto the nether parts of the earth, 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 question#hell with them that help him: they are gone down, they lie foreskinned, slain by the sword. beech#asshur 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 youth#elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down foreskinned into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. they have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them foreskinned, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. there is duration#meshech, world#tubal, and all her multitude: her graves are round about him: all of them foreskinned, slain by the sword, though they caused their terror in the land of the living. and they will not lie with the mighty that are fallen of the foreskinned, which are gone down to question#hell with their weapons of war: and they have laid their swords under their heads, and 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 man-red#edom, her kings, and all her immersed#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 immersed#princes of the hide#north, all of them, and all the side-by-side#zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie foreskinned with them that be slain by the sword, and bear their shame with them that go down to the pit. big-house#pharaoh will see them, and will be comforted over all his multitude, even big-house#pharaoh and all his army slain by the sword, saith the base#lord unto-these-theory. for i have caused my terror in the land of the living: and he will be laid in the midst of the foreskinned with them that are slain with the sword, even big-house#pharaoh and all his multitude, saith the base#lord unto-these-theory. again the dbr of yeah-vowels came unto me, saying, between#boy of man,

speak to the children of thy with-mum#people, and say unto them, when i bring the sword upon a land, if the with-mum#people 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 trumpet, and warn the with-mum#people; then whosoever heareth the sound of the 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 trumpet, and took not warning; his blood will be upon him. and he that taketh warning will deliver his being. and if the watchman see the sword come, and blow not the trumpet, and the with-mum#people be not warned; if the sword come, and take any person from among them, he is taken away in his torment; and his blood will i require at the watchman's hand. so thou, o between#boy of man, i have set thee a watchman unto the daughter#bayt of israel; therefore thou will hear the dbr at my mouth, and warn them from me. when i say unto the evil, o evil man, thou will surely die; if thou dost not speak to warn the evil from his way, that evil man will die in his torment; and his blood will i require at thine hand. nevertheless, if thou warn the evil of his way to turn from it; if he do not turn from his way, he will die in his torment; and thou hast delivered thy being. therefore, o thou between#boy of man, speak unto the daughter#bayt of 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 base#lord unto-these-theory, i have no pleasure in the death of the evil; and that the evil turn from his way and live: turn ye, turn ye from your toilsome#bad ways; for why will ye die, o daughter#bayt of israel? therefore, thou between#boy of man, say unto the children of thy with-mum#people, the being right of the right will not deliver him in the day of his crime: as for the badness#rah of the evil, he will not fall thereby in the day that he turneth from his badness#rah; neither will the right be able to live for his being right in the day that he sinneth. 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; and for his torment that he hath committed, he will die for it. again, when i say unto the evil, thou will surely die; if he turn from his sin, and do that which is torahful and right; if the evil 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 torahful and right; he will surely live. yet the children of thy with-mum#people say, the way of the base#lord is not equal: and as for them, their way is not equal. when the right turneth from his being right, and committeth torment, he will even die thereby. and if the evil turn from his badness#rah, and do that which is torahful and right, he will live thereby. yet ye say, the way of the base#lord is not equal. o ye daughter#bayt of israel, i will lip#decide 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 project-complete#jerusalem came unto me, saying, the light#city is smitten. now the hand of yeah-vowels 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 the dbr of yeah-vowels came unto me, saying, between#boy of man, they that inhabit those wastes of the land of unto-immersed#israel speak, saying, their-organ-dick#abraham was one, and he inherited the land: and we are many; the land is given us for inheritance. wherefore say unto them, thus saith the base#lord unto-these-theory; ye eat with the blood, and lift up your eyes toward your ideal-bull-shit#idols, and shed blood: and will ye possess the land? ye stand upon your sword, ye work abomination, and ye cease every one his neighbour's woman: and will ye possess the land? say thou thus unto them, thus saith the base#lord unto-these-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 unto-immersed#israel will be desolate, that none will pass through. then will they know that i am yeah-vowels, when i have laid the land most desolate because of all their abominations which they have committed. also, thou between#boy of man, the children of thy with-mum#people 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 dbr that cometh forth from yeah-vowels. and they come unto thee as the with-mum#people cometh, and they sit before#turnings thee as my with-mum#people, and they hear thy dbrs, and they will not do them: for with their mouth they shew much love, and their heart goeth after their covetousness. and, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy dbrs, and 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 the dbr of yeah-vowels came unto me, saying, between#boy of man, bring against the watchers#shepherds of israel, bring, and say unto them, thus saith the base#lord unto-these-theory unto the watchers#shepherds; woe be to the watchers#shepherds of unto-immersed#israel that do feed themselves! should not the watchers#shepherds feed the flocks? ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: and 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; and with force and with cruelty have ye ruled them. and they were scattered, because there is no watcher-shepherd: and they became meat to all the beasts of the field, when they were scattered. my go-

ing-out#sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face#turnings of the earth, and none did search or seek after them. therefore, ye watchers#shepherds, hear the dbr of yeah-vowels; as i live, saith the base#lord unto-these-theory, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no watcher-shepherd, neither did my watchers#shepherds search for my flock, and the watchers#shepherds fed themselves, and fed not my flock; therefore, o ye watchers#shepherds, hear the dbr of yeah-vowels; thus saith the base#lord unto-these-theory; behold, i am against the watchers#shepherds; and i will require my flock at their hand, and cause them to cease from feeding the flock; neither will the watchers#shepherds 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 base#lord unto-these-theory; behold, i, even i, will both search my going-out#sheep, and seek them out. as a watcher-shepherd seeketh out his flock in the day that he is among his going-out#sheep that are scattered; so will i seek out my going-out#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#people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of unto-immersed#israel by the rivers, and in all the inhabited places of the country. i will feed them in a good look-after#pasture, and upon the high mountains of unto-immersed#israel will their fold be: there will they lie in a good fold, and in a fat look-after#pasture will they feed upon the mountains of israel. i will feed my flock, and i will cause them to lie down, saith the base#lord unto-these-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: and i will destroy the fat and the strong; i will feed them with lip-decision#crisis. and as for you, o my flock, thus saith the base#lord unto-these-theory; behold, i lip#decide between in-them#animal and cattle, between the rams and the he intense#goats. seemeth it a small thing unto you to have eaten up the good look-after#pasture, and ye must tread down with your feet the residue of your look-after#pastures? and to have drunk of the deep waters, and ye must foul the residue with your feet? and as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. therefore thus saith the base#lord unto-these-theory unto them; behold, i, even i, will lip#decide between the fat in-them#animal and between the lean cattle. 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 save my flock, and they will no more be a prey; and i will lip#decide between in-them#animal and cattle. and i will set up one watcher-shepherd over them, and he will feed them, even my worker dude#david; he will feed them, and he will be their watcher-shep-

herd. and i yeah-vowels will be their unto-these-theory, and my worker dude#david a prince among them; i yeah-vowels have spoken it. and i will make with them a alignment of peace, and will cause the toilsome#bad beasts to cease out of the land: and they will dwell safely in the mdbar, and sleep in the woods. and i will make them and the places round about my hill a knee-fluffy#blessing; and i will cause the shower to come down in his season; there will be showers of knee-fluffy#blessing. and the tree of the field will yield her fruit, and the earth will yield her increase, and they will be safe in their land, and will know that i am yeah-vowels, 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; and 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 yeah-vowels their unto-these-theory am with them, and that they, even the daughter#bayt of israel, are my with-mum#people, saith the base#lord unto-these-theory. and ye my flock, the flock of my look-after#pasture, are men, and i am your unto-these-theory, saith the base#lord unto-these-theory. moreover the dbr of yeah-vowels came unto me, saying, between#boy of man, set thy face#turnings against mount hair-style#seir, and bring against it, and say unto it, thus saith the base#lord unto-these-theory; behold, o mount hair-style#seir, i am against thee, and i will stretch out mine hand against thee, and i will make thee most desolate. i will lay thy cities waste, and thou will be desolate, and thou will know that i am yeah-vowels. because thou hast had a perpetual hatred, and hast shed the blood of the children of unto-immersed#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 base#lord unto-these-theory, i will prepare thee unto blood, and blood will pursue thee: sith thou hast not hated blood, even blood will pursue thee. thus will i make mount hair-style#seir most desolate, and cut off from it him that passeth out and him that returneth. and i will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, will they fall that are slain with the sword. i will make thee perpetual desolations, and thy cities will not return: and ye will know that i am yeah-vowels. because thou hast said, these two nations and these two countries will be mine, and we will possess it; whereas yeah-vowels was there: therefore, as i live, saith the base#lord unto-these-theory, i will even do according to thine nose#anger, and according to thine envy which thou hast used out of thy hatred against them; and i will make myself known among them, when i have lip#decided thee. and thou will know that i am yeah-vowels, and that i have heard all thy blasphemies which thou hast spoken against the mountains of 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

dbrs against me: i have heard them. thus saith the base#lord unto-these-theory; when the whole earth rejoiceth, i will make thee desolate. as thou didst rejoice at the inheritance of the daughter#bayt of israel, because it was desolate, so will i do unto thee: thou will be desolate, o mount hair-style#seir, and all red#idumea, even all of it: and they will know that i am yeah-vowels. also, thou between#boy of man, bring unto the mountains of israel, and say, ye mountains of israel, hear the dbr of yeah-vowels: thus saith the base#lord unto-these-theory; because the father#enemy hath said against you, aha, even the ancient high places are ours in possession: therefore bring and say, thus saith the base#lord unto-these-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#people: therefore, ye mountains of israel, hear the dbr of the base#lord unto-these-theory; thus saith the base#lord unto-these-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 base#lord unto-these-theory; surely in the fire of my jealousy have i spoken against the residue of the nations, and against all red#idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. bring therefore concerning the land of israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, thus saith the base#lord unto-these-theory; behold, i have spoken in my jealousy and in my fury, because ye have borne the shame of the nations: therefore thus saith the base#lord unto-these-theory; i have lifted up mine hand, surely the nations that are about you, they will bear their shame. and ye, o mountains of israel, ye will shoot forth your branches, and yield your fruit to my with-mum#people of 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 daughter#bayt of israel, even all of it: and the cities will be inhabited, and the wastes will be between#build: 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 beginnings: and ye will know that i am yeah-vowels. yea, i will cause men to walk upon you, even my with-mum#people israel; and they will possess thee, and thou will be their inheritance, and thou will no more henceforth bereave them of men. thus saith the base#lord unto-these-theory; because they say unto you, thou land devourest up men, and hast bereaved thy nations: therefore thou will devour men no more, neither bereave thy nations any more, saith the base#lord unto-these-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#people any more, neither will thou cause thy nations to fall any more, saith the base#lord unto-these-theory. more-



over the dbr of yeah-vowels came unto me, saying, between#boy of man, when the daughter#bayt of unto-immersed#israel dwelt in their own land, they ceased it by their own way and by their doings: their way was before#turnings 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 lip#decided them. and when they entered unto the nations, whither they went, they profaned my dedicated name, when they said to them, these are the with-mum#people of yeah-vowels, and are gone forth out of his land. and i had pity for mine dedicated name, which the daughter#bayt of unto-immersed#israel had profaned among the nations, whither they went. therefore say unto the daughter#bayt of israel, thus saith the base#lord unto-these-theory; i do not this for your sakes, o daughter#bayt of israel, and for mine dedicated name's sake, which ye have profaned among the nations, whither ye went. and i will dedicate my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations will know that i am yeah-vowels, saith the base#lord unto-these-theory, when i will be dedicated in you before#turnings 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 bright water upon you, and ye will be bright: from all your stained#ceasedness, and from all your ideal-bullshit#idols, will i brighten you. a new heart also will i give you, and a new ruakh will i put within you: and i will take away the stony heart out of your immersed#flesh, and i will give you an heart of immersed#flesh. and i will put my ruakh within you, and cause you to walk in my statutes, and ye will keep my lip-decision#crisiss, and do them. and ye will dwell in the land that i gave to your fathers; and ye will be my with-mum#people, and i will be your unto-these-theory. i will also save 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 toilsome#bad ways, and your doings that were not good, and will lothe yourselves in your own sight for your seasons and for your abominations. not for your sakes do i this, saith the base#lord unto-these-theory, be it known unto you: be ashamed and confounded for your own ways, o daughter#bayt of israel. thus saith the base#lord unto-these-theory; in the day that i will have brightend you from all your seasons i will also cause you to dwell in the cities, and the wastes will be between#build. 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 eon#eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. then the nations that

are left round about you will know that i yeah-vowels between#build the ruined places, and plant that that was desolate: i yeah-vowels have spoken it, and i will do it. thus saith the base#lord unto-these-theory; i will yet for this be enquired of by the daughter#bayt of israel, to do it for them; i will increase them with men like a flock. as the dedicated flock, as the flock of project-complete#jerusalem in her solemn feasts; so will the waste cities be filled with flocks of men: and they will know that i am yeah-vowels. the hand of yeah-vowels was upon me, and carried me out in the ruakh of yeah-vowels, 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, between#boy of man, can these bones live? and i answered, o base#lord unto-these-theory, thou knowest. again he said unto me, bring upon these bones, and say unto them, o ye dry bones, hear the dbr of yeah-vowels. thus saith the base#lord unto-these-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 immersed#flesh upon you, and cover you with light#skin, and put breath in you, and ye will live; and ye will know that i am yeah-vowels. 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 immersed#flesh came up upon them, and the light#skin covered them above: and there was no breath in them. then said he unto me, bring unto the wind, bring, between#boy of man, and say to the wind, thus saith the base#lord unto-these-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, an exceeding great army. then he said unto me, between#boy of man, these bones are the whole daughter#bayt of 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 base#lord unto-these-theory; behold, o my with-mum#people, i will open your graves, and cause you to come up out of your graves, and bring you into the land of israel. and ye will know that i am yeah-vowels, when i have opened your graves, o my with-mum#people, and brought you up out of your graves, and will put my ruakh in you, and ye will live, and i will place you in your own land: then will ye know that i yeah-vowels have spoken it, and performed it, saith yeah-vowels. the dbr of yeah-vowels came again unto me, saying, moreover, thou between#boy of man, take thee one stick, and write upon it, for know-hand#judah, and for the children of unto-immersed#israel his companions: then take another stick, and write upon it, for add#joseph, the stick of gray-fruitful#ephrain and for all the daughter#bayt of unto-immersed#israel his companions: and join them one to another into one stick; and they will become one in thine hand. and when the children of thy with-mum#people will speak unto thee, saying,

wilt thou not shew us what thou meanest by these? say unto them, thus saith the base#lord unto-these-theory; behold, i will take the stick of add#joseph, which is in the hand of gray-fruitful#ephrain, and the branches of unto-immersed#israel his fellows, and will put them with him, even with the stick of know-hand#judah, and make them one stick, and they will be one in mine hand. and the sticks whereon thou writest will be in thine hand before#turnings their eyes. and say unto them, thus saith the base#lord unto-these-theory; behold, i will take the children of unto-immersed#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 make them one nation in the land upon the mountains of israel; and one moloch#king will be moloch#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: and i will save them out of all their dwelling-places, wherein they have missed, and will brighten them: so will they be my with-mum#people, and i will be their unto-these-theory. and dude#david my worker will be moloch#king over them; and they all will have one watcher-shepherd: they will also walk in my lip-decision#crisis, and observe#guard my statutes, and do them. and they will dwell in the land that i have given unto backstreet-boy#jacob my worker, wherein your fathers have dwelt; and they will dwell therein, even they, and their children, and their children's children for ever: and my worker dude#david will be their prince for ever. moreover i will make a alignment of peace with them; it will be an everlasting alignment with them: and i will place them, and multiply them, and will set my dedicated in the midst of them for evermore. my dwelling also will be with them: yea, i will be their unto-these-theory, and they will be my with-mum#people. and the nations will know that i yeah-vowels do dedicate israel, when my dedicated will be in the midst of them for evermore. and the dbr of yeah-vowels came unto me, saying, between#boy of man, set thy face#turnings against roof-maximum#gog, the land of from-roof#magog, the chief prince of duration#meshech and world#tubal, and bring against him, and say, thus saith the base#lord unto-these-theory; behold, i am against thee, o roof-maximum#gog, the chief prince of duration#meshech and world#tubal: and i will turn thee back, and put hooks into thy jaws, and i will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: split-spread#persia, cush-spindle#ethiopia, and libya-open#put with them; all of them with shield and helmet: final#gomer, and all his bands; the daughter#bayt of produced#togarmah of the hide#north quarters, and all his bands: and many with-mum#people 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 added out of many with-mum#people, against the mountains of israel, which have been always waste: and 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#people with thee. thus saith the base#lord unto-these-theory; it will also come to pass, that at the same time will things come into thy mind, and thou will think an toilsome#bad thought: and thou will say, i will go up to the land of unwallled villages; i will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor hair#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#people that are added out of the nations, which have gotten in-them#animal and goods, that dwell in the midst of the land. coming#sheba, and breast-discuss#dedan, and the merchants of cypress-cedar#tarshish, with all the young gather#lions thereof, will say unto thee, art thou come to take a spoil? hast thou added thy company to take a prey? to carry away silver and gold, to take away in-them#animal and goods, to take a great spoil? therefore, between#boy of man, bring and say unto roof-maximum#gog, thus saith the base#lord unto-these-theory; in that day when my with-mum#people of unto-immersed#israel dwelleth safely, will thou not know it? and thou will come from thy place out of the hide#north parts, thou, and many with-mum#people with thee, all of them riding upon horses, a great company, and a mighty army: and thou will come up against my with-mum#people of 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 dedicated in thee, o roof-maximum#gog, before#turnings their eyes. thus saith the base#lord unto-these-theory; art thou he of whom i have spoken in old time by thy workers the bringers of israel, which brought in those days many years that i would bring thee against them? and it will come to pass at the same time when roof-maximum#gog will come against the land of israel, saith the base#lord unto-these-theory, that my fury will come up in my face. for in my jealousy and in the fire of my wrath have i spoken, surely in that day there will be a great shaking in the land of israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face#turnings of the earth, 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 ground. and i will call for a sword against him throughout all my mountains, saith the base#lord unto-these-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#people that are with him, an

overflowing rain, and great hailstones, fire, and brimstone. thus will i magnify myself, and dedicate myself; and i will be known in the eyes of many nations, and they will know that i am yeah-vowels. therefore, thou between#boy of man, bring against roof-maximum#gog, and say, thus saith the base#lord unto-these-theory; behold, i am against thee, o roof-maximum#gog, the chief prince of duration#meshech and world#tubal: and i will turn thee back, and leave and the sixth part of thee, and will cause thee to come up from the hide#north parts, and will bring thee upon the mountains of israel: and i will hit thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. thou will fall upon the mountains of israel, thou, and all thy bands, and the with-mum#people that is with thee: i will give thee unto the evening#ravenous birds of every sort, and to the beasts of the field to be devoured. thou will fall upon the open field: for i have spoken it, saith the base#lord unto-these-theory. and i will send a fire on from-roof#magog, and among them that dwell carelessly in the isles: and they will know that i am yeah-vowels. so will i make my dedicated name known in the midst of my with-mum#people israel; and i will not let them pollute my dedicated name any more: and the nations will know that i am yeah-vowels, the dedicated one in israel. behold, it is come, and it is done, saith the base#lord unto-these-theory; this is the day whereof i have spoken. and they that dwell in the cities of unto-immersed#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 base#lord unto-these-theory. and it will come to pass in that day, that i will give unto roof-maximum#gog a place there of graves in israel, the valley of the passengers on the east of the sea: and it will stop the noses of the passengers: and there will they bury roof-maximum#gog and all his multitude: and they will call it the valley of crowd-roof#hamon-gog. and seven months will the daughter#bayt of unto-immersed#israel be burying of them, that they may brighten the land. yea, all the with-mum#people of the land will bury them; and it will be to them a renown the day that i will be given weight, saith the base#lord unto-these-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 earth, to brighten it: after the end of seven months will they search. and the passengers that pass through the land, when any seeth a man's bone, then will he set up a sign by it, till the buriers have buried it in the valley of crowd-roof#hamon-gog. and also the name of the light#city will be counter-crowd#hamonah. thus will they brighten the land. and, thou between#boy of man, thus saith the base#lord unto-these-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 israel, that ye may eat immersed#flesh, and drink blood. ye will eat the immersed#flesh of the mighty, and drink the blood of the immersed#princes of the earth, of rams, of lambs, and of intense#goats, of bulls, all of them fatlings of bashan. and ye will eat fat till ye be full, and drink blood till ye be drunken, of my butcher which i have butchered for you. thus ye will be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the base#lord unto-these-theory. and i will set my weight among the nations, and all the nations will see my lip-decision#crisis that i have executed, and my hand that i have laid upon them. so the daughter#bayt of unto-immersed#israel will know that i am yeah-vowels their unto-these-theory from that day and forward. and the nations will know that the daughter#bayt of unto-immersed#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 fathers#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 base#lord unto-these-theory; now will i bring again the captivity of backstreet-boy#jacob, and have mercy upon the whole daughter#bayt of israel, and will be jealous for my dedicated name; 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#people, and added them out of their fathers-enemies' lands, and am dedicated in them in the sight of many nations; then will they know that i am yeah-vowels their unto-these-theory, which caused them to be led into captivity among the nations: and i have added 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 ruakh upon the daughter#bayt of israel, saith the base#lord unto-these-theory. in the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the light#city was smitten, in the selfsame day the hand of yeah-vowels was upon me, and brought me thither. in the visions of unto-these-theory brought he me into the land of israel, and set me upon a very high mountain, by which was as the frame of a light#city on the dry#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 hair#gate. and the man said unto me, between#boy 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 daughter#bayt of israel. and behold a wall on the outside of the daughter#bayt 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 between#building, one reed; and the height, one reed. then came he unto the hair#gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the hair#gate, which was one reed broad; and the other threshold of the hair#gate, which was one reed broad. and every little bureau#chamber was one reed long, and one reed broad; and between the little bureau#chambers were five cubits; and the threshold of the hair#gate by the porch of the hair#gate within was one reed. he measured also the porch of the hair#gate within, one reed. then measured he the porch of the hair#gate, eight cubits; and the posts thereof, two cubits; and the porch of the hair#gate was inward. and the little bureau#chambers of the hair#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 hair#gate, ten cubits; and the length of the hair#gate, thirteen cubits. the space also before#turnings the little bureau#chambers was one cubit on this side, and the space was one cubit on that side: and the little bureau#chambers were six cubits on this side, and six cubits on that side. he measured then the hair#gate from the roof of one little bureau#chamber to the roof of another: the breadth was five and twenty cubits, opening against opening. he made also posts of threescore cubits, even unto the post of the court round about the hair#gate. and from the face#turnings of the hair#gate of the entrance unto the face#turnings of the porch of the inner hair#gate were fifty cubits. and there were narrow windows to the little bureau#chambers, and to their posts within the hair#gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees. then brought he me into the outward court, and, lo, there were bureau#chambers, and a pavement made for the court round about: thirty bureau#chambers were upon the pavement. and the pavement by the side of the hair#gates over against the length of the hair#gates was the lower pavement. then he measured the breadth from the forefront of the lower hair#gate unto the forefront of the inner court without, an hundred cubits eastward and hide#northward. and the hair#gate of the outward court that looked toward the hide#north, he measured the length thereof, and the breadth thereof. and the little bureau#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 hair#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 hair#gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before#turnings them. and the hair#gate of the inner court was over against the hair#gate toward the hide#north, and toward the east; and he measured from hair#gate to hair#gate an hundred cubits. after that he brought me toward the dry#south, and behold a hair#gate toward the dry#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#turnings them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. and there was a hair#gate in the inner court toward the dry#south: and he measured from hair#gate to hair#gate toward the dry#south an hundred cubits. and he brought me to the inner court by the dry#south hair#gate: and he measured the dry#south hair#gate according to these measures; and the little bureau#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 hair#gate according to these measures. and the little bureau#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 hide#north hair#gate, and measured it according to these measures; the little bureau#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 bureau#chambers and the entries thereof were by the posts of the hair#gates, where they washed the burnt qrb. and in the porch of the hair#gate were two tables on this side, and two tables on that side, to slay thereon the burnt qrb and the miss qrb and the name#fire qrb. and at the side without, as one goeth up to the entry of the hide#north hair#gate, were two tables; and on the other side, which was at the porch of the hair#gate, were two tables. four tables were on this side, and four tables on that side, by the side of the hair#gate; eight tables, whereupon they slew their butchers. and the four tables were of hewn father-child#stone for the burnt qrb, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt qrb and the butcher. and within were hooks, an hand broad, fastened round about: and upon the tables was the immersed#flesh of the qrb. and without the inner hair#gate were the bureau#chambers of the singers in the inner court, which was at the side of the hide#north hair#gate; and their prospect

was toward the dry#south: one at the side of the east hair#gate having the prospect toward the hide#north. and he said unto me, this bureau#chamber, whose prospect is toward the dry#south, is for the darkener#server, the keepers of the charge of the house. and the bureau#chamber whose prospect is toward the hide#north is for the darkener#server, the keepers of the charge of the kitchen#butcher: these are the between#boys of be-right#zadok among the between#boys of levi, which come near to yeah-vowels to immerse unto him. so he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the kitchen#butcher that was before#turnings 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 hair#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 stand#columns 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 dwelling. 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#turnings the possibility-hall: and he said unto me, this is the most dedicated place. after he measured the wall of the house, six cubits; and the breadth of every side bureau#chamber, four cubits, round about the daughter#bayt on every side. and the side bureau#chambers were three, one over another, and thirty in order; and they entered into the wall which was of the daughter#bayt for the side bureau#chambers round about, that they might have hold, and they had not hold in the wall of the house. and there was an enlarging, and a winding about still upward to the side bureau#chambers: for the winding about of the daughter#bayt went still upward round about the house: therefore the breadth of the daughter#bayt was still upward, and so increased from the lowest bureau#chamber to the highest by the midst. i saw also the height of the daughter#bayt round about: the foundations of the side bureau#chambers were a full reed of six great cubits. the thickness of the wall, which was for the side bureau#chamber without, was five cubits: and that which was left was the place of the side bureau#chambers that were within. and between the bureau#chambers was the wideness of twenty cubits round about the daughter#bayt on every side. and the openings of the side bureau#chambers were toward the place that was left, one opening toward the hide#north, and another opening toward

the dry#south: and the breadth of the place that was left was five cubits round about. now the between#building that was before#turnings the separate place at the end toward the sea#west was seventy cubits broad; and the wall of the between#building 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 between#building, 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 between#building 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 made with multi-intern#cherubims and palm trees, so that a palm tree was between a qrbcherub and a qrbcherub; and every qrbcherub had two turnings#faces; so that the face#turnings of a man was toward the palm tree on the one side, and the face#turnings of a young gather#lion toward the palm tree on the other side: it was made through all the daughter#bayt round about. from the ground unto above the opening were multi-intern#cherubims and palm trees made, and on the wall of the possibility-hall. the posts of the possibility-hall were squared, and the face#turnings of the dedicated; the appearance of the one as the appearance of the other. the kitchen#butcher 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 table that is before#turnings yeah-vowels. and the possibility-hall and the dedicated 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 made on them, on the openings of the possibility-hall, multi-intern#cherubims and palm trees, like as were made 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 bureau#chambers of the house, and thick planks. then he brought me forth into the utter court, the way toward the hide#north: and he brought me into the bureau#chamber that was over against the separate place, and which was before#turnings the between#building toward the hide#north. before#turnings the length of an hundred cubits was the hide#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#turnings the bu-

reau#chambers was a walk to ten cubits breadth inward, a way of one cubit; and their openings toward the hide#north. now the upper bureau#chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the between#building. for they were in three stories, and had not stand#columns as the stand#columns of the courts: therefore the between#building was straitened more than the lowest and the middlemost from the ground. and the wall that was without over against the bureau#chambers, toward the utter court on the forepart of the bureau#chambers, the length thereof was fifty cubits. for the length of the bureau#chambers that were in the utter court was fifty cubits: and, lo, before#turnings the possibility-hall were an hundred cubits. and from under these bureau#chambers was the entry on the east side, as one goeth into them from the utter court. the bureau#chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the between#building. and the way before#turnings them was like the appearance of the bureau#chambers which were toward the hide#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 bureau#chambers that were toward the dry#south was a opening in the head of the way, even the way directly before#turnings the wall toward the east, as one entereth into them. then said he unto me, the hide#north bureau#chambers and the dry#south bureau#chambers, which are before#turnings the separate place, they be dedicated bureau#chambers, where the darkener#server that approach unto yeah-vowels will eat the most dedicated things: there will they lay the most dedicated things, and the meat qrb, and the miss qrb, and the name#fire qrb; for the place is dedicated. when the darkener#server enter therein, then will they not go out of the dedicated place into the utter court, and there they will lay their garments wherein they immerse; for they are dedicated; and will put on other garments, and will approach to those things which are for the with-mum#people. now when he had made an end of measuring the inner house, he brought me forth toward the hair#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 hide#north side, five hundred reeds, with the measuring reed round about. he measured the dry#south side, five hundred reeds, with the measuring reed. he turned about to the sea#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 dedicated and the profane place. afterward he brought me to the hair#gate, even the hair#gate that looketh toward the east: and, behold, the weight of the unto-these-theory of unto-immersed#israel came from the way of the east: and his voice was like a noise of many waters: and the

earth 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 light#city: and the visions were like the vision that i saw by the river already-grain#chebar; and i fell upon my face. and the weight of yeah-vowels came into the daughter#bayt by the way of the hair#gate whose prospect is toward the east. so the ruakh took me up, and brought me into the inner court; and, behold, the weight of yeah-vowels 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, between#boy of man, the place of my throne, and the place of the soles of my feet, where i will dwell in the midst of the children of unto-immersed#israel for ever, and my dedicated name, will the daughter#bayt of unto-immersed#israel no more cease, neither they, nor their kings, by their feed#whoredom, nor by the carcasses of their kings in their high places. 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 dedicated name by their abominations that they have committed: wherefore i have consumed them in mine nose#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 for ever. thou between#boy of man, shew the daughter#bayt to the daughter#bayt of 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 torahs 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 torah of the house; upon the top of the mountain the whole limit thereof round about will be most dedicated. behold, this is the torah of the house. and these are the measures of the kitchen#butcher 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 kitchen#butcher. 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 kitchen#butcher will be four cubits; and from the kitchen#butcher and upward will be four ray#horns. and the kitchen#butcher 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, between#boy of man, thus saith the base#lord unto-these-theory; these are the ordinances of the kitchen#butcher in the day when they will make it, to qrb burnt qrbs thereon, and to sprinkle blood thereon. and thou will

give to the darkener#server the join#levites that be of the seed of be-right#zadok, which approach unto me, to immerse unto me, saith the base#lord unto-these-theory, a young bull for a miss qrb. 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 brighten and bright-climax#purge it. thou will take the bull also of the miss qrb, and he will burn it in the appointed place of the house, without the dedicated. and on the second day thou will qrb a kid of the intense#goats without blemish for a miss qrb; and they will brighten the kitchen#butcher, as they did brighten it with the bull. when thou hast made an end of brightsing it, thou will qrb a young bull without blemish, and a voiceless#ram out of the flock without blemish. and thou will qrb them before#turnings yeah-vowels, and the darkener#server will cast salt upon them, and they will qrb them up for a burnt qrb unto yeah-vowels. seven days will thou prepare every day a intense#goat for a miss qrb: they will also prepare a young bull, and a voiceless#ram out of the flock, without blemish. seven days will they bright-climax#purge the kitchen#butcher 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 make your burnt qrb upon the kitchen#butcher, and your peace qrb; and i will accept you, saith the base#lord unto-these-theory. then he brought me back the way of the hair#gate of the outward dedicated which looketh toward the east; and it was shut. then said yeah-vowels unto me; this hair#gate will be shut, it will not be opened, and no man will enter in by it; because yeah-vowels, the unto-these-theory of israel, hath entered in by it, therefore it will be shut. it is for the prince; the prince, he will sit in to eat bread before#turnings yeah-vowels; he will enter by the way of the porch of that hair#gate, and will go out by the way of the same. then brought he me the way of the hide#north hair#gate before#turnings the house: and i looked, and, behold, the weight of yeah-vowels filled the daughter#bayt of yeah-vowels: and i fell upon my face. and yeah-vowels said unto me, between#boy 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 daughter#bayt of yeah-vowels, and all the torahs thereof; and mark well the entering in of the house, with every going forth of the dedicated. and thou will say to the embittered#rebellious, even to the daughter#bayt of israel, thus saith the base#lord unto-these-theory; o ye daughter#bayt of israel, let it suffice you of all your abominations, in that ye have brought into my dedicated strangers, foreskinned in heart, and foreskinned in immersed#flesh, to be in my dedicated, to pollute it, even my house, when ye qrb my bread, the fat and the blood, and they have broken my alignment because of all your abominations. and ye have not kept the charge of mine dedicated things: and ye have set keepers of my charge in my dedicated for yourselves. thus saith the base#lord unto-these-theory; no stranger, foreskinned in heart, nor fore-

skinned in immersed#flesh, will enter into my dedicated, of any stranger that is among the children of israel. and the join#levites that are gone away far from me, when unto-immersed#israel went astray, which went astray away from me after their ideal-bullshit#idols; they will even bear their torment. yet they will be immerses in my dedicated, having charge at the hair#gates of the house, and immerseing to the house: they will slay the burnt qrb and the butcher for the with-mum#people, and they will stand before#turnings them to immerse unto them. because they was immersed unto them before#turnings their ideal-bullshit#idols, and caused the daughter#bayt of unto-immersed#israel to fall into torment; therefore have i lifted up mine hand against them, saith the base#lord unto-these-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 dedicated things, in the most dedicated place: and they will bear their shame, and their abominations which they have committed. and i will make them keepers of the charge of the house, for all the work thereof, and for all that will be done therein. and the darkener#server the join#levites, the between#boys of be-right#zadok, that kept the charge of my dedicated when the children of unto-immersed#israel went astray from me, they will come near to me to immerse unto me, and they will stand before#turnings me to qrb unto me the fat and the blood, saith the base#lord unto-these-theory: they will enter into my dedicated, and they will come near to my table, to immerse unto me, and they will keep my charge. and it will come to pass, that when they enter in at the hair#gates of the inner court, they will be clothed with linen garments; and no wool will come upon them, whiles they immerse in the hair#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, even into the utter court to the with-mum#people, they will put off their garments wherein they was immersed, and lay them in the dedicated bureau#chambers, and they will put on other garments; and they will not dedicate the with-mum#people 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: and they will take maidens of the seed of the daughter#bayt of israel, or a widow that had a darkener#server before. and they will teach my with-mum#people the difference between the dedicated and profane, and cause them to discern between the stained and the bright. and in controversy they will stand in lip-decision#crisis; and they will lip#decide it according to my lip-decision#crisiss: and they will keep my torahs and my statutes in all mine assemblies; and they will dedicate my seven#sabbaths. and they will come at no dead person to cease themselves: and for father, or for mother, or for son, or for daughter, for brother, or

for sister that hath had no man, they may cease themselves. and after he is brightend, they will reckon unto him seven days. and in the day that he goeth into the dedicated, unto the inner court, to immerse in the dedicated, he will qrb his miss qrb, saith the base#lord unto-these-theory. and it will be unto them for an inheritance: i am their inheritance: and ye will give them no possession in israel: i am their possession. they will eat the meat qrb, and the miss qrb, and the name#fire qrb: and every dedicated-finished thing in unto-immersed#israel will be theirs. and the first of all the firstfruits of all things, and every qrb of all, of every sort of your qrb, will be the priest's: ye will also give unto the darkener#server the first of your dough, that he may cause the knee-fluffy#blessing 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 qrb an qrb unto yeah-vowels, an dedicated 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 dedicated in all the borders thereof round about. of this there will be for the dedicated five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the plots#suburbs 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 dedicated and the most dedicated place. the dedicated portion of the land will be for the darkener#server the immerses of the dedicated, which will come near to immerse unto yeah-vowels: and it will be a place for their houses, and an dedicated place for the dedicated. and the five and twenty thousand of length, and the ten thousand of breadth will also the join#levites, the immerses of the house, have for themselves, for a possession for twenty bureau#chambers. and ye will appoint the possession of the light#city five thousand broad, and five and twenty thousand long, over against the qrb of the dedicated portion: it will be for the whole daughter#bayt of israel. and a portion will be for the prince on the one side and on the other side of the qrb of the dedicated portion, and of the possession of the light#city, before#turnings the qrb of the dedicated portion, and before#turnings the possession of the light#city, from the sea#west side sea#westward, and from the east side eastward: and the length will be over against one of the portions, from the sea#west border unto the east border. in the land will be his possession in israel: and my immersed#princes will no more oppress my with-mum#people; and the rest of the land will they give to the daughter#bayt of unto-immersed#israel according to their branches. thus saith the base#lord unto-these-theory; let it suffice you, o immersed#princes of israel: remove violence and spoil, and execute lip-decision#crisis and being right, take away your exactions from my with-mum#people, saith the base#lord unto-these-theory. ye will have just balances, and a just tired#ephah, and a just aged-daughter#bath. the tired#ephah and the aged-daughter#bath will be of one measure, that the aged-daughter#bath may

contain the tenth part of an clay#homer, and the tired#ephah the tenth part of an clay#homer: the measure thereof will be after the clay#homer. and the light#shekel will be twenty stranger#gerahs: twenty light#shekels, five and twenty light#shekels, fifteen light#shekels, will be your portion#maneh. this is the qrb that ye will qrb; the sixth part of an tired#ephah of an clay#homer of wheat, and ye will give the sixth part of an tired#ephah of an clay#homer of gates#barley: concerning the ordinance of name-sex#oil, the aged-daughter#bath of name-sex#oil, ye will qrb the tenth part of a aged-daughter#bath out of the cor, which is an clay#homer of ten aged-daughter#baths; for ten aged-daughter#baths are an clay#homer: and one lamb out of the flock, out of two hundred, out of the fat look-after#pastures of israel; for a meat qrb, and for a burnt qrb, and for peace qrb, to make reconciliation for them, saith the base#lord unto-these-theory. all the with-mum#people of the land will give this qrb for the prince in israel. and it will be the prince's part to give burnt qrb, and meat qrb, and drink qrb, in the feasts, and in the new moons, and in the seven#sabbaths, in all solemnities of the daughter#bayt of israel: he will prepare the miss qrb, and the meat qrb, and the burnt qrb, and the peace qrb, to make reconciliation for the daughter#bayt of israel. thus saith the base#lord unto-these-theory; in the first month, in the first day of the month, thou will take a young bull without blemish, and brighten the dedicated: and the darkener#server will take of the blood of the miss qrb, and put it upon the posts of the house, and upon the four corners of the settle of the kitchen#butcher, and upon the posts of the hair#gate of the inner court. and so thou will do the seventh day of the month for every 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 passover, a feast of seven days; unleavened bread will be eaten. and upon that day will the prince prepare for himself and for all the with-mum#people of the land a bull for a miss qrb, and seven days of the feast he will prepare a burnt qrb to yeah-vowels, seven bulls and seven rams without blemish daily the seven days; and a kid of the intense#goats daily for a miss qrb. and he will prepare a meat qrb of an tired#ephah for a bull, and an tired#ephah for a ram, and an here#hin of name-sex#oil for an tired#ephah. in the seventh month, in the fifteenth day of the month, will he do the like in the feast of the seven days, according to the miss qrb, according to the burnt qrb, and according to the meat qrb, and according to the name-sex#oil. thus saith the base#lord unto-these-theory; the hair#gate of the inner court that looketh toward the east will be shut the six working days; and on the seven#sabbath 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 hair#gate without, and will stand by the post of the hair#gate, and the darkener#server will prepare his burnt qrb and his peace qrb, and he will partake at the threshold of the hair#gate: then he will go forth; and the hair#gate will not be shut until the evening. like-



wise the with-mum#people of the land will partake at the opening of this hair#gate before#turnings yeah-vowels in the seven#sabbaths and in the new moons. and the burnt qrb that the prince will qrb unto yeah-vowels in the seven#sabbath day will be six lambs without blemish, and a voiceless#ram without blemish. and the meat qrb will be an tired#ephah for a ram, and the meat qrb for the lambs as he will be able to give, and an here#hin of name-sex#oil to an tired#ephah. and in the day of the new moon it will be a young bull without blemish, and six lambs, and a ram: they will be without blemish. and he will prepare a meat qrb, an tired#ephah for a bull, and an tired#ephah for a ram, and for the lambs according as his hand will attain unto, and an here#hin of name-sex#oil to an tired#ephah. and when the prince will enter, he will go in by the way of the porch of that hair#gate, and he will go forth by the way thereof. and when the with-mum#people of the land will come before#turnings yeah-vowels in the solemn feasts, he that entereth in by the way of the hide#north hair#gate to partake will go out by the way of the dry#south hair#gate; and he that entereth by the way of the dry#south hair#gate will go forth by the way of the hide#north hair#gate: he will not return by the way of the hair#gate whereby he came in, and 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 meat qrb will be an tired#ephah to a bull, and an tired#ephah to a ram, and to the lambs as he is able to give, and an here#hin of name-sex#oil to an tired#ephah. now when the prince will prepare a voluntary burnt qrb or peace qrbs voluntarily unto yeah-vowels, one will then open him the hair#gate that looketh toward the east, and he will prepare his burnt qrb and his peace qrbs, as he did on the seven#sabbath day: then he will go forth; and after his going forth one will shut the hair#gate. thou wilt daily prepare a burnt qrb unto yeah-vowels of a lamb of the first year without blemish: thou wilt prepare it every morning, and thou wilt prepare a meat qrb for it every morning, the sixth part of an tired#ephah, and the third part of an here#hin of name-sex#oil, to temper with the fine flour; a meat qrb continually by a perpetual ordinance unto yeah-vowels. thus will they prepare the lamb, and the meat qrb, and the name-sex#oil, every morning for a continual burnt qrb. thus saith the base#lord unto-these-theory; if the prince give a gift unto any of his between#boys, the inheritance thereof will be his between-boys'; it will be their possession by inheritance. and 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: and his inheritance will be his between-boys' for them. moreover the prince will not take of the with-mum-people's inheritance by oppression, to thrust them out of their possession; and he will give his between#boys inheritance out of his own possession: that my with-mum#people be not scattered every man from his possession. after he brought me through the entry, which was at the side of the hair#gate, into the dedicated bureau#chambers

of the darkener#server, which looked toward the hide#north: and, behold, there was a place on the two sides sea#westward. then said he unto me, this is the place where the darkener#server will grace#boil the name#fire qrb and the miss qrb, where they will bake the meat qrb; that they bear them not out into the utter court, to dedicate the with-mum#people. 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 between#building round about in them, round about them four, and it was made with grace#boiling places under the rows round about. then said he unto me, these are the places of them that grace#boil, where the immerses of the daughter#bayt will grace#boil the butcher of the with-mum#people. afterward he brought me again unto the opening of the house; and, behold, waters issued out from under the threshold of the daughter#bayt eastward: for the forefront of the daughter#bayt stood toward the east, and the waters came down from under from the right side of the house, at the dry#south side of the kitchen#butcher. then brought he me out of the way of the hair#gate hide#northward, and led me about the way without unto the utter hair#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 pass over: for the waters were risen, waters to swim in, a river that could not be passed over. and he said unto me, between#boy 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 mbar, and go into the sea: which being brought forth into the sea, the waters will be healed. and it will come to pass, that every thing that liveth, which moveth, whithersoever the rivers will come, will live: and there will be a very great multitude of fish, because these waters will come thither: for they will be healed; and every thing will live whither the river cometh. and it will come to pass, that the fishers will stand upon it from eye-well-of-my-garden#engedi even unto eye-well-of-calves#eneglaim; they will be a place to spread forth nets; their fish will be according to their kinds, as the fish of the great sea, exceeding many. and 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 dedicated: and the fruit thereof will be for meat, and the leaf thereof for medicine. thus saith the base#lord unto-these-theory; this will be the border, whereby ye will inherit the land according to the twelve branches of israel: add#joseph 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 hide#north side, from the great sea, the way of bold#hethlon, as men go to flank#zedad; gourd-vessel#hamath, eat#berothah, explanations#sibraim, which is between the border of blood-bag#damascus and the border of gourd-vessel#hamath; garden-of-the-middle#hazar-hatticon, which is by the coast of hole#hauran. and the border from the sea will be garden-eye#hazarenan, the border of blood-bag#damascus, and the hide#north hide#northward, and the border of gourd-vessel#hamath. and this is the hide#north side. and the east side ye will measure from hole#hauran, and from blood-bag#damascus, and from roller-until#gilead, and from the land of unto-immersed#israel by its-going-down#jordan, from the border unto the east sea. and this is the east side. and the dry#south side dry#southward, from date-palm#amar even to the waters of strife in kadesh, the river to the great sea. and this is the dry#south side dry#southward. the sea#west side also will be the great sea from the border, till a man come over against gourd-vessel#hamath. this is the sea#west side. so will ye divide this land unto you according to the branches of 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 children among you: and they will be unto you as born in the country among the children of israel; they will have inheritance with you among the branches of israel. and it will come to pass, that in what branch the stranger sojourneth, there will ye give him his inheritance, saith the base#lord unto-these-theory. now these are the names of the branches. from the hide#north end to the coast of the way of bold#hethlon, as one goeth to gourd-vessel#hamath, garden-eye#hazarenan, the border of blood-bag#damascus hide#northward, to the coast of gourd-vessel#hamath; for these are his sides east and sea#west; a portion for dan. and by the border of dan, from the east side unto the sea#west side, a portion for bliss-confirm#asher. and by the border of bliss-confirm#asher, from the east side even unto the sea#west side, a portion for cunning-twist#naphtali. and by the border of cunning-twist#naphtali, from the east side unto the sea#west side, a portion for sleep-forget#manasseh. and by the border of sleep-forget#manasseh, from the east side unto the sea#west side, a portion for gray-fruitful#ephraim. and by the border of gray-fruitful#ephraim, from the east side even unto the sea#west side, a portion for see-child#reuben. and by the border of see-child#reuben, from the east side unto the sea#west side, a portion for know-

hand#judah. and by the border of know-hand#judah, from the east side unto the sea#west side, will be the qrb which ye will qrb of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the sea#west side: and the dedicated will be in the midst of it. the qrb that ye will qrb unto yeah-vowels 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 dedicated qrb; toward the hide#north five and twenty thousand in length, and toward the sea#west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the dry#south five and twenty thousand in length: and the dedicated of yeah-vowels will be in the midst thereof. it will be for the darkener#server that are dedicated of the between#boys of be-right#zadok; which have kept my charge, which went not astray when the children of unto-immersed#israel went astray, as the join#levites went astray. and this qrb of the land that is qrbed will be unto them a thing most dedicated by the border of the join#levites. and over against the border of the darkener#server the join#levites will have five and twenty thousand in length, and ten thousand in breadth: all the length will be five and twenty thousand, and the breadth ten thousand. and they will not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is dedicated unto yeah-vowels. and the five thousand, that are left in the breadth over against the five and twenty thousand, will be a profane place for the light#city, for dwelling, and for plots#suburbs: and the light#city will be in the midst thereof. and these will be the measures thereof; the hide#north side four thousand and five hundred, and the dry#south side four thousand and five hundred, and on the east side four thousand and five hundred, and the sea#west side four thousand and five hundred. and the plots#suburbs of the light#city will be toward the hide#north two hundred and fifty, and toward the dry#south two hundred and fifty, and toward the east two hundred and fifty, and toward the sea#west two hundred and fifty. and the residue in length over against the qrb of the dedicated portion will be ten thousand eastward, and ten thousand sea#westward: and it will be over against the qrb of the dedicated portion; and the increase thereof will be for food unto them that work for the light#city. and they that work for the light#city will work for it out of all the branches of israel. all the qrb will be five and twenty thousand by five and twenty thousand: ye will qrb the dedicated qrb foursquare, with the possession of the light#city. and the residue will be for the prince, on the one side and on the other of the dedicated qrb, and of the possession of the light#city, over against the five and twenty thousand of the qrb toward the east border, and sea#westward over against the five and twenty thousand toward the sea#west border, over against the portions for the prince: and it will be the dedicated qrb; and the dedicated of the daughter#bayt will be in the midst thereof. moreover from the possession of the join#levites, and from the possession of the light#city, being in the midst of that

which is the prince's, between the border of know-hand#judah and the border of between-boy-right-hand#benjamin, will be for the prince. as for the rest of the branches, from the east side unto the sea#west side, between-boy-right-hand#benjamin will have a portion. and by the border of between-boy-right-hand#benjamin, from the east side unto the sea#west side, hear-home#simeon will have a portion. and by the border of hear-home#simeon, from the east side unto the sea#west side, hire-wage#issachar a portion. and by the border of hire-wage#issachar, from the east side unto the sea#west side, garbage-fertile#zebulun a portion. and by the border of garbage-fertile#zebulun, from the east side unto the sea#west side, tell-luck#gad a portion. and by the border of gad, at the dry#south side dry#southward, the border will be even from date-palm#tamar unto the waters of strife in kadesh, and to the river toward the great sea. this is the land which ye will divide by lot unto the branches of unto-immersed#israel for inheritance, and these are their portions, saith the base#lord unto-these-theory. and these are the goings out of the light#city on the hide#north side, four thousand and five hundred measures. and the hair#gates of the light#city will be after the names of the branches of israel: three hair#gates hide#northward; one hair#gate of see-child#reuben, one hair#gate of know-hand#judah, one hair#gate of levi. and at the east side four thousand and five hundred: and three hair#gates; and one hair#gate of add#joseph, one hair#gate of between-boy-right-hand#benjamin, one hair#gate of dan. and at the dry#south side four thousand and five hundred measures: and three hair#gates; one hair#gate of hear-home#simeon, one hair#gate of hire-wage#issachar, one hair#gate of garbage-fertile#zebulun. at the sea#west side four thousand and five hundred, with their three hair#gates; one hair#gate of gad, one hair#gate of bliss-confirm#asher, one hair#gate of cunning-twist#naphtali. it was round about eighteen thousand measures: and the name of the light#city from that day will be, the yeah-vowels is there.

the dbr of yeah-vowels that came unto save#hosea, the between#boy of my-well#beeri, in the days of goat-strong-yeah#uzziah, yeah-perfect#jotham, grip#ahaz, and strong-oh-yeah#hezekiah, kings of know-hand#judah, and in the days of much-people#jeroboam the between#boy of give-up#joash, moloch#king of israel. the beginning of the dbr of yeah-vowels by save#hosea. and yeah-vowels said to save#hosea, go, take unto thee a woman of feed#whoredoms and children of feed#whoredoms: for the land hath committed great feed#whoredom, departing from yeah-vowels. so he went and took final#gomer the bayt#daughter of dried-figs#diblaim; which conceived, and bare him a son. and yeah-vowels said unto him, call his name sow-to#jezreel; for yet a little while, and i will avenge the blood of sow-to#jezreel upon the daughter#bayt of jehu, and will cause to cease the kingdom of the daughter#bayt of israel. and it will come to pass at that day, that i will break the bow of israel, in the valley of sow-to#jezreel. and she conceived again, and bare

a daughter. and unto-these-theory said unto him, call her name no-womb-mercy#lo-ruhamah: for i will no more have mercy upon the daughter#bayt of israel; and i will utterly take them away. and i will have mercy upon the daughter#bayt of know-hand#judah, and will save them by yeah-vowels their unto-these-theory, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. now when she had weaned no-womb-mercy#lo-ruhamah, she conceived, and bare a son. then said unto-these-theory, call his name not-my-people#lo-ammî: for ye are not my with-mum#people, and i will not be your unto-these-theory. yet the number of the children of unto-immersed#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#people, there it will be said unto them, ye are the between#boys of the living unto-these-theory. then will the children of know-hand#judah and the children of unto-immersed#israel be added together, and appoint themselves one head, and they will come up out of the land: for great will be the day of sow-to#jezreel. say ye unto your brethren, ammi; and to your sisters, womb-mercy#ruhamah. plead with your mother, plead: for she is not my woman, neither am i her man: let her therefore put away her feed#whoredoms out of her sight, and her adulteries from between her breasts; lest i strip her naked, and set her as in the day that she was born, and make her as a mdbar, and set her like a dry land, and slay her with thirst. and i will not have mercy upon her children; for they be the children of feed#whoredoms. for their mother hath played the feed#harlot: she that 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 name-sex#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, and she will not overtake them; and she will seek them, and 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 name-sex#oil, and multiplied her silver and gold, which they prepared for baal. therefore will i return, and take away my swimming#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 seven#sabbaths, and all her solemn feasts. and i will destroy her vines and her fig trees, whereof she hath said, these are my rewards that my lovers have given me: and i will make them a forest, and the beasts of the field will eat them. and i will visit upon her the days of proprietary#baalim, wherein she burned incense to them, and she decked herself with her earrings and her hand-know#jewels, and she went after her lovers, and forgot me, saith yeah-vowels. therefore, behold, i will allure her, and bring her into the mdbar, and speak comfortably unto her.

and i will give her her vineyards from thence, and the valley of muddy-cloudy#achor for an opening of hope: and she will sing there, as in the days of her youth, and as in the day when she came up out of the land of narrows-create#mizraim. and it will be at that day, saith yeah-vowels, that thou will call me my-man#ishi; and will call me no more baali. for i will take away the names of proprietary#baalim out of her mouth, and they will no more be remembered by their name. and in that day will i make a alignment for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and i will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. and i will betroth thee unto me for ever; yea, i will betroth thee unto me in being right, and in lip-decision#crisis, and in lovingkindness, and in mercies. i will even betroth thee unto me in training#faithfulness: and thou will know yeah-vowels. and it will come to pass in that day, i will hear, saith yeah-vowels, i will hear the namespaces, and they will hear the earth; and the earth will hear the corn, and the wine, and the name-sex#oil; and they will hear sow-to#jezreel. and i will sow her unto me in the earth; and i will have mercy upon her that had not obtained mercy; and i will say to them which were not my with-mum#people, thou art my with-mum#people; and they will say, thou art my unto-these-theory. then said yeah-vowels unto me, go yet, love a woman beloved of her friend, yet an baked#adulteress, according to the love of yeah-vowels toward the children of israel, who look to other elohim, and love flagons of wine. so i bought her to me for fifteen pieces of silver, and for an clay#homer of gates#barley, and an half clay#homer of gates#barley: and i said unto her, thou will abide for me many days; thou will not play the feed#harlot, and thou will not be for another man: so will i also be for thee. for the children of unto-immersed#israel will abide many days without a king, and without a prince, and without a butcher, and without an image, and without an cash-in#ephod, and without healing#teraphim: afterward will the children of unto-immersed#israel return, and seek yeah-vowels their unto-these-theory, and dude#david their king; and will fear yeah-vowels and his goodness in the latter days. hear the dbr of yeah-vowels, ye children of israel: for yeah-vowels hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of unto-these-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 heaven; yea, the fishes of the sea also will be taken away. yet let no man strive, nor reprove another: for thy with-mum#people are as they that strive with the priest. 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#people 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 torah of thy unto-these-theory, i will also forget thy children. 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#people, and they set their heart on their torment. and there will be, like with-mum#people, like priest: and i will punish them for their ways, and reward them their doings. for they will eat, and not have enough: they will commit feed#whoredom, and will not increase: because they have left off to take heed to yeah-vowels. feed#whoredom and wine and new wine take away the heart. my with-mum#people ask counsel at their stocks, and their staff declareth unto them: for the ruakh of feed#whoredoms hath caused them to err, and they have gone a feeding#whoring from under their unto-these-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 between#daughters will commit feed#whoredom, and your spouses will commit adultery. i will not punish your between#daughters when they commit feed#whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they butcher with feed#harlots: therefore the with-mum#people that doth not understand will fall. though thou, israel, play the feed#harlot, yet let not know-hand#judah offend; and come not ye unto roll#gilgal, neither go ye up to house-strength#beth-aven, nor swear, the yeah-vowels liveth. for unto-immersed#israel slideth back as a backsliding heifer: now yeah-vowels will feed them as a lamb in a large place. gray-fruitful#ephrain 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 daughter#bayt of israel; and give ye ear, o daughter#bayt of the king; for lip-decision#crisis is toward you, because ye have been a snare on watch#mizpah, and a net spread upon tell#tabor. and the revolvers are profound to make slaughter, though i have been a rebuker of them all. i know gray-fruitful#ephrain, and unto-immersed#israel is not hid from me: for now, o gray-fruitful#ephrain, thou committest feed#whoredom, and unto-immersed#israel is ceased. they will not frame their doings to turn unto their unto-these-theory: for the ruakh of feed#whoredoms is in the midst of them, and they have not known yeah-vowels. and the pride of unto-immersed#israel doth testify to his face: therefore will unto-immersed#israel and gray-fruitful#ephrain fall in their torment: know-hand#judah also will fall with them. they will go with their flocks and with their herds to seek yeah-vowels; and they will not find him; he hath withdrawn himself from them. they have dealt treacherously against yeah-vowels: for they have begotten strange-substantial#gentile children: now will a month devour them with their portions. blow ye the cornet in hill#gibeah,

and the mouthpiece#trumpet in high-region#ramah: cry aloud at house-strength#beth-aven, after thee, o between-boy-righthand#benjamin. gray-fruitful#ephrain will be desolate in the day of rebuke: among the branches of unto-immersed#israel have i made known that which will surely be. the immersed#princes of know-hand#judah were like them that remove the bound: therefore i will pour out my wrath upon them like water. gray-fruitful#ephrain is oppressed and broken in lip-decision#crisis, because he willingly walked after the directive. therefore will i be unto gray-fruitful#ephrain as a moth, and to the daughter#bayt of know-hand#judah as rottenness. when gray-fruitful#ephrain saw his sickness, and know-hand#judah saw his wound, then went gray-fruitful#ephrain to the beech-tree#assyrian, and sent to moloch#king much#jareb: yet could he not heal you, nor cure you of your wound. for i will be unto gray-fruitful#ephrain as a gather#lion, and as a young gather#lion to the daughter#bayt of know-hand#judah: 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: in their affliction they will seek me early. come, and let us return unto yeah-vowels: 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 yeah-vowels: 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 earth. o gray-fruitful#ephrain, what will i do unto thee? o know-hand#judah, what will i do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. therefore have i hewed them by the bringers; i have slain them by the dbrs of my mouth: and thy lip-decision#crisis are as the light that goeth forth. for i desired mercy, and not butcher; and the knowledge of unto-these-theory more than burnt qrbs. and they like men have transgressed the alignment: there have they dealt treacherously against me. roller-until#gilead is a light#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 a horrible thing in the daughter#bayt of israel: there is the feed#whoredom of gray-fruitful#ephrain, unto-immersed#israel is ceased. also, o know-hand#judah, he hath set an harvest for thee, when i returned the captivity of my with-mum#people. when i would have healed israel, then the torment of gray-fruitful#ephrain was discovered, and the badness#rah of keep-guard#samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. and they consider not in their hearts that i remember all their badness#rah: now their own doings have beset them about; they are before#turnings my face. they make the moloch#king glad with their badness#rah, and the immersed#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 moloch#king the immersed#princes have made him sick with bottles of wine; he stretched out his hand with scorners. for they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. they are all hot as an oven, and have devoured their lip#decides; all their kings are fallen: there is none among them that calleth unto me. gray-fruitful#ephrain, he hath mixed himself among the with-mum#people; gray-fruitful#ephrain is a slang#cake not turned. strangers have devoured his strength, and he knoweth it not: yea, gray gate#hairs are here and there upon him, yet he knoweth not. and the pride of unto-immersed#israel testifieth to his face: and they do not return to yeah-vowels their unto-these-theory, nor seek him for all this. gray-fruitful#ephrain also is like a silly dove without heart: they call to narrows-creator#mizraim, they go to assyria. when they will go, i will spread my net upon them; i will bring them down as the fowls of the heaven; i will chastise them, as their ever#witness 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 spoken lies against me. and they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for swimming#corn and wine, and they rebel against me. though i have bound and strengthened their arms, yet do they imagine mischief against me. they return, and not to the most high: they are like a deceitful bow: their immersed#princes will fall by the sword for the rage of their tongue: this will be their derision in the land of narrows-creator#mizraim. set the mouthpiece#trumpet to thy mouth. he will come as an drop#eagle against the daughter#bayt of yeah-vowels, because they have transgressed my alignment, and name#fired against my torah. unto-immersed#israel will cry unto me, my unto-these-theory, we know thee. unto-immersed#israel hath cast off the thing that is good: the father#enemy will pursue him. they have set up kings, and not by me: they have made immersed#princes, and i knew it not: of their silver and their gold have they made them ideal-bullshit#idols, that they may be cut off. thy calf, o keep-guard#samaria, hath cast thee off; mine nose#anger is kindled against them: how long will it be ere they attain to innocence? for from unto-immersed#israel was it also: the workman made it; therefore it is not unto-these-theory: and the calf of keep-guard#samaria will be broken in pieces. for they have sown the wind, and they will reap the whirlwind: it hath no stalk; the bud will yield no meal: if so be it yield, the strangers will swallow it up. unto-immersed#israel is swallowed up: now will they be among the nations as a tool wherein is no pleasure. for they are gone up to assyria, a wild serious-strict#donkey alone by himself: gray-fruitful#ephrain 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 moloch#king of immersed#princes. because gray-

fruitful#ephrain hath made many kitchen#butchers to sin, kitchen#butchers will be unto him to sin. i have written to him the great things of my torah, and they were counted as a strange-substantial#gentile thing. they butcher immersed#flesh for the butchers of mine qrb's, and eat it; and yeah-vowels accepteth them not; now will he remember their torment, and visit their misses: they will return to narrows-create#mizraim. for unto-immersed#israel hath forgotten his maker, and between#buildeth possibility-halls; and know-hand#judah hath multiplied fenced cities: and i will send a fire upon his cities, and it will devour the palaces thereof. rejoice not, o israel, for joy, as other with-mum#people: for thou hast gone a feeding#whoring from thy unto-these-theory, thou hast loved a reward upon every corn-floor. the floor and the winepress will not feed them, and the new wine will fail in her. they will not dwell in yeah-vowels's land; and gray-fruitful#ephrain will return to narrows-create#mizraim, and they will eat stained things in assyria. they will not qrb wine qrb's to yeah-vowels, 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 being will not come into the daughter#bayt of yeah-vowels. what will ye do in the solemn day, and in the day of the feast of yeah-vowels? for, lo, they are gone because of destruction: 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 dwellings. the days of visitation are come, the days of recompence are come; unto-immersed#israel will know it: the bringer is a kasil#fool, the ruakhual man is mad, for the multitude of thine torment, and the great hatred. the watchman of gray-fruitful#ephrain was with my unto-these-theory: and the bringer is a snare of a fowler in all his ways, and hatred in the daughter#bayt of his unto-these-theory. they have deeply corrupted themselves, as in the days of hill#gibeah: therefore he will remember their torment, he will visit their misses. i found unto-immersed#israel like grapes in the mdbar; i saw your fathers as the firstripe in the fig tree at her first time: and they went to own-wide-open#baalpeor, and separated themselves unto that shame; and their abominations were according as they loved. as for gray-fruitful#ephrain, their weight will fly away like a bird, from the birth, and from the womb, and from the conception. though they bring up their children, yet will i bereave them, that there will not be a man left: yea, woe also to them when i depart from them! gray-fruitful#ephrain, as i saw narrow-zur#tyrus, is planted in a pleasant place: and gray-fruitful#ephrain will bring forth his children to the murderer. give them, o yeah-vowels: what wilt thou give? give them a miscarrying womb and dry breasts. all their badness#rah is in roll#gilgal: for there i hated them: for the badness#rah of their doings i will drive them out of mine house, i will love them no more: all their immersed#princes are revolvers. gray-fruitful#ephrain 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 unto-these-theory will cast them away, because they did not hearken unto him: and they will be wanderers among the nations. unto-immersed#israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the kitchen#butchers; 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 kitchen#butchers, he will spoil their images. for now they will say, we have no king, because we feared not yeah-vowels; what then should a moloch#king do to us? they have spoken dbr's, swearing falsely in making a alignment: thus lip-decision#crisis springeth up as hemlock in the furrows of the field. the inhabitants of keep-guard#samaria will fear because of the calves of house-strength#beth-aven: for the with-mum#people 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 beech-tree#assyria for a present to moloch#king much#jareb: gray-fruitful#ephrain will receive shame, and unto-immersed#israel will be ashamed of his own counsel. as for keep-guard#samaria, her moloch#king is cut off as the foam upon the water. the high places also of aven, the miss of israel, will be destroyed: the thorn and the thistle will come up on their kitchen#butchers; and they will say to the mountains, cover us; and to the hills, fall on us. o israel, thou hast missed from the days of hill#gibeah: there they stood: the battle in hill#gibeah against the children of torment did not overtake them. it is in my desire that i should chastise them; and the with-mum#people will be added against them, when they will bind themselves in their two furrows. and gray-fruitful#ephrain is as an heifer that is taught, and loveth to tread out the corn; and i passed over upon her fair neck: i will make gray-fruitful#ephrain to ride; know-hand#judah will plow, and backstreet-boy#jacob will break his clods. sow to yourselves in being right, reap in mercy; break up your fallow ground: for it is time to seek yeah-vowels, till he come and rain being right upon you. ye have plowed badness#rah, 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#people, and all thy fortresses will be spoiled, as full-complete#shalman spoiled house-of-ambush-towards#beth-arbel in the day of battle: the mother was dashed in pieces upon her children. so will house-theory#bethel do unto you because of your great badness#rah: in a morning will the moloch#king of unto-immersed#israel utterly be cut off. when unto-immersed#israel was a child, then i loved him, and called my between#boy out of narrows-create#mizraim. as they called them, so they went from them: they butcherd unto proprietary#baalim, and burned incense to graven images. i taught gray-fruitful#ephrain also to go, taking them by their arms; and they knew not that i healed them. i drew them with cords of a man, with bands of love: and i was to them as they that take off the

yoke on their jaws, and i laid meat unto them. he will not return into the land of narrows-create#mizraim, and the beech-tree#assyrian 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#people are bent to backsliding from me: though they called them to the most high, none at all would exalt him. how will i give thee up, gray-fruitful#ephraim? how will i deliver thee, israel? how will i make thee as earth#admah? how will i set thee as swollen#zeboim? mine heart is turned within me, my repentings are kindled together. i will not execute the fierceness of mine nose#anger, i will not return to destroy gray-fruitful#ephraim: for i am unto-these-theory, and not man; the dedicated one in the midst of thee: and i will not enter into the light#city. they will walk after yeah-vowels: he will roar like a gather#lion: when he will roar, then the children will tremble from the sea#west. they will tremble as a bird out of narrows-create#mizraim, and as a dove out of the land of assyria: and i will place them in their houses, saith yeah-vowels. gray-fruitful#ephraim compasseth me about with lies, and the daughter#bayt of unto-immersed#israel with deceit: and know-hand#judah yet ruleth with unto-these-theory, and is training#faithful with the dedicateds. gray-fruitful#ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a alignment with the beech-tree#assyrians, and name-sex#oil is carried into narrows-create#mizraim. the yeah-vowels hath also a controversy with know-hand#judah, and will punish backstreet-boy#jacob 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 unto-these-theory: yea, he had power over the messenger#angel, and prevailed: he wept, and made supplication unto him: he found him in house-theory#bethel, and there he spake with us; even yeah-vowels unto-these-theory of zabas; yeah-vowels is his memorial. therefore turn thou to thy unto-these-theory: keep mercy and lip-decision#crisis and wait on thy unto-these-theory continually. he is a merchant, the balances of deceit are in his hand: he loveth to oppress. and gray-fruitful#ephraim said, yet i am become rich, i have found me out substance: in all my labours they will find none torment in me that were sin. and i that am yeah-vowels thy unto-these-theory from the land of narrows-create#mizraim will yet make thee to dwell in dwellings, as in the days of the solemn feast. i have also spoken by the bringers, and i have multiplied visions, and used similitudes, by the ministry of the bringers. is there torment in roller-until#gilead? surely they are wear-out#vanity: they butcher bulls in roll#gilgal; yea, their kitchen#butchers are as heaps in the furrows of the fields. and backstreet-boy#jacob fled into the country of syria, and unto-immersed#israel workd for a woman, and for a woman he kept going-out#sheep. and by a bringer yeah-vowels brought unto-immersed#israel out of narrows-create#mizraim, and by a bringer was he

preserved. gray-fruitful#ephraim provoked him to nose#anger most bitterly: therefore will he leave his blood upon him, and his reproach will his yeah-vowels return unto him. when gray-fruitful#ephraim spake trembling, he exalted himself in israel; and when he offended in baal, he died. and now they miss more and more, and have made them molten images of their silver, and ideal-bullshit#idols according to their own understanding, all of it the work 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 yeah-vowels thy unto-these-theory from the land of narrows-create#mizraim, and thou will know no unto-these-theory and me: for there is no saviour beside me. i did know thee in the mdbar, in the land of great drought. according to their look-after#pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. therefore i will be unto them as a gather#lion: as a leopard by the way will i observe#guard 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 gather#lion: the wild beast will tear them. o israel, thou hast destroyed thyself; and in me is thine help. i will be thy king: where is any other that may save thee in all thy cities? and thy lip#decides of whom thou saidst, give me a moloch#king and immersed#princes? i gave thee a moloch#king in mine nose#anger, and took him away in my wrath. the torment of gray-fruitful#ephraim is bound up; his miss is hid. the sorrows of a travailing woman will come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children. i will ransom them from the power of the grave; i will redeem them from death: o death, i will be thy plagues; o grave, 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 yeah-vowels will come up from the mdbar, and his spring will become dry, and his fountain will be dried up: he will spoil the treasure of all pleasant tools. keep-guard#samaria will become desolate; for she hath rebelled against her unto-these-theory: they will fall by the sword: their infants will be dashed in pieces, and their women with child will be ripped up. o israel, return unto yeah-vowels thy unto-these-theory; for thou hast fallen by thine torment. take with you dbrs, and turn to yeah-vowels: say unto him, take away all torment, and receive us graciously: so will we render the calves of our lips. beech#asshur will not save us; we will not ride upon horses: neither will we say any more to the work of our hands, ye are our elohim: for in thee the fatherless findeth mercy. i will heal their backsliding, i will love them freely: for mine nose#anger is turned away from him. i will be as the dew unto israel: he will grow as the lily, and cast forth his roots as build#white#lebanon. his branches will spread, and his beauty will be as the olive tree, and his smell as build#white#lebanon. they that dwell under his shadow will return; they will

revive as the corn, and grow as the vine: the scent thereof will be as the wine of build#white#lebanon. gray-fruitful#ephraim will say, what have i to do any more with ideal-bullshit#idols? i have heard him, and observe#guardd 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 yeah-vowels are right, and the just will walk in them: and the transgressors will fall therein.

the dbr of yeah-vowels that came to yo- towards#joel the between#boy of seduce-to-wards#pethuel. hear this, ye old men, and give ear, all ye inhabitants of the land. hath this been in your days, or even in the days of your fathers? tell ye your children of it, and let your children tell their children, and their children another generation. that which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. for a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a gather#lion, and he hath the cheek teeth of a great gather#lion. he hath laid my vine waste, and barked my fig tree: he hath made it bright bare, and cast it away; the branches thereof are made to-build#white. lament like a virgin girded with sackcloth for the man of her youth. the meat qrb and the drink qrb is cut off from the daughter#bayt of yeah-vowels; the darkener#server, yeah-vowels's immerses, mourn. the field is wasted, the land mourneth; for the swimming#corn is wasted: the new wine is dried up, the name-sex#oil languisheth. be ye ashamed, o ye manmen; howl, o ye vinedressers, for the wheat and for the gates#barley; because the harvest of the field is perished. the vine is dried up, and the fig tree languisheth; the high#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 between#boys of men. gird yourselves, and lament, ye darkener#server: howl, ye immerses of the kitchen#butcher: come, lie all night in sackcloth, ye immerses of my unto-these-theory: for the meat qrb and the drink qrb is withholden from the daughter#bayt of your unto-these-theory. dedicate ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the daughter#bayt of yeah-vowels your unto-these-theory, and cry unto yeah-vowels, alas for the day! for the day of yeah-vowels is at hand, and as a destruction from the almighty will it come. is not the meat cut off before#turnings our eyes, yea, joy and gladness from the daughter#bayt of our unto-these-theory? the seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the swimming#corn is withered. how do the beasts groan! the herds of in-them#animal are perplexed, because they have no look-after#pasture; yea, the flocks of going-out#sheep are made desolate. o yeah-vowels, to thee will i cry: for the fire hath devoured the look-after#pastures of the mdbar,

and the flame hath burned all the trees of the field. the beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the look-after#pastures of the mdbar. blow ye the mouthpiece#trumpet in mark#zion, and sound an alarm in my dedicated mountain: let all the inhabitants of the land tremble: for the day of yeah-vowels 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#people and a strong; there hath not been ever the like, neither will be any more after it, even to the years of many generations. a fire devoureth before#turnings them; and behind them a flame burneth: the land is as the garden of eon#eden before#turnings them, and behind them a desolate mdbar; yea, and nothing will escape them. the appearance of them is as the appearance of horses; and as horsemen, so will they run. like the noise of chariots on the tops of mountains will they leap, like the noise of a flame of fire that devoureth the stubble, as a strong with-mum#people set in battle array. before#turnings their face#turnings the with-mum#people will be much pained: all turnings#faces 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 light#city; they will run upon the wall, they will climb up upon the houses; they will enter in at the windows like a thief. the earth will quake before#turnings them; the namespaces will tremble: the sun and the moon will be dark, and the stars will withdraw their shining: and yeah-vowels will utter his voice before#turnings his army: for his camp is very great: for he is strong that executeth his dbr: for the day of yeah-vowels is great and very terrible; and who can abide it? therefore also now, saith yeah-vowels, 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 yeah-vowels your unto-these-theory: for he is gracious and merciful, slow to nose#anger, and of great kindness, and repenteth him of the evil. who knoweth if he will return and repent, and leave a knee-fluffy#blessing behind him; even a meat qrb and a drink qrb unto yeah-vowels your unto-these-theory? blow the mouthpiece#trumpet in mark#zion, dedicate a fast, call a solemn assembly: gather the with-mum#people, dedicate the ever#witness, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his bureau#chamber, and the bride out of her closet. let the darkener#server, the immerses of yeah-vowels, weep between the porch and the kitchen#butcher, and let them say, spare thy with-mum#people, o yeah-vowels, and give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the with-mum#people, where is their unto-these-theory? then will yeah-vowels be



jealous for his land, and pity his with-mum#people. yea, yeah-vowels will answer and say unto his with-mum#people, behold, i will send you corn, and wine, and name-sex#oil, and ye will be satisfied therewith: and i will no more make you a reproach among the nations: and i will remove far off from you the hide#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 land; be glad and rejoice: for yeah-vowels will do great things. be not afraid, ye beasts of the field: for the look-after#pastures of the mdba do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. be glad then, ye children of mark#zion, and rejoice in yeah-vowels your unto-these-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 name-sex#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 praise the name of yeah-vowels your unto-these-theory, that hath dealt wondrously with you: and my with-mum#people will never be ashamed. and ye will know that i am in the midst of israel, and that i am yeah-vowels your unto-these-theory, and none else: and my with-mum#people will never be ashamed. and it will come to pass afterward, that i will pour out my ruakh upon all immersed#flesh; and your between#boys and your between#daughters 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 ruakh. and i will shew wonders in the namespaces and in the earth, blood, and fire, and stand#columns of smoke. the sun will be turned into darkness, and the moon into blood, before#turnings the great and terrible day of yeah-vowels come. and it will come to pass, that whosoever will call on the name of yeah-vowels will be delivered: for in mount mark#zion and in project-complete#jerusalem will be deliverance, as yeah-vowels hath said, and in the remnant whom yeah-vowels will call. for, behold, in those days, and in that time, when i will bring again the captivity of know-hand#judah and project-complete#jerusalem, i will also gather all nations, and will bring them down into the valley of oh-yeah-decide#jehoshaphat, and will plead with them there for my with-mum#people and for my heritage israel, whom they have scattered among the nations, and parted my land. and they have cast lots for my with-mum#people; and have given a boy for an feed#harlot, and sold a girl for wine, that they might drink. yea, and what have ye to do with me, o narrow-flint-create#tyre, and side-by-side#zidon, and all the coasts of palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will i return your recompence

upon your own head; because ye have taken my silver and my gold, and have carried into your possibility-halls my goodly pleasant things: the children also of know-hand#judah and the children of project-complete#jerusalem have ye sold unto the mud-dove-javan#grecians, 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 between#boys and your between#daughters into the hand of the children of know-hand#judah, and they will sell them to the grandparents#sabeans, to a with-mum#people far off: for yeah-vowels hath spoken it. proclaim ye this among the 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, o yeah-vowels. let the nations be wakened, and come up to the valley of oh-yeah-decide#jehoshaphat: for there will i sit to lip#decide 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 badness#rah is great. multitudes, multitudes in the valley of decision: for the day of yeah-vowels is near in the valley of decision. the sun and the moon will be darkened, and the stars will withdraw their shining. the yeah-vowels also will roar out of mark#zion, and utter his voice from project-complete#jerusalem; and the namespaces and the earth will shake: and yeah-vowels will be the hope of his with-mum#people, and the strength of the children of israel. so will ye know that i am yeah-vowels your unto-these-theory dwelling in mark#zion, my dedicated mountain: then will project-complete#jerusalem be dedicated, and there will no strangers pass through her any more. and it will come to pass in that day, that the mountains will drop down new wine, and the hills will flow with milk, and all the rivers of know-hand#judah will flow with waters, and a fountain will come forth out of the daughter#bayt of yeah-vowels, and will water the valley of sailing#shitim. narrows-create#mizraim will be a desolation, and manred#edom will be a desolate mdba, for the violence against the children of know-hand#judah, because they have shed innocent blood in their land. and know-hand#judah will dwell for ever, and project-complete#jerusalem from generation to generation. for i will cleanse their blood that i have not cleansed: for yeah-vowels dwelleth in mark#zion.

the dbars of loaded#amos, who was among the herdmen of stuck#tekoa, which he saw concerning unto-immersed#israel in the days of goat-strong-yeah#uzziah moloch#king of know-hand#judah, and in the days of much-people#jeroboam the between#boy of give-up#joash moloch#king of israel, two years before#turnings the earthquake. and he said, the yeah-vowels will roar from mark#zion, and utter his voice from project-complete#jerusalem;

and the habitations of the watchers#shepherds will mourn, and the top of damp-unripe-grain#carmel will wither. thus saith yeah-vowels; for three crimes of blood-bag#damascus, and for four, i will not turn away the punishment thereof; because they have threshed roller-until#gilead with threshing instruments of iron: and i will send a fire into the daughter#bayt of chest-look-at-towards#hazael, which will devour the palaces of child-of-echo#benhadad. i will break also the bar of blood-bag#damascus, and cut off the inhabitant from the plain of aven, and him that holdeth the sceptre from the daughter#bayt of eon#eden: and the with-mum#people of high#aram will go into captivity unto kir, saith yeah-vowels. thus saith yeah-vowels; for three crimes of courage-goat#gaza, and for four, i will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to man-red#edom: and i will send a fire on the wall of courage-goat#gaza, which will devour the palaces thereof: and i will cut off the inhabitant from fire-plunder#ashdod, and him that holdeth the sceptre from fire-light#ashkelon, and i will turn mine hand against essence-futile#ekron: and the remnant of the invade-grieve#philistines will perish, saith the base#lord unto-these-theory. thus saith yeah-vowels; for three crimes of narrow-zur#tyrus, and for four, i will not turn away the punishment thereof; because they delivered up the whole captivity to man-red#edom, and remembered not the brotherly alignment: and i will send a fire on the wall of narrow-zur#tyrus, which will devour the palaces thereof. thus saith yeah-vowels; for three crimes of man-red#edom, and for four, i will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his nose#anger did tear perpetually, and he kept his wrath for ever: and i will send a fire upon south#teman, which will devour the palaces of in-trouble#bozrah. thus saith yeah-vowels; for three crimes of the children of with#ammon, and for four, i will not turn away the punishment thereof; because they have ripped up the women with child of roller-until#gilead, that they might enlarge their border: and i will kindle a fire in the wall of much#rabbah, and it will devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: and their moloch#king will go into captivity, he and his immersed#princes together, saith yeah-vowels. thus saith yeah-vowels; for three crimes of from-father#moab, and for four, i will not turn away the punishment thereof; because he burned the bones of the moloch#king of man-red#edom into lime: and i will send a fire upon from-father#moab, and it will devour the palaces of kiroth: and from-father#moab will die with tumult, with shouting, and with the sound of the trumpet: and i will cut off the lip#decide from the midst thereof, and will slay all the immersed#princes thereof with him, saith yeah-vowels. thus saith yeah-vowels; for three crimes of know-hand#judah, and for four, i will not turn away the punishment thereof; because they have despised the torah of yeah-vowels, and have

not kept his directives, and their lies caused them to err, after the which their fathers have walked: and i will send a fire upon know-hand#judah, and it will devour the palaces of project-complete#jerusalem. thus saith yeah-vowels; for three crimes of 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 earth 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 dedicated name: and they lay themselves down upon clothes laid to pledge by every kitchen#butcher, and they drink the wine of the condemned in the daughter#bayt of their unto-these-theory. yet destroyed i the talker#amorite before#turnings them, whose height was like the height of the cedars, and he was strong as the oaks; yet i destroyed his fruit from above, and his roots from beneath. also i brought you up from the land of narrows-create#mizraim, and led you forty years through the mdbar, to possess the land of the talker#amorite. and i raised up of your between#boys for bringers, and of your young men for separate#nazarites. is it not even thus, o ye children of israel? saith yeah-vowels. and ye gave the separate#nazarites wine to drink; and directed the bringers, saying, bring not. behold, i am pressed under you, as a cart is pressed that is full of sheaves. therefore the flight will perish from the swift, and the strong will not strengthen his force, neither will the mighty deliver himself: neither will he stand that handleth the bow; and he that is swift of foot 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 yeah-vowels. hear this dbr that yeah-vowels hath spoken against you, o children of israel, against the whole family which i brought up from the land of 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 young gather#lion cry out of his den, if he have taken nothing? can a bird fall in a snare upon the earth, where no gin is for him? will one take up a snare from the earth, and have taken nothing at all? will a mouth-piece#trumpet be blown in the light#city, and the with-mum#people not be afraid? will there be toilsome#bad in a light#city, and yeah-vowels hath not done it? surely the base#lord unto-these-theory will do nothing, and he revealeth his secret unto his workers the bringers. the gather#lion hath roared, who will not fear? the base#lord unto-these-theory hath spoken, who can and bring? publish in the palaces at fire-plunder#ashdod, and in the palaces in the land of narrows-create#mizraim, and say, assemble yourselves upon the mountains of keep-guard#samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. for they know not to do right, saith yeah-vowels, who store up violence and robbery in their palaces. therefore thus saith the base#lord unto-these-theory; an adversary there

will be even round about the land; and he will bring down thy strength from thee, and thy palaces will be spoiled. thus saith yeah-vowels; as the watcher-shepherd taketh out of the mouth of the gather#lion two legs, or a piece of an ear; so will the children of unto-immersed#israel be taken out that dwell in keep-guard#samaria in the corner of a bed, and in blood-bag#damascus in a couch. hear ye, and testify in the daughter#bayt of backstreet-boy#jacob, saith the base#lord unto-these-theory, the unto-these-theory of zabas, that in the day that i will visit the crimes of unto-immersed#israel upon him i will also visit the kitchen#butchers of house-theory#bethel: and the ray#horns of the kitchen#butcher will be cut off, and fall to the ground. and i will hit the winter daughter#bayt with the summer house; and the houses of ivory will perish, and the great houses will have an end, saith yeah-vowels. hear this dbr, ye kine of bashan, that are in the mountain of keep-guard#samaria, which oppress the poor, which crush the needy, which say to their masters, bring, and let us drink. the base#lord unto-these-theory hath sworn by his dedication, 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#turnings her; and ye will cast them into the palace, saith yeah-vowels. come to house-theory#bethel, and transgress; at roll#gilgal multiply crime; and bring your butchers every morning, and your tithes after three years: and qrb a butcher of thanksgiving with leaven, and proclaim and publish the free qrbs: for this liketh you, o ye children of israel, saith the base#lord unto-these-theory. and i also have given you brightness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith yeah-vowels. 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 light#city, and caused it not to rain upon another light#city: one piece was rained upon, and the piece whereupon it rained not withered. so two or three cities wandered unto one light#city, to drink water; and they were not satisfied: yet have ye not returned unto me, saith yeah-vowels. 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 yeah-vowels. i have sent among you the pestilence after the manner of narrow-creates#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 yeah-vowels. i have overthrown some of you, as unto-these-theory overthrew splint-blood#sodom and sheaves#gomorra, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith yeah-vowels. therefore thus will i do unto thee, o israel: and because i will do this unto thee, prepare to meet thy unto-these-theory, o israel. for, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is

his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the yeah-vowels, the unto-these-theory of zabas, is his name. hear ye this dbr which i take up against you, even a lamentation, o daughter#bayt of israel. the virgin of unto-immersed#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 base#lord unto-these-theory; the light#city that went out by a thousand will leave an hundred, and that which went forth by an hundred will leave ten, to the daughter#bayt of israel. for thus saith yeah-vowels unto the daughter#bayt of israel, seek ye me, and ye will live: and seek not house-theory#bethel, nor enter into roll#gilgal, and pass not to well-of-satiated-seven#beersheba: for roll#gilgal will surely go into captivity, and house-theory#bethel will come to nought. seek yeah-vowels, and ye will live; lest he break out like fire in the daughter#bayt of add#joseph, and devour it, and there be none to quench it in house-theory#bethel. ye who turn lip-decision#crisis to wormwood, and leave off being right in the earth, seek him that maketh the seven stars and orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face#turnings of the earth: the yeah-vowels is his name: that strengtheneth the spoiled against the strong, so that the spoiled will come against the fortress. they hate him that rebuketh in the hair#gate, and they abhor him that speaketh uprightly. forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have between#built houses of hewn stone, and ye will not dwell in them; ye have planted pleasant vineyards, and ye will not drink wine of them. for i know your manifold crimes and your mighty misses: they afflict the just, they take a bribe, and they turn aside the poor in the hair#gate from their right. therefore the prudent will keep silence in that time; for it is an toilsome#bad time. seek good, and not evil, that ye may live: and so yeah-vowels, the unto-these-theory of zabas, will be with you, as ye have spoken. hate the evil, and love the good, and establish lip-decision#crisis in the hair#gate: it may be that yeah-vowels unto-these-theory of zabas will be gracious unto the remnant of add#joseph. therefore yeah-vowels, the unto-these-theory of zabas, yeah-vowels, 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 yeah-vowels. woe unto you that desire the day of yeah-vowels! to what end is it for you? the day of yeah-vowels 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 yeah-vowels 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 qrb me burnt qrbs and your meat qrbs, i will not accept them: neither will i regard the peace qrbs of

your fat beasts. take thou away from me the noise of thy songs; for i will not hear the melody of thy viols. and let lip-decision#crisis run down as waters, and being right as a mighty stream. have ye qrbcd unto me butchers and qrbcs in the mdbar forty years, o daughter#bayt of israel? and ye have borne the dwelling of your moloch and because-when#chiun your images, the star of your unto-these-theory, which ye made to yourselves. therefore will i cause you to go into captivity beyond blood-bag#damascus, saith yeah-vowels, whose name is the unto-these-theory of zabas. woe to them that are at ease in mark#zion, and trust in the mountain of keep-guard#samaria, which are named chief of the nations, to whom the daughter#bayt of unto-immersed#israel came! pass ye unto all-lodgings#calneh, and see; and from thence go ye to gourd-vessel#hamath the great: then go down to winepress#gath of the invade-grieve#philistines: be they better than these kingdoms? or their border greater than your border? ye that put far away the toilsome#bad 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 instruments of musick, like dude#david; that drink wine in bowls, and impregnate#anoint themselves with the chief ointments: and they are not grieved for the affliction of add#joseph. therefore now will they go captive with the first that go captive, and the banquet of them that stretched themselves will be removed. the base#lord unto-these-theory hath sworn by himself, saith yeah-vowels the unto-these-theory of zabas, i abhor the excellency of backstreet-boy#jacob, and hate his palaces: therefore will i deliver up the light#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 of yeah-vowels. for, behold, yeah-vowels directeth, and he will hit the great daughter#bayt with breaches, and the little daughter#bayt with clefts. will horses run upon the rock? will one plow there with wall#oxen? for ye have turned lip-decision#crisis 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 daughter#bayt of israel, saith yeah-vowels the unto-these-theory of zabas; and they will afflict you from the entering in of hot#hemath unto the river of the mdbar. thus hath the base#lord unto-these-theory shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. and it came to pass, that when they had made an end of eating the grass of the land, then i said, o base#lord unto-these-theory, forgive, i beseech thee: by whom will backstreet-boy#jacob

arise? for he is small. the yeah-vowels repented for this: it will not be, saith yeah-vowels. thus hath the base#lord unto-these-theory shewed unto me: and, behold, the base#lord unto-these-theory called to contend by fire, and it devoured the great deep, and did eat up a part. then said i, o base#lord unto-these-theory, cease, i beseech thee: by whom will backstreet-boy#jacob arise? for he is small. the yeah-vowels repented for this: this also will not be, saith the base#lord unto-these-theory. thus he shewed me: and, behold, yeah-vowels stood upon a wall made by a plumbline, with a plumbline in his hand. and yeah-vowels said unto me, loaded#amos, what seest thou? and i said, a plumbline. then said yeah-vowels, behold, i will set a plumbline in the midst of my with-mum#people israel: i will not again pass by them any more: and the high places of laughter#isaac will be desolate, and the finishes of unto-immersed#israel will be laid waste; and i will rise against the daughter#bayt of much-people#jeroboam with the sword. then adopt-yeah#amaziah the darkener#server of house-theory#bethel sent to much-people#jeroboam moloch#king of israel, saying, loaded#amos hath conspired against thee in the midst of the daughter#bayt of israel: the land is not able to bear all his dbrs. for thus loaded#amos saith, much-people#jeroboam will die by the sword, and unto-immersed#israel will surely be led away captive out of their own land. also adopt-yeah#amaziah said unto loaded#amos, o thou seer, go, flee thee away into the land of know-hand#judah, and there eat bread, and bring there: and bring not again any more at house-theory#bethel: for it is the king's chapel, and it is the king's court. then answered loaded#amos, and said to adopt-yeah#amaziah, i was no bringer, neither was i a bringer's son; and i was an herdman, and a gatherer of sycomore fruit: and yeah-vowels took me as i followed the flock, and yeah-vowels said unto me, go, bring unto my with-mum#people israel. now therefore hear thou the dbr of yeah-vowels: thou sayest, bring not against israel, and drop not thy dbr against the daughter#bayt of laughter#isaac. therefore thus saith yeah-vowels; thy woman will be an feed#harlot in the light#city, and thy between#boys and thy between#daughters will fall by the sword, and thy land will be divided by line; and thou wilt die in a polluted land: and unto-immersed#israel will surely go into captivity forth of his land. thus hath the base#lord unto-these-theory shewed unto me: and behold a basket of summer fruit. and he said, loaded#amos, what seest thou? and i said, a basket of summer fruit. then said yeah-vowels unto me, the end is come upon my with-mum#people of israel; i will not again pass by them any more. and the songs of the possibility-hall will be howlings in that day, saith the base#lord unto-these-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 seven#sabbath, that we may set forth wheat, making the tired#ephah small, and the light#shekel great, and falsifying the balances by deceit? that we may

buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? the yeah-vowels hath sworn by the excellency of backstreet-boy#jacob, surely i will never forget any of their works. will not the land tremble for this, and every one mourn that dwelleth therein? and it will rise up wholly as a flood; and it will be cast out and drowned, as by the flood of narrows-create#mizraim. and it will come to pass in that day, saith the base#lord unto-these-theory, that i will cause the sun to go down at noon, and i will darken the earth in the clear day: and i will turn your feasts into mourning, and all your songs 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 base#lord unto-these-theory, that i will send a famine in the land, not a famine of bread, nor a thirst for water, and of hearing the dbrs of yeah-vowels: and they will wander from sea to sea, and from the hide#north even to the east, they will run to and fro to seek the dbr of yeah-vowels, and will not find it. in that day will the fair virgins and young men faint for thirst. they that swear by the miss of keep-guard#samaria, and say, thy unto-these-theory, o dan, liveth; and, the manner of well-of-satiated-seven#beersheba liveth; even they will fall, and never rise up again. i saw yeah-vowels standing upon the kitchen#butcher: 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 question#hell, thence will mine hand take them; though they climb up to heaven, thence will i bring them down: and though they hide themselves in the top of damp-unripe-grain#carmel, i will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will i direct the serpent, and he will bite them: and though they go into captivity before#turnings their fathers#enemies, thence will i direct the sword, and it will slay them: and i will set mine eyes upon them for evil, and not for good. and the base#lord unto-these-theory of zabas is he that toucheth the land, and it will melt, and all that dwell therein will mourn: and it will rise up wholly like a flood; and will be drowned, as by the flood of narrows-create#mizraim. it is he that between#buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face#turnings of the earth: the yeah-vowels is his name. are ye not as children of the cush-spindle#ethiopians unto me, o children of israel? saith yeah-vowels. have not i brought up unto-immersed#israel out of the land of narrows-create#mizraim? and the invade-grieve#philistines from button-solved#caphtor, and the high#arams from kir? behold, the eyes of the base#lord unto-these-theory are upon the missing kingdom, and i will destroy it from off the face#turnings of the earth; saving that i will not utterly destroy the daughter#bayt of backstreet-boy#jacob, saith yeah-vowels.

for, lo, i will direct, and i will sift the daughter#bayt of unto-immersed#israel among all nations, like as swimming#corn is sifted in a sieve, yet will not the least grain fall upon the earth. all the fauters of my with-mum#people will die by the sword, which say, the toilsome#bad will not overtake nor prevent us, in that day i will raise up the dwelling of dude#david that is fallen, and close up the breaches thereof; and i will raise up his ruins, and i will between#build it as in the days of old: that they may possess the remnant of man-red#edom, and of all the nations, which are called by my name, saith yeah-vowels that doeth this. behold, the days come, saith yeah-vowels, 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#people of israel, and they will between#build the waste cities, and inhabit them; and they will plant vineyards, and drink the wine thereof; they will also make 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 yeah-vowels thy unto-these-theory.

the vision of work-the-yeah#obadiah. thus saith the base#lord unto-these-theory concerning man-red#edom; we have heard a rumour from yeah-vowels, 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 drop#eagle, and though thou set thy nest among the stars, thence will i bring thee down, saith yeah-vowels. if thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? how are the things of do#esau searched out! how are his hidden things sought up! all the men of thy confederacy have brought thee even to the border: the men that were at peace 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 yeah-vowels, even destroy the wise men out of man-red#edom, and understanding out of the mount of do#esau? and thy mighty men, o south#teman, will be dismayed, to the end that every one of the mount of do#esau may be cut off by slaughter. for thy violence against thy brother backstreet-boy#jacob shame will cover thee, and thou will be cut off for ever. 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 hair#gates, and cast lots upon project-complete#jerusalem, even thou wast as one of them. and 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 the children of know-hand#judah in the day of their destruction; neither shouldest thou

have spoken proudly in the day of distress. thou shouldest not have entered into the hair#gate of my with-mum#people 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 yeah-vowels 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 dedicated 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. and upon mount mark#zion will be deliverance, and there will be dedication; and the daughter#bayt of backstreet-boy#jacob will possess their possessions. and the daughter#bayt of backstreet-boy#jacob will be a fire, and the daughter#bayt of add#joseph a flame, and the daughter#bayt of do#esau for stubble, and they will kindle in them, and devour them; and there will not be any remaining of the daughter#bayt of do#esau; for yeah-vowels hath spoken it. and they of the dry#south will possess the mount of do#esau; and they of the plain the invade-grieve#philistines: and they will possess the fields of gray-fruitful#ephraim, and the fields of keep-guard#samaria: and between-boy-righthand#benjamin will possess roller-until#gilead. and the captivity of this zaba of the children of unto-immersed#israel will possess that of the trader#canaanites, even unto refine#zarephath; and the captivity of project-complete#jerusalem, which is in edge-book#sepharad, will possess the cities of the dry#south. and saviours will come up on mount mark#zion to lip#decide the mount of do#esau; and the kingdom will be yeah-vowels's.

now the dbr of yeah-vowels came unto dove#jonah the between#boy of true#amittai, saying, arise, go to house-pasture#nineveh, that great light#city, and cry against it; for their badness#rah is come up before#turnings me. and dove#jonah rose up to flee unto cypress-cedar#tarshish from the presence of yeah-vowels, and went down to beauty#joppa; and he found a ship going to cypress-cedar#tarshish: so he paid the fare thereof, and went down into it, to go with them unto cypress-cedar#tarshish from the presence of yeah-vowels. and yeah-vowels 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 unto-these-theory, and cast forth the wares that were in the ship into the sea, to lighten it of them. and dove#jonah 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 unto-these-theory, if so be that unto-these-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 toilsome#bad is upon us. so

they cast lots, and the lot fell upon dove#jonah. then said they unto him, tell us, we pray thee, for whose cause this toilsome#bad is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what with-mum#people art thou? and he said unto them, i am an cross-over#hebrew; and i fear yeah-vowels, the unto-these-theory of heaven, which hath made 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 yeah-vowels, 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; and they could not: for the sea wrought, and was tempestuous against them. wherefore they cried unto yeah-vowels, and said, we beseech thee, o yeah-vowels, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, o yeah-vowels, hast done as it pleased thee. so they look up dove#jonah, and cast him forth into the sea: and the sea ceased from her raging. then the men feared yeah-vowels exceedingly, and qrbd a butcher unto yeah-vowels, and made vows. now yeah-vowels had prepared a great fish to swallow up dove#jonah. and dove#jonah was in the belly of the fish three days and three nights. then dove#jonah prayed unto yeah-vowels his unto-these-theory out of the fish's belly, and said, i cried by reason of mine affliction unto yeah-vowels, and he heard me; out of the belly of question#hell 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 sieve#panas passed over me. then i said, i am cast out of thy sight; yet i will look again toward thy dedicated possibility-hall. the waters compassed me about, even to the being: the depth closed me round about, the weeds were wrapped about my head. i went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, o yeah-vowels my unto-these-theory. when my being fainted within me i remembered yeah-vowels: and my fall#prayer came in unto thee, into thine dedicated possibility-hall. they that observe#guard lying vanities forsake their own mercy. and i will butcher unto thee with the voice of thanksgiving; i will pay that that i have vowed. saving is of yeah-vowels. and yeah-vowels spake unto the fish, and it vomited out dove#jonah upon the dry land. and the dbr of yeah-vowels came unto dove#jonah the second time, saying, arise, go unto house-pasture#nineveh, that great light#city, and preach unto it the preaching that i bid thee. so dove#jonah arose, and went unto house-pasture#nineveh, according to the dbr of yeah-vowels. now house-pasture#nineveh was an exceeding great light#city of three days' journey. and dove#jonah began to enter into the light#city a

day's journey, and he cried, and said, yet forty days, and house-pasture#nineveh will be overthrown. so the with-mum#people of house-pasture#nineveh was coached by unto-these-theory, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. for dbr came unto the moloch#king of house-pasture#nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. and he caused it to be proclaimed and published through house-pasture#nineveh by the decree of the moloch#king and his nobles, saying, let neither man nor beast, visit#cattle nor flock, taste any thing: let them not feed, nor drink water: and let man and beast be covered with sackcloth, and cry mightily unto unto-these-theory: yea, let them turn every one from his toilsome#bad way, and from the violence that is in their hands. who can tell if unto-these-theory will turn and repent, and turn away from his fierce nose#anger, that we perish not? and unto-these-theory saw their works, that they turned from their toilsome#bad way; and unto-these-theory repented of the evil, that he had said that he would do unto them; and he did it not. and it displeased dove#jonah exceedingly, and he was very angry. and he prayed unto yeah-vowels, and said, i pray thee, o yeah-vowels, was not this my saying, when i was yet in my country? therefore i fled before#turnings unto cypress-cedar#tarshish: for i knew that thou art a gracious unto-these-theory, and merciful, slow to nose#anger, and of great kindness, and repentest thee of the evil. therefore now, o yeah-vowels, take, i beseech thee, my life from me; for it is better for me to die than to live. then said yeah-vowels, doest thou well to be angry? so dove#jonah went out of the light#city, and sat on the east side of the light#city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the light#city. and yeah-vowels unto-these-theory prepared a gourd, and made it to come up over dove#jonah, that it might be a shadow over his head, to deliver him from his grief. so dove#jonah was exceeding glad of the gourd. and unto-these-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 unto-these-theory prepared a vehement east wind; and the sun beat upon the head of dove#jonah, that he fainted, and wished in himself to die, and said, it is better for me to die than to live. and unto-these-theory said to dove#jonah, doest thou well to be angry for the gourd? and he said, i do well to be angry, even unto death. then said yeah-vowels, thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not i spare house-pasture#nineveh, that great light#city, wherein are more then sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

the dbr of yeah-vowels that came to who's-coward#micah the legacy#morasthite in the days of yeah-perfect#iotham, grip#ahaz, and strong-oh-

yeah#hezekiah, kings of know-hand#judah, which he saw concerning keep-guard#samaria and project-complete#jerusalem. hear, all ye with-mum#people; hearken, o earth, and all that therein is: and let the base#lord unto-these-theory be witness against you, yeah-vowels from his dedicated possibility-hall. for, behold, yeah-vowels cometh forth out of his place, and will come down, and tread upon the high places of the earth. and the mountains will be molten under him, and the valleys will be cleft, as wax before#turnings the fire, and as the waters that are poured down a steep place. for the crime of backstreet-boy#jacob is all this, and for the misses of the daughter#bayt of israel. what is the crime of backstreet-boy#jacob? is it not keep-guard#samaria? and what are the high places of know-hand#judah? are they not project-complete#jerusalem? therefore i will make keep-guard#samaria as an heap of the field, and as plantings of a vineyard: and i will pour down the stones thereof into the valley, and i will discover the foundations thereof. and all the graven images thereof will be beaten to pieces, and all the hires thereof will be burned with the fire, and all the ideal-bullshit#idols thereof will i lay desolate: for she added 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 make a wailing like the dragons, and mourning as the daughter-of#doves. for her wound is incurable; for it is come unto know-hand#judah; he is come unto the hair#gate of my with-mum#people, even to project-complete#jerusalem. declare ye it not at gath, weep ye not at all: in the daughter#bayt of aphrah roll thyself in the dust. pass ye away, thou inhabitant of threshold#saphir, having thy shame naked: the inhabitant of sheep#zaanan came not forth in the mourning of house-of-nobility#beth-ezel; he will receive of you his standing. for the inhabitant of bitter-authority#maroth waited carefully for good: and toilsome#bad came down from yeah-vowels unto the hair#gate of project-complete#jerusalem. o thou inhabitant of to-beat#lachish, bind the chariot to the swift beast: she is the beginning of the miss to the bayt#daughter of mark#zion: for the crimes of unto-immersed#israel were found in thee. therefore will thou give presents to heritage-winepress#moresheth-gath: the houses of disappoint#achzib will be a lie to the kings of israel. yet will i bring an heir unto thee, o inhabitant of from-her-head#mareshah: he will come unto until-why#adullam the weight of israel. make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the drop#eagle; for they are gone into captivity from thee. woe to them that devise torment, and work toilsome#bad 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 yeah-vowels; behold, against this family do i devise an evil, from which ye will not remove your necks; neither will ye go haughtily: for this time is evil. 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#people: 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 ever#witness of yeah-vowels. 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 daughter#bayt of backstreet-boy#jacob, is the ruakh of yeah-vowels straitened? are these his doings? do not my dbrs do good to him that walketh uprightly? even of late my with-mum#people is risen up as an father#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#people have ye cast out from their pleasant houses; from their children have ye taken away my weight for ever. 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 the ruakh 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#people. i will surely assemble, o backstreet-boy#jacob, all of thee; i will surely gather the remnant of israel; i will put them together as the going-out#sheep of in-trouble#bozrah, as the flock in the midst of their fold: they will make great noise by reason of the multitude of men. the breaker is come up before#turnings them: they have broken up, and have passed through the hair#gate, and are gone out by it: and their moloch#king will pass before#turnings them, and yeah-vowels on the head of them. and i said, hear, i pray you, o heads of backstreet-boy#jacob, and ye immersed#princes of the daughter#bayt of israel; is it not for you to know lip-decision#crisis? who hate the good, and love the evil; who pluck off their light#skin from off them, and their immersed#flesh from off their bones; who also eat the immersed#flesh of my with-mum#people, and skin#simplify their light#skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as immersed#flesh within the caldron. then will they cry unto yeah-vowels, and 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 yeah-vowels concerning the bringers that make my with-mum#people err, that bite with their teeth, and cry, peace; 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 unto-these-theory, and truly i am full of power by the ruakh of yeah-vowels, and of lip-decision#crisis, and of might, to declare unto backstreet-boy#jacob his crime, and to unto-immersed#israel his sin. hear this, i pray you, ye heads of the daughter#bayt of backstreet-boy#jacob, and immersed#princes of the daughter#bayt of is-

rael, that abhor lip-decision#crisis, and pervert all equity. they between#build up mark#zion with blood, and project-complete#jerusalem with torment. the heads thereof lip#decide for reward, and the dark-ener#server thereof teach for hire, and the bringers thereof divine for money: yet will they lean upon yeah-vowels, and say, is not yeah-vowels among us? none toilsome#bad can come upon us. therefore will mark#zion for your sake be plowed as a field, and project-complete#jerusalem will become heaps, and the mountain of the daughter#bayt as the high places of the forest. and in the last days it will come to pass, that the mountain of the daughter#bayt of yeah-vowels will be established in the top of the mountains, and it will be exalted above the hills; and with-mum#people will flow unto it. and many nations will come, and say, come, and let us go up to the mountain of yeah-vowels, and to the daughter#bayt of the unto-these-theory of backstreet-boy#jacob; and he will teach us of his ways, and we will walk in his paths: for the torah will go forth of mark#zion, and the dbr of yeah-vowels from project-complete#jerusalem. and he will lip#decide among many with-mum#people, 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. and they will sit every man under his vine and under his fig tree; and none will make them afraid: for the mouth of yeah-vowels of zabas hath spoken it. for all with-mum#people will walk every one in the name of his unto-these-theory, and we will walk in the name of yeah-vowels our unto-these-theory for ever and ever. in that day, saith yeah-vowels, 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 yeah-vowels will king over them in mount mark#zion from henceforth, even for ever. and thou, o tower of the flock, the strong hold of the bayt#daughter of mark#zion, unto thee will it come, even the first dominion; the kingdom will come to the bayt#daughter of project-complete#jerusalem. now why dost thou cry out aloud? is there no moloch#king in thee? is thy counselor perished? for pangs have taken thee as a woman in travail. be in pain, and labour to bring forth, o bayt#daughter of mark#zion, like a woman in travail: for now will thou go forth out of the light#city, and thou will dwell in the field, and thou will go even to wear-out#babylon; there will thou be delivered; there yeah-vowels will redeem thee from the hand of thine fathers#enemies. now also many nations are added against thee, that say, let her be ceased, and let our eye look upon mark#zion. and they know not the thoughts of yeah-vowels, neither understand they his counsel: for he will gather them as the sheaves unto the floor. arise and thresh, o bayt#daughter of mark#zion: for i will make thine ray#horn iron, and i will make thy part#hoofs brass: and thou will beat in pieces many with-mum#people: and i will fill their gain unto yeah-vowels, and their substance unto the base#lord of the whole earth.



now gather thyself in troops, o bayt#daughter of troops: he hath laid siege against us: they will hit the lip#decide of unto-immersed#israel with a rod upon the cheek. and thou, bread-house#bethlehem gray-fruitful#ephrahah, though thou be little among the thousands of know-hand#judah, yet out of thee will he come forth unto me that is to be governor in israel; whose goings forth have been from of old, from everlasting, 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 the children of israel. and he will stand and feed in the strength of yeah-vowels, in the majesty of the name of yeah-vowels his unto-these-theory; and they will abide: for now will he be great unto the ends of the earth. and this man will be the peace, when the beech-tree#assyrian will come into our land: and when he will tread in our palaces, then will we raise against him seven watchers#shepherds, and eight principal men. and they will waste the land of beech-tree#assyria with the sword, and the land of rebellious#nimrod in the entrances thereof: thus will he deliver us from the beech-tree#assyrian, when he cometh into our land, and when he treadeth within our borders. and the remnant of backstreet-boy#jacob will be in the midst of many with-mum#people as a dew from yeah-vowels, as the showers upon the grass, that tarrieth not for man, nor waiteth for the between#boys of men. and the remnant of backstreet-boy#jacob will be among the nations in the midst of many with-mum#people as a gather#lion among the beasts of the forest, as a young gather#lion among the flocks of going-out#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 fathers#enemies will be cut off. and it will come to pass in that day, saith yeah-vowels, that i will cut off thy horses out of the midst 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 will have no more soothsayers: thy graven images also will i cut off, and thy standing images out of the midst of thee; and thou will no more partake the work of thine hands. and i will pluck up thy prosperity-fortuna#asherahs out of the midst of thee: so will i destroy thy cities. and i will execute vengeance in nose#anger and fury upon the nations, such as they have not heard. hear ye now what yeah-vowels saith; arise, contend thou before#turnings the mountains, and let the hills hear thy voice. hear ye, o mountains, yeah-vowels's controversy, and ye strong foundations of the earth: for yeah-vowels hath a controversy with his with-mum#people, and he will plead with israel. o my with-mum#people, what have i done unto thee? and wherein have i wearied thee? testify against me. for i brought thee up out of the land of narrows-create#mizraim, and redeemed thee out of the daughter#bayt of workers; and i sent before#turnings thee extracted#mose, cabinet#aaron, and bitter-sweet#miriam. o my with-mum#people, remember now what beat#balak moloch#king of from-fa-

ther#moab consulted, and what swallow#baalam the between#boy of burn#beor answered him from sailing#shitim unto roll#gilgal; that ye may know the being right of yeah-vowels. wherewith will i come before#turnings yeah-vowels, and bow myself before#turnings the high unto-these-theory? will i come before#turnings him with burnt qrbs, with calves of a year old? will yeah-vowels be pleased with thousands of rams, or with ten thousands of rivers of name-sex#oil? will i give my firstborn for my crime, the fruit of my body for the miss of my being? he hath shewed thee, o man, what is good; and what doth yeah-vowels require of thee, and to do justly, and to love mercy, and to walk humbly with thy unto-these-theory? the yeah-vowels's voice crieth unto the light#city, and the man of wisdom will see thy name: hear ye the rod, and who hath appointed it. are there yet the treasures of badness#rah in the daughter#bayt of the evil, and the scant measure that is abominable? will i count them bright with the evil balances, and with the bag of deceitful weights? for the rich men thereof are full of violence, and the inhabitants thereof have spoken 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 will eat, and not be satisfied; and thy casting down will be in the midst of thee; and thou will take hold, and will not deliver; and that which thou deliverest will i give up to the sword. thou will sow, and thou will not reap; thou will tread the olives, and thou will not impregnate#anoint thee with name-sex#oil; and sweet wine, and will not drink wine. for the statutes of sheaf#omri are kept, and all the works of the daughter#bayt of bro-dad#ahab, and ye walk in their counsels; that i should make thee a desolation, and the inhabitants thereof an hissing: therefore ye will bear the reproach of my with-mum#people. woe is me! for i am as when they have added the summer fruits, as the grapegleanings of the vintage: there is no cluster to eat: my being desired the firstripe fruit. the good man is perished out of the earth: 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 toilsome#bad with both hands earnestly, the prince asketh, and the lip#decide 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 between#boy dishonoureth the father, the bayt#daughter riseth up against her mother, the bayt#daughter in torah against her mother in torah; a man's fathers#enemies are the men of his own house. therefore i will look unto yeah-vowels; i will wait for the unto-these-theory of my saving: my unto-these-theory will hear me. rejoice not against me, o mine father#enemy: when i fall, i will arise; when i sit in darkness, yeah-vowels will be a light unto me. i will bear the indignation of yeah-vowels, because i

have missed against him, until he plead my cause, and execute lip-decision#crisis for me: he will bring me forth to the light, and i will behold his being right. then she that is mine father#enemy will see it, and shame will cover her which said unto me, where is yeah-vowels thy unto-these-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 between#built, in that day will the decree be far removed. in that day also he will come even to thee from assyria, 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. feed thy with-mum#people with thy rod, the flock of thine her-itage, which dwell solitarily in the wood, in the midst of damp-unripe-grain#carmel: let them feed in at-tooth#bashan and roller-until#gilead, as in the days of old. according to the days of thy coming out of the land of 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 earth: they will be afraid of yeah-vowels our unto-these-theory, and will fear because of thee. who is a unto-these-theory like unto thee, that pardoneth torment, and passeth by the crime of the remnant of his heritage? he retaineth not his nose#anger for ever, 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 backstreet-boy#jacob, and the mercy to their-organ-dick#abraham, which thou hast sworn unto our fathers from the days of old.

the burden of house-pasture#nineveh. the book of the vision of console#nahum the towards-difficulty#elkoshite. unto-these-theory is jealous, and yeah-vowels revengeth; yeah-vowels revengeth, and is furious; yeah-vowels will take vengeance on his adversaries, and he reserveth wrath for his fathers#enemies. the yeah-vowels is slow to nose#anger, and great in power, and will not at all acquit the evil: yeah-vowels hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. he rebuketh the sea, and maketh it dry, and drieth up all the rivers: at-tooth#bashan languisheth, and damp-unripe-grain#carmel, and the flower of build#white#lebanon languisheth. the mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. who can stand before#turnings his indignation? and who can abide in the fierceness of his nose#anger? his fury is poured out like fire, and the rocks are thrown down by him. the yeah-vowels is good, a strong hold in the day of trouble; and he knoweth them that trust in him. and with an overrunning flood he will make an utter end of the place thereof, and darkness will pursue his fathers#enemies. what do ye imagine against yeah-vowels? he will make an utter end: affliction will

not rise up the second time. for while they be folden 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 toilsome#bad against yeah-vowels, a evil counsellor. thus saith yeah-vowels; 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 yeah-vowels hath given a directive concerning thee, that no more of thy name be sown: out of the daughter#bayt of thy elohim 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 of him that bringeth good tidings, that publisheth peace! o know-hand#judah, keep thy solemn feasts, perform thy vows: for the evil will no more pass through thee; he is utterly cut off. he that dasheth in pieces is come up before#turnings thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. for yeah-vowels hath turned away the excellency of backstreet-boy#jacob, as the excellency of israel: for the emptiers have emptied them out, and marred their vine branches. the shield of his mighty men is made red, the valiant men are in two caterpillars: the chariots will be with flaming torches in the day of his preparation, and the fir trees will be terribly shaken. the chariots will rage in the streets, they will justle one against another in the broad ways: they will seem like torches, they will run like the lightnings. he will recount his worthies: they will stumble in their walk; they will make haste to the wall thereof, and the defence will be prepared. the hair#gates of the rivers will be opened, and the palace will be dissolved. and advice#huzzab will be led away captive, she will be brought up, and her maids will lead her as with the voice of doves, tabering upon their breasts. and house-pasture#nineveh is of old like a pool of water: yet they will flee away. stand, stand, will they cry; and 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 all#tool. 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 turnings#faces of them all gather blackness. where is the dwelling of the gather#lions, and the feedingplace of the young gather#lions, where the gather#lion, even the old gather#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 gather#lionesses, and filled his holes with prey, and his dens with ravin. behold, i am against thee, saith yeah-vowels of zabas, and i will burn her chariots in the smoke, and the sword will devour thy young gather#lions: and i will cut off thy prey from the earth, and the voice of thy messengers will no more be heard. woe to the bloody light#city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the

jumping chariots. the horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of 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 selleth nations through her feed#whoredoms, and families through her spell#castercrafts. behold, i am against thee, saith yeah-vowels of zabas; and i will discover thy skirts upon thy face, 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, house-pasture#nineveh is laid waste: who will bemoan her? whence will i seek comforters for thee? art thou better than populous no, that was situated among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? cush-spindle#ethiopia and narrows-create#mizraim were her strength, and it was infinite; open#put and heart-lubim#lybians were thy helpers. yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. thou also will be drunken: thou will be hid, thou also will seek strength because of the father#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#people in the midst of thee are women: the hair#gates of thy land will be set wide open unto thine fathers#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 l-medium#brickkiln. there will the fire devour thee; the sword will cut thee off, it will eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away. thy crowned are as the locusts, and thy immersed#captains as the great grasshoppers, which camp in the hedges in the cold day, and when the sun ariseth they flee away, and their place is not known where they are. thy watchers#shepherds slumber, o moloch#king of assyria: thy nobles will dwell in the dust: thy with-mum#people 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 badness#rah passed continually?

the burden which fragrant-plant-embrace#habakkuk the bringer did see. o yeah-vowels, how long will i cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! why dost thou shew me torment, and cause me to behold grievance? for spoiling and violence are before#turnings me: and there are that raise up strife and contention. therefore the torah is slackd,

and lip-decision#crisis doth never go forth: for the evil doth compass about the right; therefore wrong lip-decision#crisis proceedeth. behold ye among the nations, and regard, and wonder marvelously: for i will work a work in your days which ye will not be coached by, though it be told you. for, lo, i raise up the as-genies-chaldea#kashdimns, 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 lip-decision#crisis 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 drop#eagle that hasteth to eat. they will come all for violence: their turnings#faces 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 immersed#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 pass over, and offend, imputing this his power unto his unto-these-theory. art thou not from everlasting, o yeah-vowels my unto-these-theory, mine dedicated one? we will not die. o yeah-vowels, thou hast ordained them for lip-decision#crisis; and, o mighty unto-these-theory, thou hast established them for correction. thou art of bright eyes than to behold evil, and canst not look on torment: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the evil devoureth the man that is more right than he? and makest 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 yeah-vowels 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, and 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 being which is lifted up is not upright in him: and the just will live by his training#faith. yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as question#hell, and is as death, and cannot be satisfied, and gathereth unto him all nations, and heapeth unto him all with-mum#people: 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 will be for booties unto

them? because thou hast spoiled many nations, all the remnant of the with-mum#people will spoil thee; because of men's blood, and for the violence of the land, of the light#city, and of all that dwell therein. woe to him that coveteth an toilsome#bad covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! thou hast consulted shame to thy daughter#bayt by cutting off many with-mum#people, and hast missed against thy being. for the father-child#stone will cry out of the wall, and the beam out of the timber will answer it. woe to him that between#buildeth a town with blood, and stablisheth a light#city by torment! behold, is it not of yeah-vowels of zabas that the with-mum#people will labour in the very fire, and the with-mum#people will weary themselves for very wear-out#vanity? for the earth will be filled with the knowledge of the weight of yeah-vowels, as the waters cover the sea. woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest 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 yeah-vowels's right hand will be turned unto thee, and shameful spewing will be on thy weight. for the violence of build#white#lebanon will cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the light#city, and of all that dwell therein. what profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make 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 midst of it. and yeah-vowels is in his dedicated possibility-hall: let all the earth keep silence before#turnings him. a fall#prayer of fragrant-plant-embrace#habakkuk the bringer upon shigionoth. o yeah-vowels, i have heard thy speech, and was afraid: o yeah-vowels, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. unto-these-theory came from south#teman, and the dedicated one from mount magnificence#paran. rock#selah. his weight covered the namespaces, and the earth 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#turnings him went the pestilence, and burning coals went forth at his feet. he stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. i saw the tents of cushan in affliction: and the curtains of the land of discussed-law#midian did tremble. was yeah-vowels displeased against the rivers? was thine nose#anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of saving? thy bow was made quite naked, according to the unto#oaths of the branches, even thy dbr. rock#selah. thou didst cleave the earth 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 nose#anger. thou wentest forth for the saving of thy with-mum#people, even for saving with thine impregnated#anointed; thou woundedst the head out of the daughter#bayt of the evil, by discovering the foundation unto the neck. rock#selah. thou didst strike through with his canvas the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. thou didst walk through the sea with thine horses, through the heap of great waters. when i heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and i trembled in myself, that i might rest in the day of trouble: when he cometh up unto the with-mum#people, 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 visit#cattle in the stalls: yet i will rejoice in yeah-vowels, i will joy in the unto-these-theory of my saving. the yeah-vowels unto-these-theory is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. to the chief singer on my stringed instruments.

the dbr of yeah-vowels which came unto observe-cover-yeah#zephaniah the between#boy of my-african-spindle-stick#cushi, the between#boy of great-yeah#gedaliah, the between#boy of say-yeah#amariah, the between#boy of strong-yeah#hizkiah, in the days of despair-yeah#josiah the between#boy of amon, moloch#king of know-hand#judah. i will utterly consume all things from off the land, saith yeah-vowels. i will consume man and beast; i will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the evil: and i will cut off man from off the land, saith yeah-vowels. i will also stretch out mine hand upon know-hand#judah, and upon all the inhabitants of project-complete#jerusalem; and i will cut off the remnant of possessor-husband#baal from this place, and the name of the chemarims with the darkener#server; and them that partake the zaba of namespaces upon the housetops; and them that partake and that swear by yeah-vowels, and that swear by your-king-moloch#malcham; and them that are turned back from yeah-vowels; and those that have not sought yeah-vowels, nor enquired for him. hold thy peace at the presence of the base#lord unto-these-theory: for the day of yeah-vowels is at hand: for yeah-vowels hath prepared a butcher, he hath bid his guests. and it will come to pass in the day of yeah-vowels's butcher, that i will punish the immersed#princes, and the king's children, and all such as are clothed with strange-substantial#gentile 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 yeah-vowels, that there will be the noise of a cry from the fish hair#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#people are cut down; all they that bear silver are cut off. and it will come to pass at that time, that i will search project-complete#jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, the yeah-vowels will not do good, neither will he do evil. therefore their goods will become a booty, and their houses a desolation: they will also between#build houses, and not inhabit them; and they will plant vineyards, and not drink the wine thereof. the great day of yeah-vowels is near, it is near, and hasteth greatly, even the voice of the day of yeah-vowels: 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 yeah-vowels: and their blood will be poured out as dust, and their immersed#flesh as the dung. neither their silver nor their gold will be able to deliver them in the day of yeah-vowels's wrath; and the whole land will be devoured by the fire of his jealousy: for he will make even a speedy riddance of all them that dwell in the land. gather yourselves together, yea, gather together, o nation not desired; before#turnings the decree bring forth, before#turnings the day pass as the chaff, before#turnings the fierce nose#anger of yeah-vowels come upon you, before#turnings the day of yeah-vowels's nose#anger come upon you. seek ye yeah-vowels, all ye meek of the earth, which have wrought his lip-decision#crisis; seek being right, seek meekness: it may be ye will be hid in the day of yeah-vowels's nose#anger. for courage-goat#gaza will be forsaken, and fire-light#ashkelon a desolation: they will drive out fire-plunder#ashdod at the noon day, and essence-futile#ekron will be rooted up. woe unto the inhabitants of the sea coast, the nation of the conscious#cherethites! the dbr of yeah-vowels is against you; o trade#canaan, the land of the invade-grieve#philistines, i will even destroy thee, that there will be no inhabitant. and the sea coast will be dwellings and cottages for watchers#shepherds, and folds for flocks. and the coast will be for the remnant of the daughter#bayt of know-hand#judah; they will feed thereupon: in the houses of fire-light#ashkelon will they lie down in the evening: for yeah-vowels their unto-these-theory will visit them, and turn away their captivity. i have heard the reproach of from-father#moab, and the revilings of the children of with#ammon, whereby they have reproached my with-mum#people, and magnified themselves against their border. therefore as i live, saith yeah-vowels of zabas, the unto-these-theory

of israel, surely from-father#moab will be as splint-blood#sodom, and the children of with#ammon as sheaves#gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my with-mum#people will spoil them, and the remnant of my with-mum#people will possess them. this will they have for their pride, because they have reproached and magnified themselves against the with-mum#people of yeah-vowels of zabas. the yeah-vowels will be terrible unto them: for he will famish all the elohim of the earth; and men will partake him, every one from his place, even all the isles of the nations. ye cush-spindle#ethiopians also, ye will be slain by my sword. and he will stretch out his hand against the hide#north, and destroy assyria; and will make house-pasture#nineveh a desolation, and dry like a mdbar. and flocks will lie down in the midst of her, all the beasts of the nations: both the send#cormorant and the bitter 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 light#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 light#city! she obeyed not the voice; she received not correction; she trusted not in yeah-vowels; she drew not near to her unto-these-theory. her immersed#princes within her are roaring gather#lions; her lip#decides are evening wolves; they gnaw not the bones till the morrow. her bringers are light and treacherous persons: her darkener#server have polluted the dedicated, they have done violence to the torah. the just yeah-vowels is in the midst thereof; he will not do torment: every morning doth he bring his lip-decision#crisis to light, he faileth not; and 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 dwelling should not be cut off, howsoever i punished them: and they rose early, and corrupted all their doings. therefore wait ye upon me, saith yeah-vowels, 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 nose#anger: for all the earth will be devoured with the fire of my jealousy. for then will i turn to the with-mum#people a clear language, that they may all call upon the name of yeah-vowels, to work for him with one consent. from beyond the rivers of cush-spindle#ethiopia my suppliants, even the bayt#daughter of my dispersed, will bring mine qrb. 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 midst of thee them that rejoice in thy pride, and thou wilt no more be haughty because of my dedicated mountain. i will also leave in the midst

of thee an afflicted and poor with-mum#people, and they will trust in the name of yeah-vowels. the remnant of unto-immersed#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 make them afraid. sing, o bayt#daughter of mark#zion; shout, o israel; be glad and rejoice with all the heart, o bayt#daughter of project-complete#jerusalem. the yeah-vowels hath taken away thy lip-decision#criss, he hath cast out thine father#enemy: the moloch#king of israel, even yeah-vowels, is in the midst of thee: thou will not see toilsome#bad any more. in that day it will be said to project-complete#jerusalem, fear thou not: and to mark#zion, let not thine hands be slack. the yeah-vowels thy unto-these-theory in the midst of thee is mighty; he will save, 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 save 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, even in the time that i gather you: for i will make you a name and a praise among all with-mum#people of the earth, when i turn back your captivity before#turnings your eyes, saith yeah-vowels.

in the second year of demand#darius the king, in the sixth month, in the first day of the month, came the dbr of yeah-vowels by festival#haggai the bringer unto seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, governor of know-hand#judah, and to secure#joshua the between#boy of i-o-is-right#josedeche, the high priest, saying, thus speaketh yeah-vowels of zabas, saying, this with-mum#people say, the time is not come, the time that yeah-vowels's daughter#bayt should be between#built. then came the dbr of yeah-vowels by festival#haggai the bringer, saying, is it time for you, o ye, to dwell in your cieled houses, and this daughter#bayt lie waste? now therefore thus saith yeah-vowels of zabas; consider your ways. ye have sown much, and bring in little; ye eat, and ye have not enough; ye drink, and ye are not filled with drink; ye clothe you, and there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. thus saith yeah-vowels of zabas; consider your ways. go up to the mountain, and bring wood, and between#build the house; and i will take pleasure in it, and i will be given weight, saith yeah-vowels. ye looked for much, and, lo it came to little; and when ye brought it home, i did blow upon it. why? saith yeah-vowels of zabas. because of mine daughter#bayt that is waste, and ye run every man unto his own house. therefore the namespaces over you is stayed from dew, and the earth is stayed from her fruit. and i called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the name-sex#oil, and upon that which the

ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands. then seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, and secure#joshua the between#boy of i-o-is-right#josedeche, the high priest, with all the remnant of the with-mum#people, obeyed the voice of yeah-vowels their unto-these-theory, and the dbrs of festival#haggai the bringer, as yeah-vowels their unto-these-theory had sent him, and the with-mum#people did fear before#turnings yeah-vowels. then spake festival#haggai yeah-vowels's messenger in yeah-vowels's message unto the with-mum#people, saying, i am with you, saith yeah-vowels. and yeah-vowels stirred up the ruakh of seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, governor of know-hand#judah, and the ruakh of secure#joshua the between#boy of i-o-is-right#josedeche, the high priest, and the ruakh of all the remnant of the with-mum#people; and they came and did work in the daughter#bayt of yeah-vowels of zabas, their unto-these-theory, in the four and twentieth day of the sixth month, in the second year of demand#darius the king. in the seventh month, in the one and twentieth day of the month, came the dbr of yeah-vowels by the bringer festival#haggai, saying, speak now to seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, governor of know-hand#judah, and to secure#joshua the between#boy of i-o-is-right#josedeche, the high priest, and to the residue of the with-mum#people, saying, who is left among you that saw this daughter#bayt in her first weight? and how do ye see it now? is it not in your eyes in comparison of it as nothing? yet now be strong, o seed-pressed-out-of-babel#zerubbabel, saith yeah-vowels; and be strong, o secure#joshua, between#boy of i-o-is-right#josedeche, the high priest; and be strong, all ye with-mum#people of the land, saith yeah-vowels, and work: for i am with you, saith yeah-vowels of zabas: according to the dbr that i aligned with you when ye came out of narrow-creats#mizraim, so my ruakh remaineth among you: fear ye not. for thus saith yeah-vowels of zabas; yet once, it is a little while, and i will shake the namespaces, and the earth, 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 daughter#bayt with weight, saith yeah-vowels of zabas. the silver is mine, and the gold is mine, saith yeah-vowels of zabas. the weight of this latter daughter#bayt will be greater than of the former, saith yeah-vowels of zabas: and in this place will i give peace, saith yeah-vowels of zabas. in the four and twentieth day of the ninth month, in the second year of demand#darius, came the dbr of yeah-vowels by festival#haggai the bringer, saying, thus saith yeah-vowels of zabas; ask now the darkener#server concerning the torah, saying, if one bear dedicated immersed#flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or name-sex#oil, or any meat, will it be dedicated? and the darkener#server answered and said, no. then said festival#haggai, if one that is stained

by a dead body touch any of these, will it be stained? and the darkener#server answered and said, it will be stained. then answered festival#haggai, and said, so is this with-mum#people, and so is this nation before#turnings me, saith yeah-vowels; and so is every work of their hands; and that which they qrb there is stained. and now, i pray you, consider from this day and upward, from before#turnings a father-child#stone was laid upon a father-child#stone in the possibility-hall of yeah-vowels: since those days were, when one came to an heap of twenty measures, there were and ten: when one came to the pressfat for to draw out fifty tools out of the press, there were and 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 yeah-vowels. 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 yeah-vowels'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 high#pomegranate, and the olive tree, hath not brought forth: from this day will i knee-fluffy#bless you. and again the dbr of yeah-vowels came unto festival#haggai in the four and twentieth day of the month, saying, speak to seed-pressed-out-of-babel#zerubbabel, governor of know-hand#judah, saying, i will shake the namespaces and the earth; 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 yeah-vowels of zabas, will i take thee, o seed-pressed-out-of-babel#zerubbabel, my worker, the between#boy of ask-towards#shealtiel, saith yeah-vowels, and will make thee as a signet: for i have chosen thee, saith yeah-vowels of zabas.

in the eighth month, in the second year of demand#darius, came the dbr of yeah-vowels unto remember-yeah#zechariah, the between#boy of knee-bless#berechiah, the between#boy of up-to#iddo the bringer, saying, the yeah-vowels hath been sore displeased with your fathers. therefore say thou unto them, thus saith yeah-vowels of zabas; turn ye unto me, saith yeah-vowels of zabas, and i will turn unto you, saith yeah-vowels of zabas. be ye not as your fathers, unto whom the former bringers have cried, saying, thus saith yeah-vowels of zabas; turn ye now from your toilsome#bad ways, and from your toilsome#bad doings: and they did not hear, nor hearken unto me, saith yeah-vowels. your fathers, where are they? and the bringers, do they live for ever? and my dbrs 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 yeah-vowels of zabas thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. upon the four and twentieth day of the eleventh month, which is the month grandpa#sebat, in the second year of demand#darius, came the dbr of yeah-vowels unto remember-yeah#zechariah, the between#boy of knee-bless#berechiah, the be-

tween#boy of up-to#iddo the bringer, saying, i saw by night, and behold 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 to-build#white. then said i, o my base#lord, what are these? and the messenger#angel that talked 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 yeah-vowels hath sent to walk to and fro through the earth. and they answered the messenger#angel of yeah-vowels that stood among the myrtle trees, and said, we have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. then the messenger#angel of yeah-vowels answered and said, o yeah-vowels of zabas, how long wilt thou not have mercy on project-complete#jerusalem and on the cities of know-hand#judah, against which thou hast had indignation these threescore and ten years? and yeah-vowels answered the messenger#angel that talked with me with good dbrs and comfortable dbrs. so the messenger#angel that communed with me said unto me, cry thou, saying, thus saith yeah-vowels of zabas; i am jealous for project-complete#jerusalem and for mark#zion with a great jealousy. and i am very sore displeased with the nations that are at ease: for i was and a little displeased, and they helped forward the affliction. therefore thus saith yeah-vowels; i am returned to project-complete#jerusalem with mercies: my daughter#bayt will be between#built in it, saith yeah-vowels of zabas, and a line will be stretched forth upon project-complete#jerusalem. cry yet, saying, thus saith yeah-vowels of zabas; my cities through prosperity will yet be spread abroad; and yeah-vowels will yet comfort mark#zion, and will yet choose project-complete#jerusalem. then lifted i up mine eyes, and saw, and behold four ray#horns. and i said unto the messenger#angel that talked with me, what be these? and he answered me, these are the ray#horns which have scattered know-hand#judah, israel, and project-complete#jerusalem. and yeah-vowels shewed me four carpenters. then said i, what come these to do? and he spake, saying, these are the ray#horns which have scattered know-hand#judah, so that no man did lift up his head: and these are come to fray them, to cast out the ray#horns of the nations, which lifted up their ray#horn over the land of know-hand#judah to scatter it. i lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. then said i, whither goest thou? and he said unto me, to measure project-complete#jerusalem, to see what is the breadth thereof, and what is the length thereof. and, behold, the messenger#angel that talked with me went forth, and another messenger#angel went out to meet him, and said unto him, run, speak to this young man, saying, project-complete#jerusalem will be inhabited as towns without walls for the multitude of men and in them#animal therein: for i, saith yeah-vowels, 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 hide#north, saith yeah-vowels: for i have spread you abroad as the four winds

of the heaven, saith yeah-vowels. deliver thyself, o mark#zion, that dwellest with the bayt#daughter of wear-out#babylon. for thus saith yeah-vowels of zabas; 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 yeah-vowels of zabas hath sent me. sing and rejoice, o bayt#daughter of mark#zion: for, lo, i come, and i will dwell in the midst of thee, saith yeah-vowels. and many nations will be joined to yeah-vowels in that day, and will be my with-mum#people: and i will dwell in the midst of thee, and thou will know that yeah-vowels of zabas hath sent me unto thee. and yeah-vowels will inherit know-hand#judah his portion in the dedicated land, and will choose project-complete#jerusalem again. be silent, o all immersed#flesh, before#turnings yeah-vowels: for he is raised up out of his dedicated habitation. and he shewed me secure#joshua the high darkener#server standing before#turnings the messenger#angel of yeah-vowels, and accuse#satan standing at his right hand to resist him. and yeah-vowels said unto accuse#satan, the yeah-vowels rebuke thee, o accuse#satan; even yeah-vowels that hath chosen project-complete#jerusalem rebuke thee: is not this a brand plucked out of the fire? now secure#joshua was clothed with filthy garments, and stood before#turnings the messenger#angel. and he answered and spake unto those that stood before#turnings 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 thrfair branch#bonnet upon his head. so they set a fair branch#bonnet upon his head, and clothed him with garments. and the messenger#angel of yeah-vowels stood by. and the messenger#angel of yeah-vowels protested unto secure#joshua, saying, thus saith yeah-vowels of zabas; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou wilt also lip#decide my house, and will also keep my courts, and i will give thee places to walk among these that stand by. hear now, o secure#joshua the high priest, thou, and thy fellows that sit before#turnings thee: for they are men wondered at: for, behold, i will bring forth my worker the branch. for behold the father-child#stone that i have laid before#turnings secure#joshua; upon one father-child#stone will be seven eyes: behold, i will engrave the graving thereof, saith yeah-vowels of zabas, and i will remove the torment of that land in one day. in that day, saith yeah-vowels of zabas, will ye call every man his neighbour under the vine and under the fig tree. and the messenger#angel that talked 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 spake to the messenger#angel that talked with me, saying, what are these, my base#lord? then the messenger#angel that talked with me answered and said unto me, knowest thou not what these be? and i said, no, my base#lord. then he answered and spake unto me, saying, this is the dbr of yeah-vowels unto seed-pressed-out-of-babel#zerubbabel, saying, not by might, nor by power, and by my ruakh, saith yeah-vowels of zabas. who art thou, o great mountain? before#turnings seed-pressed-out-of-babel#zerubbabel thou wilt become a plain: and he will bring forth the headstone thereof with shoutings, crying, attractiveness-grace, attractiveness-grace unto it. moreover the dbr of yeah-vowels came unto me, saying, the hands of seed-pressed-out-of-babel#zerubbabel have laid the foundation of this house; his hands will also finish it; and thou will know that yeah-vowels of zabas hath sent me unto you. for who hath despised the day of small things? for they will rejoice, and will see the plummet in the hand of seed-pressed-out-of-babel#zerubbabel with those seven; they are the eyes of yeah-vowels, which run to and fro through the whole earth. 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 name-sex#oil out of themselves? and he answered me and said, knowest thou not what these be? and i said, no, my base#lord. then said he, these are the two impregnated#anointed ones, that stand by yeah-vowels of the whole earth. 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 earth: for every 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 yeah-vowels of zabas, and it will enter into the daughter#bayt of the thief, and into the daughter#bayt of him that sweareth falsely by my name: 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#angel that talked with me went forth, and said unto me, lift up now thine eyes, and see what is this that goeth forth. and i said, what is it? and he said, this is an tired#ephah that goeth forth. he said moreover, this is their resemblance through all the earth. and, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the tired#ephah. and he said, this is badness#rah. and he cast it into the midst of the tired#ephah; and he cast the weight of lead upon the mouth thereof. then lifted i up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a charity#stork: and they lifted up the tired#ephah between the earth and the heaven. then said i to the messenger#angel that talked



with me, whither do these bear the tired#ephah? and he said unto me, to between#build it an daughter#bayt in the land of youth#shinar: and it will be established, and set there upon her own base. and i turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. in the first chariot were red horses; and in the second chariot black horses; and in the third chariot to-build#white horses; and in the fourth chariot grisled and bay horses. then i answered and said unto the messenger#angel that talked with me, what are these, my base#lord? and the messenger#angel answered and said unto me, these are the four ruakhs of the namespaces, which go forth from standing before#turnings yeah-vowels of all the earth. the black horses which are therein go forth into the hide#north country; and the to-build#white go forth after them; and the grisled go forth toward the dry#south country. and the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, get you hence, walk to and fro through the earth. so they walked to and fro through the earth. then cried he upon me, and spake unto me, saying, behold, these that go toward the hide#north country have quieted my ruakh in the hide#north country. and the dbr of yeah-vowels came unto me, saying, take of them of the captivity, even of universe-rust#heldai, of good#tobijah, and of hand-knowledge#jedaiah, which are come from wear-out#babylon, and come thou the same day, and go into the daughter#bayt of despair-yeah#josiah the between#boy of observe-cover-yeah#zephaniah; then take silver and gold, and make crowns, and set them upon the head of secure#joshua the between#boy of i-o-is-right#josedeck, the high priest; and speak unto him, saying, thus speaketh yeah-vowels of zabas, saying, behold the man whose name is the branch; and he will grow up out of his place, and he will between#build the possibility-hall of yeah-vowels: even he will between#build the possibility-hall of yeah-vowels; and he will bear the weight, and will sit and rule upon his throne; and he will be a darkener#server upon his throne: and the counsel of peace will be between them both. and the crowns will be to dream#helem, and to good#tobijah, and to hand-knowledge#jedaiah, and to attractive-charme#hen the between#boy of observe-cover-yeah#zephaniah, for a memorial in the possibility-hall of yeah-vowels. and they that are far off will come and between#build in the possibility-hall of yeah-vowels, and ye will know that yeah-vowels of zabas hath sent me unto you. and this will come to pass, if ye will diligently obey the voice of yeah-vowels your unto-these-theory. and it came to pass in the fourth year of moloch#king demand#darius, that the dbr of yeah-vowels came unto remember-yeah#zechariah in the fourth day of the ninth month, even in loin-of-foolishness#chisleu; when they had sent unto the daughter#bayt of unto-these-theory minister-restrict-collect#sher-ezer and mortarman-king#regemmelech, and their men, to pray before#turnings yeah-vowels, and to speak unto the

darkener#server which were in the daughter#bayt of yeah-vowels of zabas, and to the bringers, saying, should i weep in the fifth month, separating myself, as i have done these so many years? then came the dbr of yeah-vowels of zabas unto me, saying, speak unto all the with-mum#people 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 dbrs which yeah-vowels hath cried by the former bringers, when project-complete#jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the dry#south and the plain? and the dbr of yeah-vowels came unto remember-yeah#zechariah, saying, thus speaketh yeah-vowels of zabas, saying, execute true lip-decision#crisis, and shew mercy 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 toilsome#bad against his brother in your heart. and 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 torah, and the dbrs which yeah-vowels of zabas hath sent in his ruakh by the former bringers: therefore came a great wrath from yeah-vowels of zabas. therefore it is come to pass, that as he cried, and they would not hear; so they cried, and i would not hear, saith yeah-vowels of zabas: and 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 the dbr of yeah-vowels of zabas came to me, saying, thus saith yeah-vowels of zabas; i was jealous for mark#zion with great jealousy, and i was jealous for her with great fury. thus saith yeah-vowels; i am returned unto mark#zion, and will dwell in the midst of project-complete#jerusalem: and project-complete#jerusalem will be called a light#city of truth; and the mountain of yeah-vowels of zabas the dedicated mountain. thus saith yeah-vowels of zabas; there will yet old men and old women dwell in the streets of project-complete#jerusalem, and every man with his staff in his hand for very age. and the streets of the light#city will be full of boys and girls playing in the streets thereof. thus saith yeah-vowels of zabas; if it be marvellous in the eyes of the remnant of this with-mum#people in these days, should it also be marvellous in mine eyes? saith yeah-vowels of zabas. thus saith yeah-vowels of zabas; behold, i will save my with-mum#people from the east country, and from the sea#west country; and i will bring them, and they will dwell in the midst of project-complete#jerusalem: and they will be my with-mum#people, and i will be their unto-these-theory, in truth and in being right. thus saith yeah-vowels of zabas; let your hands be strong, ye that hear in these days these dbrs by the mouth of the bringers, which were in the day that the foundation of

the daughter#bayt of yeah-vowels of zabas was laid, that the possibility-hall might be between#built. for before#turnings these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for i set all men every one against his neighbour. and now i will not be unto the residue of this with-mum#people as in the former days, saith yeah-vowels of zabas. 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#people to possess all these things. and it will come to pass, that as ye were a curse among the nations, o daughter#bayt of know-hand#judah, and daughter#bayt of israel; so will i save you, and ye will be a knee-fluffy#blessing: fear not, and let your hands be strong. for thus saith yeah-vowels of zabas; as i thought to punish you, when your fathers provoked me to wrath, saith yeah-vowels of zabas, and i repented not: so again have i thought in these days to do well unto project-complete#jerusalem and to the daughter#bayt of know-hand#judah: fear ye not. these are the things that ye will do; speak ye every man the truth to his neighbour; execute the lip-decision#crisis of truth and peace in your hair#gates: and let none of you imagine toilsome#bad in your hearts against his neighbour; and love no false unto#oath: for all these are things that i hate, saith yeah-vowels. and the dbr of yeah-vowels of zabas came unto me, saying, thus saith yeah-vowels of zabas; 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 daughter#bayt of know-hand#judah joy and gladness, and cheerful feasts; therefore love the truth and peace. thus saith yeah-vowels of zabas; it will yet come to pass, that there will come with-mum#people, and the inhabitants of many cities: and the inhabitants of one light#city will go to another, saying, let us go speedily to pray before#turnings yeah-vowels, and to seek yeah-vowels of zabas: i will go also. yea, many with-mum#people and strong nations will come to seek yeah-vowels of zabas in project-complete#jerusalem, and to pray before#turnings yeah-vowels. thus saith yeah-vowels of zabas; in those days it will come to pass, that ten men will take hold out of all languages of the nations, even will take hold of the skirt of him that is a hand-know#jew, saying, we will go with you: for we have heard that unto-these-theory is with you. the burden of the dbr of yeah-vowels in the land of your-room#hadrach, and blood-bag#damascus will be the rest thereof: when the eyes of man, as of all the branches of israel, will be toward yeah-vowels, and gourd-vessel#hamath also will border thereby; narrow-zur#tyrus, and side-by-side#zidon, though it be very wise. and narrow-zur#tyrus did between#build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. behold, yeah-vowels will cast her out, and he will hit her power in the sea; and she will be devoured with fire. fire-light#ashkelon will see it, and fear; courage-goat#gaza also will see it, and be very sorrowful, and essence-futile#ekron; for her expectation will

be ashamed; and the moloch#king will perish from courage-goat#gaza, and fire-light#ashkelon will not be inhabited. and a bastard will dwell in fire-plunder#ashdod, and i will cut off the pride of the invade-grieve#philistines. and i will take away his blood out of his mouth, and his abominations from between his teeth: and he that remaineth, even he, will be for our unto-these-theory, and he will be as a governor in know-hand#judah, and essence-futile#ekron as a trampler#jebusite. and i will encamp about mine daughter#bayt 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 bayt#daughter of mark#zion; shout, o bayt#daughter of project-complete#jerusalem: behold, thy moloch#king cometh unto thee: he is just, and having saving; lowly, and riding upon an ass, and upon a colt the foal of an ass. and i will cut off the chariot from gray-fruitful#ephraim, and the horse from project-complete#jerusalem, and the battle bow will be cut off: and he will speak peace unto the nations: and his dominion will be from sea even to sea, and from the river even to the ends of the earth. as for thee also, by the blood of thy alignment i have sent forth thy prisoners out of the pit wherein is no water. turn you to the strong hold, ye prisoners of hope: even to day do i declare that i will render double unto thee; when i have bent know-hand#judah for me, filled the bow with gray-fruitful#ephraim, and raised up thy between#boys, o mark#zion, against thy between#boys, o greece, and made thee as the sword of a mighty man. and yeah-vowels will be seen over them, and his arrow will go forth as the lightning: and yeah-vowels unto-these-theory will blow the trumpet, and will go with whirlwinds of the dry#south. the yeah-vowels of zabas 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 kitchen#butcher. and yeah-vowels their unto-these-theory will save them in that day as the flock of his with-mum#people: 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! swimming#corn will make the young men cheerful, and new wine the maids. ask ye of yeah-vowels rain in the time of the latter rain; so yeah-vowels will make bright clouds, and give them showers of rain, to every one grass in the field. for the ideal-bull-shit#idols have spoken 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-shepherd. mine nose#anger was kindled against the watchers#shepherds, and i punished the intense#goats: for yeah-vowels of zabas hath visited his flock the daughter#bayt of know-hand#judah, and hath made them as his goodly horse in the battle. out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. and they will be as mighty men, which tread down their fathers#enemies in the mire of the streets

in the battle: and they will fight, because yeah-vowels is with them, and the riders on horses will be confounded. and i will strengthen the daughter#bayt of know-hand#judah, and i will save the daughter#bayt of add#joseph, and i will bring them again to place them; for i have mercy upon them: and they will be as though i had not cast them off: for i am yeah-vowels their unto-these-theory, and will hear them. and they of gray-fruiful#ephrain will be like a mighty man, and their heart will rejoice as through wine: yea, their children will see it, and be glad; their heart will rejoice in yeah-vowels. 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#people: and they will remember me in far countries; and they will live with their children, and turn again. i will bring them again also out of the land of narrows-create#mizraim, and gather them out of assyria; and i will bring them into the land of roller-until#gilead and build#white#lebanon; and place will not be found for them. and he will pass through the sea with affliction, and will hit the sieve#panas in the sea, and all the deeps of the river will dry up: and the pride of beech-tree#assyria will be brought down, and the sceptre of narrows-create#mizraim will depart away. and i will strengthen them in yeah-vowels; and they will walk up and down in his name, saith yeah-vowels. open thy openings, o build#white#lebanon, that the fire may devour thy cedars. howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, o ye oaks of bashan; for the forest of the vintage is come down. there is a voice of the howling of the watchers#shepherds; for their weight is spoiled: a voice of the roaring of young gather#lions; for the pride of its-going-down#jordan is spoiled. thus saith yeah-vowels my unto-these-theory; feed the flock of the slaughter; whose possessors slay them, and hold themselves not name#fire: and they that sell them say, knee-fluffy#blessed be yeah-vowels; for i am rich: and their own watchers#shepherds pity them not. for i will no more pity the inhabitants of the land, saith yeah-vowels: 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#shepherds also i cut off in one month; and my being lothed them, and their being 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 immersed#flesh of another. and i took my staff, even beauty, and cut it asunder, that i might break my alignment which i had made with all the with-mum#people. and it was broken in that day: and so the poor of the flock that waited upon me knew that it was the dbr of yeah-vowels. 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 yeah-vowels said unto me, cast it unto the potter: a goodly price that i was prised at of them. and i took

the thirty pieces of silver, and cast them to the potter in the daughter#bayt of yeah-vowels. then i cut asunder mine other staff, even bands, that i might break the brotherhood between know-hand#judah and israel. and yeah-vowels said unto me, take unto thee yet the instruments of a kasil#foolish watcher-shepherd. for, lo, i will raise up a watcher-shepherd 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: and he will eat the immersed#flesh of the fat, and tear their claws in pieces. woe to the idol watcher-shepherd 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 the dbr of yeah-vowels for israel, saith yeah-vowels, which stretcheth forth the namespaces, and layeth the foundation of the earth, and formeth the ruakh of man within him. behold, i will make project-complete#jerusalem a cup of trembling unto all the with-mum#people round about, when they will be in the siege both against know-hand#judah and against project-complete#jerusalem. and in that day will i make project-complete#jerusalem a burdensome father-child#stone for all with-mum#people: all that burden themselves with it will be cut in pieces, though all the with-mum#people of the earth be added together against it. in that day, saith yeah-vowels, i will hit every horse with astonishment, and his rider with madness: and i will open mine eyes upon the daughter#bayt of know-hand#judah, and will hit every horse of the with-mum#people with blindness. and the governors of know-hand#judah will say in their heart, the inhabitants of project-complete#jerusalem will be my strength in yeah-vowels of zabas their unto-these-theory. in that day will i make the governors of know-hand#judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they will devour all the with-mum#people round about, on the right hand and on the left: and project-complete#jerusalem will be inhabited again in her own place, even in project-complete#jerusalem. the yeah-vowels also will save the tents of know-hand#judah first, that the weight of the daughter#bayt of dude#david and the weight of the inhabitants of project-complete#jerusalem do not magnify themselves against know-hand#judah. in that day will yeah-vowels defend the inhabitants of project-complete#jerusalem; and he that is feeble among them at that day will be as dude#david; and the daughter#bayt of dude#david will be as unto-these-theory, as the messenger#angel of yeah-vowels before#turnings them. and it will come to pass in that day, that i will seek to destroy all the nations that come against project-complete#jerusalem. and i will pour upon the daughter#bayt of dude#david, and upon the inhabitants of project-complete#jerusalem, the ruakh of attractiveness-grace and of supplications: and they will look upon me whom they have pierced, and they will mourn for him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his first-born. in that day will there be a great mourning

in project-complete#jerusalem, as the mourning of high-thunder#hadad-rimmon in the valley of precious-thing#megiddon. and the land will mourn, every family apart; the family of the daughter#bayt of dude#david apart, and their women apart; the family of the daughter#bayt of given#natan apart, and their women apart; the family of the daughter#bayt of join#levi apart, and their women apart; the family of hear-listen#shimei apart, and their women apart; all the families that remain, every family apart, and their women apart. in that day there will be a fountain opened to the daughter#bayt of dude#david and to the inhabitants of project-complete#jerusalem for miss and for stainedness. and it will come to pass in that day, saith yeah-vowels of zabas, 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 ruakh 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, thou wilt not live; for thou speakest lies in the name of yeah-vowels: 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: and he will say, i am no bringer, i am an manman; for man taught me to keep in-them#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 daughter#bayt of my friends. awake, o sword, against my watcher-shepherd, and against the man that is my fellow, saith yeah-vowels of zabas: hit the watcher-shepherd, and the going-out#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 yeah-vowels, two parts therein will be cut off and die; and 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, and i will hear them: i will say, it is my with-mum#people: and they will say, the yeah-vowels is my unto-these-theory. behold, the day of yeah-vowels cometh, and thy spoil will be divided in the midst of thee. for i will gather all nations against project-complete#jerusalem to battle; and the light#city will be taken, and the houses rifled, and the women ravished; and half of the light#city will go forth into captivity, and the residue of the with-mum#people will not be cut off from the light#city. then will yeah-vowels go forth, and fight against those nations, as when he fought in the day of battle, and his feet will stand in that day upon the mount of olives, which is before#turnings project-complete#jerusalem on the east, and the mount of olives will cleave in the midst thereof toward the east and toward the sea#west, and there will be a very great valley; and half of the mountain will remove toward the hide#north, and half of it toward the dry#south. and ye will flee to the valley of the mountains; for the valley of the mountains will reach unto azal: yea, ye will flee, like as ye

fled from before#turnings the earthquake in the days of goat-strong-yeah#uzziah moloch#king of know-hand#judah: and yeah-vowels my unto-these-theory will come, and all the dedicateds with thee. and it will come to pass in that day, that the light will not be clear, nor dark: and it will be one day which will be known to yeah-vowels, not day, nor night: and 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 project-complete#jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter will it be. and yeah-vowels will be moloch#king over all the earth: in that day will there be one yeah-vowels, and his name one. all the land will be turned as a plain from small-hill#geba to pomegranate#rimmon dry#south of project-complete#jerusalem: and it will be lifted up, and inhabited in her place, from between-boy-righthand-benjamin's hair#gate unto the place of the first hair#gate, unto the corner hair#gate, and from the tower of towards-grace-attractive#hananeel unto the king's winepresses. and men will dwell in it, and there will be no more utter destruction; and project-complete#jerusalem will be safely inhabited. and this will be the plague wherewith yeah-vowels will hit all the with-mum#people that have fought against project-complete#jerusalem; their immersed#flesh will consume away while they stand upon their feet, 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 yeah-vowels will be among them; and they will lay hold every one on the hand of his neighbour, and his hand will rise up against the hand of his neighbour. and know-hand#judah also will fight at project-complete#jerusalem; and the wealth of all the nations round about will be added together, gold, and silver, and apparel, in great abundance. and so will be the plague of the horse, of the separte#mule, of the ripen#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 project-complete#jerusalem will even go up from year to year to partake the king, yeah-vowels of zabas, and to keep the feast of dwellings. and it will be, that whoso will not come up of all the families of the earth unto project-complete#jerusalem to partake the king, yeah-vowels of zabas, even upon them will be no rain. and if the family of narrow-create#mizraim go not up, and come not, that have no rain; there will be the plague, wherewith yeah-vowels will hit the nations that come not up to keep the feast of dwellings. this will be the punishment of narrow-create#mizraim, and the punishment of all nations that come not up to keep the feast of dwellings. in that day will there be upon the bells of the horses, dedication unto the yeah-vowels; and the pots in yeah-vowels's daughter#bayt will be like the bowls before#turnings the kitchen#butcher. yea, every pot in project-complete#jerusalem and in know-hand#judah will be dedication unto yeah-vowels of zabas: and all they that butcher will come and take of

them, and see the therein: and in that day there will be no more the trader#canaanite in the daughter#bay of yeah-vowels of zabas.

the burden of the dbr of yeah-vowels to unto-immersed#israel by angel-messenger#malachi. i have loved you, saith yeah-vowels. yet ye say, wherein hast thou loved us? was not do#esau backstreet-boy-jacob's brother? saith yeah-vowels: yet i loved backstreet-boy#jacob, and i hated do#esau, and laid his mountains and his heritage waste for the dragons of the mbar. whereas man-red#edom saith, we are impoverished, and we will return and between#build the desolate places; thus saith yeah-vowels of zabas, they will between#build, and i will throw down; and they will call them, the border of badness#rah, and, the with-mum#people against whom yeah-vowels hath indignation for ever. and your eyes will see, and ye will say, the yeah-vowels will be magnified from the border of israel. a between#boy 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 yeah-vowels of zabas unto you, o darkener#server, that despise my name. and ye say, wherein have we despised thy name? ye mgsoffer polluted bread upon mine kitchen#butcher; and ye say, wherein have we polluted thee? in that ye say, the table of yeah-vowels is contemptible. and if ye qrb the blind for butcher, is it not evil? and if ye qrb the lame and sick, is it not evil? qrb it now unto thy governor; will he be pleased with thee, or accept thy person? saith yeah-vowels of zabas. and now, i pray you, beseech unto these-theory that he will be gracious unto us: this hath been by your means: will he regard your persons? saith yeah-vowels of zabas. who is there even among you that would shut the openings for nought? neither do ye kindle fire on mine kitchen#butcher for nought. i have no pleasure in you, saith yeah-vowels of zabas, neither will i accept an qrb at your hand. for from the rising of the sun even unto the going down of the same my name will be great among the nations; and in every place incense will be mgsoffered unto my name, and a bright qrb: for my name will be great among the nations, saith yeah-vowels of zabas. and ye have profaned it, in that ye say, the table of yeah-vowels 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 yeah-vowels of zabas; and ye brought that which was torn, and the lame, and the sick; thus ye brought an qrb: should i accept this of your hand? saith yeah-vowels. and cursed be the deceiver, which hath in his flock a rememberer, and voweth, and butchereth unto yeah-vowels a corrupt thing: for i am a great king, saith yeah-vowels of zabas, and my name 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, saith yeah-vowels of zabas, i will even send a curse upon you, and i will curse your knee-fluffy#blessings: 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 turnings#faces, 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 alignment might be with levi, saith yeah-vowels of zabas. my alignment was with him of life and peace; and i gave them to him for the fear wherewith he feared me, and was afraid before#turnings my name. the torah of truth was in his mouth, and torment was not found in his lips: he walked with me in peace and equity, and did turn many away from torment. for the priest's lips should keep knowledge, and they should seek the torah at his mouth: for he is the messenger of yeah-vowels of zabas. and ye are departed out of the way; ye have caused many to stumble at the torah; ye have corrupted the alignment of levi, saith yeah-vowels of zabas. therefore have i also made you contemptible and base before#turnings all the with-mum#people, according as ye have not kept my ways, and have been partial in the torah. have we not all one father? hath not one unto-these-theory created us? why do we deal treacherously every man against his brother, by profaning the alignment of our fathers? know-hand#judah hath dealt treacherously, and an abomination is committed in unto-immersed#israel and in project-complete#jerusalem; for know-hand#judah hath profaned the dedication of yeah-vowels which he loved, and hath married the bayt#daughter of a strange-substantial#gentile unto-these-theory. the yeah-vowels will cut off the man that doeth this, the master and the learn#scholar, out of the dwellings of backstreet-boy#jacob, and him that qrbeth an qrb unto yeah-vowels of zabas. and this have ye done again, covering the kitchen#butcher of yeah-vowels with tears, with weeping, and with crying out, in-somuch that he regardeth not the qrb any more, or receiveth it with good will at your hand. yet ye say, wherefore? because yeah-vowels 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 alignment. and did not he make one? yet had he the residue of the ruakh. and wherefore one? that he might seek a unto-these-theory seed. therefore take heed to your ruakh, and let none deal treacherously against the woman of his youth. for yeah-vowels, the unto-these-theory of israel, saith that he hateth putting away: for one covereth violence with his garment, saith yeah-vowels of zabas: therefore take heed to your ruakh, that ye deal not treacherously. ye have wearied yeah-vowels with your dbrs. yet ye say, wherein have we wearied him? when ye say, every one that doeth toilsome#bad is good in the sight of yeah-vowels, and he delighteth in them; or, where is the unto-these-theory of lip-decision#crisis? behold, i will send my messenger, and he will prepare the way before#turnings me: and yeah-vowels, whom ye seek, will suddenly come to his possibility-hall, even the messenger of the alignment, whom ye delight in: behold, he will come, saith yeah-vowels of zabas. and 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 between#boys of levi, and bright-climax#purge them as gold and silver, that they may

qrb unto yeah-vowels an qrb in being right. then will the qrb of know-hand#judah and project-complete#jerusalem be pleasant unto yeah-vowels, as in the days of old, and as in former years. and i will come near to you to lip-decision#crisis; 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 yeah-vowels of zabas. for i am yeah-vowels, i change not; therefore ye between#boys of backstreet-boy#jacob 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 yeah-vowels of zabas. and ye said, wherein will we return? will a man rob unto-these-theory? yet ye have robbed me. and ye say, wherein have we robbed thee? in tithes and qrbs. 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 yeah-vowels of zabas, if i will not open you the windows of heaven, and pour you out a knee-fluffy#blessing, 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 ground; neither will your vine cast her fruit before#turnings the time in the field, saith yeah-vowels of zabas. and all nations will call you knee-fluffy#blessed: for ye will be a delightful land, saith yeah-vowels of zabas. your dbrs have been stout against me, saith yeah-vowels. yet ye say, what have we spoken so much against thee? ye have said, it is vain to work for unto-these-theory: and what profit is it that we have kept his ordinance, and that we have walked mournfully before#turnings yeah-vowels of zabas? and now we call the proud happy; yea, they that work badness#rah are set up; yea, they that tempt unto-these-theory are even delivered. then they that feared yeah-vowels spake often one to another: and yeah-vowels hearkened, and heard it, and a book of remembrance was written before#turnings him for them that feared yeah-vowels, and that thought upon his name. and they will be mine, saith yeah-vowels of zabas, in that day when i make up my hand-know#jewels; and i will spare them, as a man spareth his own between#boy that workth him. then will ye return, and discern between the right and the evil, between him that workth unto-these-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 evilly, will be stubble: and the day that cometh will burn them up, saith yeah-vowels of zabas, that it will leave them neither root nor branch. and unto you that fear my name 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 evil; for they will be ashes under the soles of your feet in the day that i will do this, saith yeah-vowels of zabas. remember ye the torah of extracted#mose my worker, which i directed unto him in sword#horeb for all israel, with the statutes and lip-decision#crisiss. be-

hold, i will send you towards-yeah#elijah the bringer before#turnings the coming of the great and dreadful day of yeah-vowels: and he will turn the heart of the fathers to the children, and the heart of the children to their fathers, lest i come and hit the earth with a hrmcurse.

blessed is the man that walketh not in the counsel of the rseunelohimly, nor standeth in the way of fauters, nor sitteth in the seat of the scornful. and his delight is in the torah of yeah-vowels; and in his torah 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 rseunelohimly are not so: and are like the chaff which the wind driveth away. therefore the rseunelohimly will not stand in the lip-decision#crisis, nor fauters in the ever#witness of the right. for yeah-vowels knoweth the way of the right: and the way of the rseunelohimly will perish.

why do the nations rage, and the with-mum#people imagine a vain thing? the kings of the earth set themselves, and the governors take counsel together, against yeah-vowels, and against his impregnated#anoointed, saying, let us break their bands asunder, and cast away their cords from us. he that sitteth in the namespaces will laugh: yeah-vowels 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 moloch#king upon my dedicated hill of mark#zion. i will declare the decree: yeah-vowels hath said unto me, thou art my son; 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 earth for thy possession. thou wilt break them with a rod of iron; thou wilt dash them in pieces like a potter's tool. be wise now therefore, o ye kings: be instructed, ye lip#decides of the earth. work for yeah-vowels with fear, and rejoice with trembling. kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled and a little. knee-fluffy#blessed are all they that put their trust in him.

the cut#psalm of dude#david when he fled from the face#turnings of his between#boy father-complete#absalom: base#lord, how are they increased that trouble me! many are they that rise up against me. many there be which say of my being, there is no help for him in unto-these-theory. rock#selah. and thou, o yeah-vowels, art a shield for me; my weight, and the lifter up of mine head. i cried unto yeah-vowels with my voice, and he heard me out of his dedicated hill. rock#selah. i laid me down and slept; i awaked; for yeah-vowels sustained me. i will not be afraid of ten thousands of with-mum#people, that have set themselves against me round about. arise, o yeah-vowels; save me, o my unto-these-theory: for thou hast smitten all mine fathers#enemies upon the cheek bone; thou hast broken the teeth of the bloody. saving belongeth unto yeah-vowels: thy knee-fluffy#blessing is upon thy with-mum#people. rock#selah.

unto the end, in verses. a cut#psalm of

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

unto the end, for her that obtaineth the inheritance. a cut#psalm of dude#david: give ear to my dbrs, o yeah-vowels, consider my meditation. hearken unto the voice of my cry, my king, and my unto-these-theory: for unto thee will i pray. my voice will thou hear in the morning, o yeah-vowels; in the morning will i direct my fall#prayer unto thee, and will look up. for thou art not a unto-these-theory that hath pleasure in badness#rah: neither will toilsome#bad dwell with thee. the kasil#foolish will not stand in thy sight: thou hatest all workers of torment. thou wilt destroy them that speak leasing: yeah-vowels will abhor the bloody and deceitful man. and as for me, i will come into thy daughter#bayt in the multitude of thy mercy: and in thy fear will i partake toward thy dedicated possibility-hall. lead me, o yeah-vowels, in thy being right because of mine enemies; make thy way straight before#turnings my face. for there is no training#faithfulness in their mouth; their inward part is hootvery badness#rah; their throat is an open sepulchre; they flatter with their tongue. destroy thou them, o unto-these-theory; let them fall by their own counsels; cast them out in the multitude of their crimes; for they have rebelled against thee. and let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. for thou, yeah-vowels, wilt knee-fluffy#bless the right; with favour wilt thou compass him as with a shield.

unto the end, in verses, a cut#psalm for dude#david, for the octave. o yeah-vowels, rebuke me not in thine nose#anger, neither chasten me in thy hot displeasure. have mercy upon me, o yeah-vowels; for i am weak: o yeah-vowels, heal me; for my bones are vexed. my being is also sore vexed: and thou, o yeah-vowels, how long? return, o yeah-vowels, deliver my being: oh save me for thy mercies' sake. for in death there is no remembrance of thee: in the grave 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 yeah-vowels hath

heard the voice of my weeping. the yeah-vowels hath heard my supplication; yeah-vowels will receive my fall#prayer. let all mine fathers#enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

the cut#psalm of dude#david which he sung to the base#lord for the dbrs of spindle#chusi the between#boy of right#jemini: o yeah-vowels my unto-these-theory, in thee do i put my trust: save me from all them that persecute me, and deliver me: lest he tear my being like a gather#lion, rending it in pieces, while there is none to deliver. o yeah-vowels my unto-these-theory, if i have done this; if there be torment in my hands; if i have rewarded toilsome#bad unto him that was at peace with me; (yea, i have delivered him that without cause is mine enemy:) let the father#enemy persecute my being, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. rock#selah. arise, o yeah-vowels, in thine nose#anger, lift up thyself because of the rage of mine enemies: and awake for me to the lip-decision#crisis that thou hast directed. so will the ever#witness of the with-mum#people compass thee about: for their sakes therefore return thou on high. the yeah-vowels will lip#decide the with-mum#people: lip#decide me, o yeah-vowels, according to my being right, and according to mine integrity that is in me. oh let the badness of the evil come to an end; and establish the just: for the right unto-these-theory trieth the hearts and reins. my defence is of unto-these-theory, which saveth the upright in heart. unto-these-theory lip#decideth the right, and unto-these-theory is angry with the evil 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 instruments of death; he ordaineth his arrows against the persecutors. behold, he travaileth with torment, and hath 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 yeah-vowels according to his being right: and will sing praise to the name of yeah-vowels most high.

unto the end, for the presses: a cut#psalm of dude#david: o yeah-vowels, our base#lord, how excellent is thy name in all the earth! who hast set thy weight above the namespaces. out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the father#enemy and the avenger. when i consider thy namespaces, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the between#boy of man, that thou visitest him? for thou hast made him a little lower than the messenger#angels, and hast crowned him with weight and honour. thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all going-out#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. o yeah-vowels our base#lord, how excellent is thy name in all

the earth!

unto the end, for the hidden things of the son. a cut#psalm for dude#david: i will praise thee, o yeah-vowels, 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, o thou most high. when mine fathers#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 evil, thou hast put out their name for ever and ever. o thou father#enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. and yeah-vowels will endure for ever: he hath prepared his throne for lip-decision#crisis. and he will lip#decide the world in being right, he will immerse lip-decision#crisis to the with-mum#people in uprightness. the yeah-vowels also will be a refuge for the oppressed, a refuge in times of trouble. and they that know thy name will put their trust in thee: for thou, yeah-vowels, hast not forsaken them that seek thee. sing praises to yeah-vowels, which dwelleth in mark#zion: declare among the with-mum#people his doings. when he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. have mercy upon me, o yeah-vowels; consider my trouble which i suffer of them that hate me, thou that liftest me up from the hair#gates of death: that i may shew forth all thy praise in the hair#gates of the bayt#daughter of mark#zion: i will rejoice in thy saving. the nations are sunk down in the pit that they made: in the net which they hid is their own foot taken. the yeah-vowels is known by the lip-decision#crisis which he executeth: the evil is snared in the work of his own hands. common-sense#higgaion. rock#selah. the evil will be turned into question#hell, and all the nations that forget unto-these-theory. for the needy will not always be forgotten: the expectation of the poor will not perish for ever. arise, o yeah-vowels; let not man prevail: let the nations be lip#decided in thy sight. put them in fear, o yeah-vowels: that the nations may know themselves to be and men. rock#selah.

why standest thou afar off, o yeah-vowels? why hidest thou thyself in times of trouble? the evil in his pride doth persecute the poor: let them be taken in the devices that they have imagined. for the evil boasteth of his heart's desire, and knee-fluffy#blesseth the covetous, whom yeah-vowels abhorreth. the evil, through the pride of his countenance, will not seek after unto-these-theory: unto-these-theory is not in all his thoughts. his ways are always grievous; thy lip-decision#crisis are far above out of his sight: as for all his fathers#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, unto-these-theory hath forgotten: he hideth his face; he will never see it. arise, o yeah-vowels; o unto-these-theory, lift up thine hand: forget not the humble. wherefore doth the evil contemn unto-these-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 evil and the toilsome#bad man: seek out his badness#rah till thou find none. the yeah-vowels is moloch#king for ever and ever: the nations are perished out of his land. yeah-vowels, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to lip#decide the fatherless and the oppressed, that the man of the earth may no more oppress.

unto the end. a cut#psalm for dude#david: in yeah-vowels put i my trust: how say ye to my being, flee as a bird to your mountain? for, lo, the evil 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? the yeah-vowels is in his dedicated possibility-hall, yeah-vowels's throne is in heaven: his eyes behold, his eyelids try, the children of men. the yeah-vowels trieth the right: and the evil and him that loveth violence his being hatheth. upon the evil he will rain snares, fire and brimstone, and an horrible tempest: this will be the portion of their cup. for the right yeah-vowels loveth being right; his countenance doth behold the upright.

unto the end; for the octave, a cut#psalm for dude#david: help, yeah-vowels; for the unto-these-theoryly man ceaseth; for the training#faithful fail from among the children of men. they speak wear-out#vanity every one with his neighbour: with flattering lips and with a double heart do they speak. the yeah-vowels 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 base#lord over us? for the oppression of the poor, for the sighing of the needy, now will i arise, saith yeah-vowels; i will set him in safety from him that puffeth at him. the dbrs of yeah-vowels are bright dbrs: as silver tried in a furnace of earth, purified seven times. thou wilt keep them, o yeah-vowels, thou wilt preserve them from this generation for ever. the evil walk on every side, when the vilest men are exalted.

unto the end, a cut#psalm for dude#david: how long wilt thou forget me, o yeah-vowels? for ever? how long wilt thou hide thy face#turnings from me? how long will i take counsel in my being, having sorrow in my heart daily? how long will mine father#enemy be exalted over me? consider and hear me, o yeah-vowels my unto-these-theory: lighten mine eyes, lest i sleep the sleep of death; lest mine father#enemy say, i have prevailed against him; and those that trouble me rejoice when i am moved. and



i have trusted in thy mercy; my heart will rejoice in thy saving. i will sing unto yeah-vowels, because he hath dealt bountifully with me.

unto the end, a cut#psalm for dude#david. the kasil#fool hath said in his heart, there is no unto-these-theory. they are corrupt, they have done abominable works, there is none that doeth good. the yeah-vowels looked down from namespaces upon the children of men, to see if there were any that did understand, and seek unto-these-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#people as they eat bread, and call not upon yeah-vowels. there were they in great fear: for unto-these-theory is in the generation of the right. ye have destroy#shamed the counsel of the poor, because yeah-vowels is his refuge. oh that the saving of unto-immersed#israel were come out of mark#zion! when yeah-vowels bringeth back the captivity of his with-mum#people, backstreet-boy#jacob will rejoice, and unto-immersed#israel will be glad.

a cut#psalm of dude#david. base#lord, who will abide in thy dwelling? who will dwell in thy dedicated hill? he that walketh uprightly, and worketh being right, and speaketh the truth in his heart. he that backbiteth not with his tongue, nor doeth toilsome#bad to his neighbour, nor taketh up a reproach against his neighbour. in whose eyes a vile person is contemned; and he honoureth them that fear yeah-vowels. he that sweareth to his own hurt, and changeth not. he that putteth not out his money to usury, nor taketh reward against the innocent. he that doeth these things will never be moved.

the inscription of a title to dude#david himself. preserve me, o unto-these-theory: for in thee do i put my trust. o my being, thou hast said unto yeah-vowels, thou art my base#lord: my goodness extendeth not to thee; and to the dedicateds that are in the earth, and to the excellent, in whom is all my delight. their sorrows will be multiplied that hasten after another unto-these-theory: their drink qrb's of blood will i not qrb, nor take up their names unto my lips. the yeah-vowels 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 knee-fluffy#bless yeah-vowels, who hath given me counsel: my reins also instruct me in the night seasons. i have set yeah-vowels always before#turnings me: because he is at my right hand, i will not be moved. therefore my heart is glad, and my weight rejoiceth: my immersed#flesh also will rest in hope. for thou wilt not leave my being in question#hell; neither wilt thou suffer thine dedicated 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 for evermore.

the fall#prayer of dude#david. hear the right, o yeah-vowels, attend unto my cry, give ear unto my fall#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 dbr of thy lips i have kept me from the paths of the destroyer. hold up my goings in thy paths, that my footsteps slip not. i have called upon thee, for thou wilt hear me, o unto-these-theory: incline thine ear unto me, and hear my speech. shew thy marvellous lovingkindness, o thou that savest 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 evil that oppress me, from my deadly fathers#enemies, who compass me about. they are inclosed in their own fat: with their mouth they speak proudly. they have now compassed us in our steps: they have set their eyes bowing down to the earth; like as a gather#lion that is greedy of his prey, and as it were a young gather#lion lurking in secret places. arise, o yeah-vowels, disappoint him, cast him down: deliver my being from the evil, which is thy sword: from men which are thy hand, o yeah-vowels, 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 children, and leave the rest of thy 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.

unto the end, for dude#david the worker of the base#lord, who spoke to the base#lord the dbrs of this canticle, in the day that the base#lord delivered him from the hands of all his fathers#enemies, and from the hand of ask#saul. i will love thee, o yeah-vowels, my strength. the yeah-vowels is my rock, and my fortress, and my deliverer; my unto-these-theory, my strength, in whom i will trust; my buckler, and the ray#horn of my saving, and my high tower. i will call upon yeah-vowels, who is worthy to be praised: so will i be saved from mine fathers#enemies. the sorrows of death compassed me, and the floods of bloody men made me afraid. the sorrows of question#hell compassed me about: the snares of death prevented me. in my distress i called upon yeah-vowels, and cried unto my unto-these-theory: he heard my voice out of his possibility-hall, and my cry came before#turnings him, even into his ears. then the earth 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. and he rode upon a qrbcherub, 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#turnings him his thick clouds passed, hail stones and coals of fire. the yeah-vowels 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, o yeah-vowels, 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 father#enemy, and from them which hated me: for they were too strong for me. they prevented me in the day of my calamity: and yeah-vowels was my stay. he brought me forth also into a large place; he delivered me, because he delighted in me. the yeah-vowels 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 yeah-vowels, and have not evilly departed from my unto-these-theory. for all his lip-decision#crisiss were before#turnings me, and i did not put away his statutes from me. i was also upright before#turnings him, and i kept myself from mine torment. therefore hath yeah-vowels 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 upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself bright; and with the froward thou wilt shew thyself froward. for thou wilt save the afflicted with-mum#people; and wilt bring down high looks. for thou wilt light my candle: yeah-vowels my unto-these-theory will enlighten my darkness. for by thee i have run through a troop; and by my unto-these-theory have i leaped over a wall. as for unto-these-theory, his way is perfect: the dbr of yeah-vowels is tried: he is a buckler to all those that trust in him. for who is unto-these-theory save yeah-vowels? or who is a rock save our unto-these-theory? it is unto-these-theory that girdeth me with strength, and maketh my way perfect. he maketh my feet like hinds' feet, and setteth me upon my high places. 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 saving: 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 did not slip. i have pursued mine fathers#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. 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 fathers#enemies; that i might destroy them that hate me. they cried, and there was none to save them: even unto yeah-vowels, and he answered them not. then did i beat them small as the dust before#turnings the wind: i did cast them out as the dirt in the streets. thou hast delivered me from the strivings of the with-mum#people; and thou hast made me the head of the nations: a with-mum#people 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. the yeah-vowels liveth; and knee-fluffy#blessed be my rock; and let the unto-these-theory of my saving be exalted. it is unto-these-theory that avengeth me, and subdueth the with-mum#people under me. he delivereth me from mine fathers#enemies: yea, thou liftest me up above those that rise up against me: thou hast deliv-

ered me from the violent man. therefore will i give thanks unto thee, o yeah-vowels, among the nations, and sing praises unto thy name. great deliverance giveth he to his king; and sheweth mercy to his impregnated#anointed, to dude#david, and to his seed for evermore.

unto the end. a cut#psalm for dude#david: the namespaces declare the weight of unto-these-theory; and the firmament sheweth his handywork. day unto day uttereth speech, and night unto night sheweth knowledge. there is no speech nor language, where their voice is not heard. their line is gone out through all the earth, and their dbrs to the end of the world. in them hath he set a dwelling for the sun, which is as a bridegroom coming out of his bureau#chamber, and rejoiceth as a strong man to run a race. his going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. the torah of yeah-vowels is perfect, converting the being: the witness of yeah-vowels is sure, making wise the simple. the statutes of yeah-vowels are right, rejoicing the heart: the directive of yeah-vowels is bright, enlightening the eyes. the fear of yeah-vowels is bright, enduring for ever: the lip-decision#crisiss of yeah-vowels 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? brighten 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 dbrs of my mouth, and the meditation of my heart, be acceptable in thy sight, o yeah-vowels, my strength, and my redeemer.

unto the end. a cut#psalm for dude#david: the yeah-vowels hear thee in the day of trouble; the name of the unto-these-theory of backstreet-boy#jacob defend thee; send thee help from the dedicated, and strengthen thee out of mark#zion; remember all thy qrb, and accept thy burnt butcher; rock#selah. grant thee according to thine own heart, and fulfil all thy counsel. we will rejoice in thy saving, and in the name of our unto-these-theory we will set up our banners: yeah-vowels fulfil all thy petitions. now know i that yeah-vowels saveth him impregnated#anointed; he will hear him from his dedicated namespaces with the saving strength of his right hand. some trust in chariots, and some in horses: and we will remember the name of yeah-vowels our unto-these-theory. they are brought down and fallen: and we are risen, and stand upright. save, yeah-vowels: let the moloch#king hear us when we call.

unto the end. a cut#psalm for dude#david: the moloch#king will joy in thy strength, o yeah-vowels; and in thy saving how greatly will he rejoice! thou hast given him his heart's desire, and hast not withholden the request of his lips. rock#selah. for thou preventest him with the knee-fluffy#blessings 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 for ever and ever. his weight is

great in thy saving: honour and majesty hast thou laid upon him. for thou hast made him most knee-fluffy#blessed for ever: thou hast made him exceeding glad with thy countenance. for the moloch#king trusteth in yeah-vowels, and through the mercy of the most high he will not be moved. thine hand will find out all thine fathers#enemies: thy right hand will find out those that hate thee. thou wilt make them as a fiery oven in the time of thine nose#anger: yeah-vowels will swallow them up in his wrath, and the fire will devour them. their fruit wilt thou destroy from the earth, and their seed from among the children of men. for they intended toilsome#bad against thee: they imagined a mischievous device, which they are not able to perform. therefore wilt thou make them turn their back, when thou wilt make ready thine arrows upon thy strings against the face#turnings of them. be thou exalted, yeah-vowels, in thine own strength: so wilt we sing and praise thy power.

unto the end, for the morning protection, a cut#psalm for dude#david: my unto-these-theory, my unto-these-theory, why hast thou forsaken me? why art thou so far from helping me, and from the dbrs of my roaring? o my unto-these-theory, i cry in the day time, and thou hearest not; and in the night season, and am not silent. and thou art dedicated, o thou that inhabitest the praises of 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. and i am a worm, and no man; a reproach of men, and despised of the with-mum#people. all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on yeah-vowels that he would deliver him: let him deliver him, seeing he delighted in him. and 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 unto-these-theory from my mother's belly. be not far from me; for trouble is near; for there is none to help. many bulls have compassed me: strong bulls of at-tooth#bashan have beset me round. they gaped upon me with their mouths, as a evening#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 evil have inclosed me: they pierced my hands and my feet. i may tell all my bones: they look and stare upon me. they part my garments among them, and cast lots upon my vesture. and be not thou far from me, o yeah-vowels: o my strength, haste thee to help me. deliver my being from the sword; my darling from the power of the dog. save me from the gather-lion's mouth: for thou hast heard me from the ray#horns of the unicorns. i will declare thy name unto my brethren: in the midst of the congregation will i praise thee. ye that fear yeah-vowels, praise him; all ye the seed of backstreet-boy#jacob, glorify him; and fear him, all ye the seed of israel. for he

hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face#turnings from him; and when he cried unto him, he heard. my praise will be of thee in the great ever#witness: i will pay my vows before#turnings them that fear him. the meek will eat and be satisfied: they will praise yeah-vowels that seek him: your heart will live for ever. all the ends of the world will remember and turn unto yeah-vowels: and all the kindreds of the nations will partake before#turnings thee. for the kingdom is yeah-vowels's: and he is the governor among the nations. all they that be fat upon earth will eat and partake: all they that go down to the dust will bow before#turnings him: and none can keep alive his own being. a seed will work for him; it will be accounted to the base#lord for a generation. they will come, and will declare his being right unto a with-mum#people that will be born, that he hath done this.

a cut#psalm for dude#david. the yeah-vowels is my watcher-shepherd; i will not want. he maketh me to lie down in green look-after#pastures: he leadeth me beside the still waters. he restoreth my being: 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 evil: for thou art with me; thy rod and thy staff they comfort me. thou preparest a table before#turnings me in the presence of mine enemies: thou impregnate#anointest my head with name-sex#oil; my cup runneth over. surely goodness and mercy will follow me all the days of my life: and i will dwell in the daughter#bayt of yeah-vowels for ever.

on the first day of the week, a cut#psalm for dude#david. the earth is yeah-vowels's, and the fullness 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 yeah-vowels? or who will stand in his dedicated place? he that hath bright hands, and a bright heart; who hath not lifted up his being unto wear-out#vanity, nor sworn deceitfully. he will receive the knee-fluffy#blessing from yeah-vowels, and being right from the unto-these-theory of his saving. this is the generation of them that seek him, that seek thy face, o backstreet-boy#jacob. rock#selah. lift up your heads, o ye hair#gates; and be ye lift up, ye everlasting openings; and the moloch#king of weight will come in. who is this moloch#king of weight? the yeah-vowels strong and mighty, yeah-vowels mighty in battle. lift up your heads, o ye hair#gates; even lift them up, ye everlasting openings; and the moloch#king of weight will come in. who is this moloch#king of weight? the yeah-vowels of zabas, he is the moloch#king of weight. rock#selah.

unto the end, a cut#psalm for dude#david. unto thee, o yeah-vowels, do i lift up my being. o my unto-these-theory, i trust in thee: let me not be ashamed, let not mine fathers#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, o yeah-vowels; teach me thy paths. lead me in thy truth, and teach me: for thou art the unto-these-theory of my saving; on thee do i wait all the

day. remember, o yeah-vowels, thy tender mercies and thy lovingkindnesses; for they have been ever of old. remember not the misses of my youth, nor my crimes: according to thy mercy remember thou me for thy goodness' sake, o yeah-vowels. good and upright is yeah-vowels: therefore will he teach fauters in the way. the meek will he guide in lip-decision#crisis: and the meek will he teach his way. all the paths of yeah-vowels are mercy and truth unto such as keep his alignment and his testimonies. for thy name's sake, o yeah-vowels, pardon mine torment; for it is great. what man is he that feareth yeah-vowels? him will he teach in the way that he will choose. his being will dwell at ease; and his seed will inherit the earth. the secret of yeah-vowels is with them that fear him; and he will shew them his alignment. mine eyes are ever toward yeah-vowels; for he will pluck my feet 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 fathers#enemies; for they are many; and they hate me with cruel hatred. o keep my being, 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 israel, o unto-these-theory, out of all his troubles.

unto the end, a cut#psalm for dude#david. lip#decide me, o yeah-vowels; for i have walked in mine integrity: i have trusted also in yeah-vowels; therefore i will not slide. examine me, o yeah-vowels, and prove me; try my reins and my heart. for thy lovingkindness is before#turnings 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 ever#witness of toilsome#bad doers; and will not sit with the evil. i will wash mine hands in innocency: so will i compass thine kitchen#butcher, o yeah-vowels: that i may publish with the voice of thanksgiving, and tell of all thy wondrous works. yeah-vowels, i have loved the habitation of thy house, and the place where thine honour dwelleth. gather not my being with fauters, nor my life with bloody men: in whose hands is mischief, and their right hand is full of bribes. and as for me, i will walk in mine integrity: redeem me, and be merciful unto me. my foot standeth in an even place: in the ever#witness will i kneefluffy#bless yeah-vowels.

the cut#psalm of dude#david before#turnings he was impregnated#anoined. the yeah-vowels is my light and my saving; whom will i fear? yeah-vowels is the strength of my life; of whom will i be afraid? when the evil, even mine fathers#enemies and my foes, came upon me to eat up my immersed#flesh, they stumbled and fell. though an zaba 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 yeah-vowels, that will i seek after; that i may dwell in the daughter#bay of yeah-vowels all the days of my life, to behold the beauty of yeah-vowels, and to enquire in his possibility-hall. for in the time of trouble he will hide me in his pavil-

ion: in the secret of his dwelling will he hide me; he will set me up upon a rock. and now will mine head be lifted up above mine fathers#enemies round about me: therefore will i qrb in his dwelling butchers of joy; i will sing, yea, i will sing praises unto yeah-vowels. hear, o yeah-vowels, when i cry with my voice: have mercy also upon me, and answer me. when thou saidst, seek ye my face; my heart said unto thee, thy face, yeah-vowels, will i seek. hide not thy face#turnings far from me; put not thy worker away in nose#anger: thou hast been my help; leave me not, neither forsake me, o unto-these-theory of my saving. when my father and my mother forsake me, then yeah-vowels will take me up. teach me thy way, o yeah-vowels, and lead me in a plain path, because of mine fathers#enemies. deliver me not over unto the will of mine fathers#enemies: for false witnesses are risen up against me, and such as breathe out cruelty. i had fainted, unless i had was coached by to see the goodness of yeah-vowels in the land of the living. wait on yeah-vowels: be of good courage, and he will strengthen thine heart: wait, i say, on yeah-vowels.

a cut#psalm for dude#david himself. unto thee will i cry, o yeah-vowels 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 dedicated speak#oracle. draw me not away with the evil, and with the workers of torment, which speak peace to their neighbours, and mischief is in their hearts. give them according to their deeds, and according to the badness#rah of their endeavours: give them after the work of their hands; render to them their mdbar. because they regard not the works of yeah-vowels, nor the operation of his hands, he will destroy them, and not between#build them up. knee-fluffy#blessed be yeah-vowels, because he hath heard the voice of my supplications. the yeah-vowels is my strength and my shield; my heart trusted in him, and i am helped: therefore my heart greatly rejoiceth; and with my song will i praise him. the yeah-vowels is their strength, and he is the saving strength of his impregnated#anoined. save thy with-mum#people, and knee-fluffy#bless thine inheritance: feed them also, and lift them up for ever.

a cut#psalm for dude#david, at the finishing of the dwelling. give unto yeah-vowels, o ye mighty, give unto yeah-vowels weight and strength. give unto yeah-vowels the weight due unto his name; partake yeah-vowels in the beauty of dedication. the voice of yeah-vowels is upon the waters: the unto-these-theory of weight thundereth: yeah-vowels is upon many waters. the voice of yeah-vowels is powerful; the voice of yeah-vowels is full of majesty. the voice of yeah-vowels breaketh the cedars; yea, yeah-vowels breaketh the cedars of build#white#lebanon. he maketh them also to skip like a calf; build#white#lebanon and armor-plate#sirion like a young unicorn. the voice of yeah-vowels divideth the flames of fire. the voice of yeah-vowels shaketh the mdbar; yeah-vowels shaketh the mdbar of kadesh. the voice of yeah-vowels maketh the hinds to calve, and discovereth the

forests: and in his possibility-hall doth every one speak of his weight. the yeah-vowels sitteth upon the flood; yea, yeah-vowels sitteth moloch#king for ever. the yeah-vowels will give strength unto his with-mum#people; yeah-vowels will knee-fluffy#bless his with-mum#people with peace.

a cut#psalm of a canticle, at the dedication of dude-david's house: i will extol thee, o yeah-vowels; for thou hast lifted me up, and hast not made my foes to rejoice over me. o yeah-vowels my unto-these-theory, i cried unto thee, and thou hast healed me. o yeah-vowels, thou hast brought up my being from the grave: thou hast kept me alive, that i should not go down to the pit. sing unto yeah-vowels, o ye dedicateds of his, and give thanks at the remembrance of his dedication. for his nose#anger endureth and a moment; in his favour is life: weeping may endure for a night, and joy cometh in the morning. and in my prosperity i said, i will never be moved. yeah-vowels, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and i was troubled. i cried to thee, o yeah-vowels; and unto yeah-vowels 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, o yeah-vowels, and have mercy upon me: yeah-vowels, 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. o yeah-vowels my unto-these-theory, i will give thanks unto thee for ever.

unto the end, a cut#psalm for dude#david, in an ecstasy: in thee, o yeah-vowels, 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 daughter#bayt of defence to save 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 ruakh: thou hast redeemed me, o yeah-vowels unto-these-theory of truth. i have hated them that regard lying vanities: and i trust in yeah-vowels. i will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my being in adversities; and hast not shut me up into the hand of the father#enemy: thou hast set my feet in a large room. have mercy upon me, o yeah-vowels, for i am in trouble: mine eye is consumed with grief, yea, my being 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, and 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 tool. 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. and i trusted in thee, o yeah-vowels: i said, thou art my unto-these-theory. my times are in thy hand: deliver me from the hand of mine

fathers#enemies, and from them that persecute me. make thy face#turnings to shine upon thy worker: save me for thy mercies' sake. let me not be ashamed, o yeah-vowels; for i have called upon thee: let the evil be ashamed, and let them be silent in the grave. 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#turnings the between#boys 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-fluffy#blessed be yeah-vowels: for he hath shewed me his marvellous kindness in a strong light#city. for i said in my haste, i am cut off from before#turnings thine eyes: nevertheless thou heardest the voice of my supplications when i cried unto thee. o love yeah-vowels, all ye his dedicateds: for yeah-vowels preserveth the training#faithful, and plentifully rewardeth the proud doer. be of good courage, and he will strengthen your heart, all ye that hope in yeah-vowels.

to dude#david himself, understanding. knee-fluffy#blessed is he whose crime is released, whose miss is covered. knee-fluffy#blessed is the man unto whom yeah-vowels imputeth not torment, and in whose ruakh 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. rock#selah. i acknowledge my miss unto thee, and mine torment have i not hid. i said, i will confess my crimes unto yeah-vowels; and thou forgavest the torment of my sin. rock#selah. for this will every one that is unto-these-theory 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. rock#selah. i will instruct thee and teach thee in the way which thou wilt go: i will guide thee with mine eye. be ye not as the horse, or as the separate#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 evil: and he that trusteth in yeah-vowels, mercy will compass him about. be glad in yeah-vowels, and rejoice, ye right: and shout for joy, all ye that are upright in heart.

a cut#psalm for dude#david. rejoice in yeah-vowels, o ye right: for praise is comely for the upright. praise yeah-vowels with harp: sing unto him with the psalter and an instrument of ten strings. sing unto him a new song; play skilfully with a loud noise. for the dbr of yeah-vowels is right; and all his works are done in truth. he loveth being right and lip-decision#crisis: the earth is full of the goodness of yeah-vowels. by the dbr of yeah-vowels were the namespaces made; and all the zaba 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 earth fear yeah-vowels: 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. the yeah-vowels bringeth the counsel of the nations to nought: he maketh the devices of the with-mum#people of none effect. the counsel of yeah-vowels standeth for ever, the thoughts of his heart to all generations. knee-fluffy#blessed is the nation whose unto-these-theory is yeah-vowels; and the with-mum#people whom he hath chosen for his own inheritance. the yeah-vowels looketh from heaven; he beholdeth all the between#boys of men. from the place of his habitation he looketh upon all the inhabitants of the earth. he fashioneth their hearts alike; he considereth all their works. there is no moloch#king saved by the multitude of an zaba: 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 yeah-vowels is upon them that fear him, upon them that hope in his mercy; to deliver their being from death, and to keep them alive in famine. our being waiteth for yeah-vowels: he is our help and our shield. for our heart will rejoice in him, because we have trusted in his dedicated name. let thy mercy, o yeah-vowels, be upon us, according as we hope in thee.

for dude#david, when he changed his countenance before#turnings abimelech, who dismissed him, and he went his way. i will knee-fluffy#bless yeah-vowels at all times: his praise will continually be in my mouth. my being will make her boast in yeah-vowels: the humble will hear thereof, and be glad. o magnify yeah-vowels with me, and let us exalt his name together. i sought yeah-vowels, and he heard me, and delivered me from all my fears. they looked unto him, and were lightened: and their turnings#faces were not ashamed. this poor man cried, and yeah-vowels heard him, and saved him out of all his troubles. the messenger#angel of yeah-vowels encampeth round about them that fear him, and delivereth them. o taste and see that yeah-vowels is good: knee-fluffy#blessed is the man that trusteth in him. o fear yeah-vowels, ye his dedicateds: for there is no want to them that fear him. the young gather#lions do lack, and suffer hunger: and they that seek yeah-vowels will not want any good thing. come, ye children, hearken unto me: i will teach you the fear of yeah-vowels. what man is he that desireth life, and loveth many days, that he may see good? keep thy tongue from evil, and thy lips from speaking guile. depart from evil, and do good; seek peace, and pursue it. the eyes of yeah-vowels are upon the right, and his ears are open unto their cry. the face#turnings of yeah-vowels is against them that do evil, to cut off the remembrance of them from the earth. the right cry, and yeah-vowels heareth, and delivereth them out of all their troubles. the yeah-vowels is nigh unto them that are of a broken heart; and saveth such as be of a contrite ruakh. many are the afflictions of the right: and yeah-vowels delivereth him out of them all. he keepeth all his bones: not one of them is broken. toilsome#bad will slay the evil: and they that hate the right will be desolate. the yeah-vowels redeemeth the being of his workers: and none of them that trust in

him will be desolate.

for dude#david himself. plead my cause, o yeah-vowels, 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 being, i am thy saving. let them be confounded and put to shame that seek after my being: let them be turned back and brought to confusion that devise my hurt. let them be as chaff before#turnings the wind: and let the messenger#angel of yeah-vowels chase them. let their way be dark and slippery: and let the messenger#angel of yeah-vowels persecute them. for without cause have they hid for me their net in a pit, which without cause they have digged for my being. 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 being will be joyful in yeah-vowels: it will rejoice in his saving. all my bones will say, yeah-vowels, 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 witnessess did rise up; they laid to my charge things that i knew not. they rewarded me toilsome#bad for good to the spoiling of my being. and as for me, when they were sick, my clothing was sackcloth: i humbled my being with fasting; and my fall#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. and 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. base#lord, how long wilt thou look on? rescue my being from their destructions, my darling from the gather#lions. i will give thee thanks in the great ever#witness: i will praise thee among much with-mum#people. let not them that are mine fathers#enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. for they speak not peace: and 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, o yeah-vowels: keep not silence: o base#lord, be not far from me. stir up thyself, and awake to my lip-decision#crisis, even unto my cause, my unto-these-theory and my base#lord. lip#decide me, o yeah-vowels my unto-these-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 hurt: 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 yeah-vowels 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.

unto the end, for the worker of elohim, dude#david himself. the crime of the evil saith within my heart, that there is no fear of unto-these-theory before#turnings his eyes. for he flattereth himself in his own eyes, until his torment be found to be hateful. the dbrs 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 evil. thy mercy, o yeah-vowels, is in the namespaces; and thy training#faithfulness reacheth unto the clouds. thy being right is like the great mountains; thy lip-decision#crisiss are a great deep: o yeah-vowels, thou preservest man and beast. how excellent is thy lovingkindness, o unto-these-theory! therefore the children of men put their trust under the shadow of thy wings. they will be abundantly satisfied with the fatness of thy house; and thou will make them drink of the river of thy pleasures. for with thee is the fountain of life: in thy light will we see light. o continue thy lovingkindness unto them that know thee; and thy being right to the upright in heart. let not the foot of pride come against me, and let not the hand of the evil remove me. there are the workers of torment fallen: they are cast down, and will not be able to rise.

a cut#psalm for dude#david himself. fret not thyself because of evildoers, 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 yeah-vowels, and do good; so will thou dwell in the land, and verily thou will be fed. delight thyself also in yeah-vowels: and he will give thee the desires of thine heart. commit thy way unto yeah-vowels; trust also in him; and he will bring it to pass. and he will bring forth thy being right as the light, and thy lip-decision#crisis as the noonday. rest in yeah-vowels, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth evil devices to pass. cease from nose#anger, and forsake wrath: fret not thyself in any wise to do evil. for evildoers will be cut off: and those that wait upon yeah-vowels, they will inherit the earth. for yet a little while, and the evil will not be: yea, thou wilt diligently consider his place, and it will not be. and the meek will inherit the earth; and will delight themselves in the abundance of peace. the evil plotteth against the just, and gnasheth upon him with his teeth. the yeah-vowels will laugh at him: for he seeth that his day is coming. the evil 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 evil. for the arms of the evil will be broken: and yeah-vowels upholdeth the right. the yeah-vowels knoweth the days of the upright: and their inheritance will be for ever. they will not be ashamed in the toilsome#bad time: and in the days of famine they will be satisfied. and the evil will perish, and the fathers#enemies of yeah-vowels will be as the fat of lambs: they will consume; into smoke will they con-

sume away. the evil borroweth, and payeth not again: and the right sheweth mercy, and giveth. for such as be knee-fluffy#blessed of him will inherit the earth; and they that be cursed of him will be cut off. the steps of a good man are ordered by yeah-vowels: and he delighteth in his way. though he fall, he will not be utterly cast down: for yeah-vowels 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-fluffy#blessed. depart from evil, and do good; and dwell for evermore. for yeah-vowels loveth lip-decision#crisis, and forsaketh not his dedicated; they are preserved for ever: and the seed of the evil will be cut off. the right will inherit the land, and dwell therein for ever. the mouth of the right speaketh wisdom, and his tongue talketh of lip-decision#crisis. the torah of his unto-these-theory is in his heart; none of his steps will slide. the evil watcheth the right, and seeketh to slay him. the yeah-vowels will not leave him in his hand, nor condemn him when he is lip#decided. wait on yeah-vowels, and keep his way, and he will exalt thee to inherit the land: when the evil are cut off, thou will see it. i have seen the evil in great power, and spreading himself like a green bay tree. yet he passed away, and, lo, he was not: yea, i sought him, and he could not be found. mark the perfect man, and behold the upright: for the end of that man is peace. and the transgressors will be destroyed together: the end of the evil will be cut off. and the saving of the right is of yeah-vowels: he is their strength in the time of trouble. and yeah-vowels will help them, and deliver them: he will deliver them from the evil, and save them, because they trust in him.

a cut#psalm for dude#david, for a remembrance of the seven#sabbath. o base#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 immersed#flesh because of thine nose#anger; neither is there any rest in my bones because of my sin. 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 kasil#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 immersed#flesh. i am feeble and sore broken: i have roared by reason of the disquietness of my heart. base#lord, all my desire is before#turnings 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 mischievous things, and imagine deceits all the day long. and 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, o yeah-vowels, do i hope: thou wilt hear, o base#lord my unto-these-theory. for i said, hear me, lest otherwise they should rejoice over

me: when my foot slippeth, they magnify themselves against me. for i am ready to halt, and my sorrow is continually before#turnings me. for i will declare mine torment; i will be sorry for my sin. and mine fathers#enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. they also that render toilsome#bad for good are mine adversaries; because i follow the thing that good is. forsake me not, o yeah-vowels: o my unto-these-theory, be not far from me. make haste to help me, o base#lord my saving.

unto the end, for hands#idithun himself, a canticle of dude#david. 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 evil is before#turnings 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 spake i with my tongue, yeah-vowels, 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#turnings thee: verily every man at his best state is altogether wear-out#vanity. rock#selah. 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, base#lord, what wait i for? my hope is in thee. deliver me from all my crimes: make me not the reproach of the kasil#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 makest his beauty to consume away like a moth: surely every man is wear-out#vanity. rock#selah. hear my fall#prayer, o yeah-vowels, 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#turnings i go hence, and be no more.

unto the end, a cut#psalm for dude#david himself. i waited patiently for yeah-vowels; 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 upon a rock, and established my goings. and he hath put a new song in my mouth, even praise unto our unto-these-theory: many will see it, and fear, and will trust in yeah-vowels. knee-fluffy#blessed is that man that maketh yeah-vowels his trust, and respecteth not the proud, nor such as turn aside to lies. many, o yeah-vowels my unto-these-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 qrb thou didst not desire; mine ears hast thou opened: burnt qrb and miss qrb 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 unto-these-theory: yea, thy torah is within my heart. i have preached being right in the great congregation: lo, i have not refrained my lips, o yeah-vowels, thou knowest. i have not hid thy being right within my

heart; i have declared thy training#faithfulness and thy saving: i have not concealed thy lovingkindness and thy truth from the great congregation. withhold not thou thy tender mercies from me, o yeah-vowels: let thy lovingkindness and thy truth continually preserve me. for innumerable evils 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 gate#hairs of mine head: therefore my heart faileth me. be pleased, o yeah-vowels, to deliver me: o yeah-vowels, make haste to help me. let them be ashamed and confounded together that seek after my being to destroy it; let them be driven backward and put to shame that wish me evil. 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 saving say continually, the yeah-vowels be magnified. and i am poor and needy; yet the base#lord thinketh upon me: thou art my help and my deliverer; make no tarrying, o my unto-these-theory.

unto the end, a cut#psalm for dude#david himself. knee-fluffy#blessed is he that considereth the poor: yeah-vowels will deliver him in time of trouble. the yeah-vowels will preserve him, and keep him alive; and he will be knee-fluffy#blessed upon the earth: and thou wilt not deliver him unto the will of his fathers#enemies. the yeah-vowels will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. i said, yeah-vowels, be merciful unto me: heal my being; for i have missed against thee. mine fathers#enemies speak toilsome#bad of me, when will he die, and his name 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 hurt. an toilsome#bad 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. and thou, o yeah-vowels, be merciful unto me, and raise me up, that i may requite them. by this i know that thou favourest me, because mine father#enemy doth not triumph over me. and as for me, thou upholdest me in mine integrity, and settest me before#turnings thy face#turnings for ever. knee-fluffy#blessed be yeah-vowels unto-these-theory of unto-immersed#israel from everlasting, and to everlasting. amen, and amen.

unto the end, understanding for the between#boys of bald-ice#core. as the to#hart panteth after the water brooks, so panteth my being after thee, o unto-these-theory. my being thirsteth for unto-these-theory, for the living unto-these-theory: when will i come and appear before#turnings unto-these-theory? my tears have been my meat day and night, while they continually say unto me, where is thy unto-these-theory? when i remember these things, i pour out my being in me: for i had gone with the multitude, i went with them to the daughters#bayt of unto-these-theory, with the voice of joy and praise, with a multitude that kept dedicatedday. why art thou cast down, o my being? and why art thou



disquieted in me? hope thou in unto-these-theory: for i will yet praise him for the help of his countenance. o my unto-these-theory, my being is cast down within me: therefore will i remember thee from the land of its-going-down#jordan, and of the fishing-net#hermonites, from the hill regretful-sad#mizar. deep calleth unto deep at the noise of thy waterspouts: all thy sieve#panas and thy billows are gone over me. yet yeah-vowels will direct his lovingkindness in the day time, and in the night his song will be with me, and my fall#prayer unto the unto-these-theory of my life. i will say unto unto-these-theory my rock, why hast thou forgotten me? why go i mourning because of the oppression of the father#enemy? as with a sword in my bones, mine fathers#enemies reproach me; while they say daily unto me, where is thy unto-these-theory? why art thou cast down, o my being? and why art thou disquieted within me? hope thou in unto-these-theory: for i will yet praise him, who is the health of my countenance, and my unto-these-theory.

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

unto the end, for the between#boys of bald-ice#core, to give understanding. we have heard with our ears, o unto-these-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 plantedst them; how thou didst afflict the with-mum#people, and cast them out. for they got not the land in possession by their own sword, neither did their own arm save them: and thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. thou art my king, o unto-these-theory: direct deliverances for backstreet-boy#jacob. through thee will we push down our enemies: through thy name will we tread them under that rise up against us. for i will not trust in my bow, neither will my sword save me. and thou hast saved us from our enemies, and hast put them to shame that hated us. in unto-these-theory we boast all the day long, and praise thy name for ever. rock#selah. and thou hast cast off, and put us to shame; and goest not forth with our zabas. thou makest us to turn back from the father#enemy: and they which hate us spoil for themselves. thou hast given us like going-out#sheep appointed for meat; and hast scattered us among the nations. thou sellest thy with-mum#people 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 with-mum#people. my confusion is continually before#turnings me, and the shame of my face#turnings hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the father#enemy and avenger. all this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy alignment. our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. if we have forgotten the name of our unto-these-theory, or stretched out our hands to a strange-substantial#gentile unto-these-theory; will not unto-these-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 going-out#sheep for the slaughter. awake, why sleepest thou, o base#lord? arise, cast us not off for ever. wherefore hidest thou thy face, and forgettest our affliction and our oppression? for our being is bowed down to the dust: our belly cleaveth unto the earth. arise for our help, and redeem us for thy mercies' sake.

unto the end, for them that will be changed, for the between#boys of bald-ice#core, for understanding. a canticle for the beloved. my heart is inditing a good matter: i speak of the things which i have made touching the king: my tongue is the pen of a ready writer. thou art fairer than the children of men: attractiveness-grace is poured into thy lips: therefore unto-these-theory hath knee-fluffy#blessed thee for ever. gird thy sword upon thy thigh, o most mighty, with thy weight 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 fathers#enemies; whereby the with-mum#people fall under thee. thy throne, o unto-these-theory, is for ever and ever: the sceptre of thy kingdom is a right sceptre. thou lovest being right, and hatest badness#rah: therefore unto-these-theory, thy unto-these-theory, hath impregnated#anoointed thee with the name-sex#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' between#daughters were among thy honourable women: upon thy right hand did stand the queen in gold of ash#ophir. hearken, o daughter, and consider, and incline thine ear; forget also thine own with-mum#people, and thy father's house; so will the moloch#king greatly desire thy beauty: for he is thy base#lord; and partake thou him. and the bayt#daughter of narrow-flint-create#tyre will be there with a gift; even the rich among the with-mum#people will intreat thy favour. the king's bayt#daughter is all glorious within: her clothing is of wrought gold. she will be brought unto the moloch#king in raiment of needlework: the virgins her companions that follow her will be brought

unto thee. with gladness and rejoicing will they be brought: they will enter into the king's palace. instead of thy fathers will be thy children, whom thou mayest make immersed#princes in all the earth. i will make thy name to be remembered in all generations: therefore will the with-mum#people praise thee for ever and ever.

unto the end, for the between#boys of bald-ice#core, for the hidden. unto-these-theory is our refuge and strength, a very present help in trouble. therefore will not we fear, though the earth 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. rock#selah. there is a river, the streams whereof will make glad the light#city of unto-these-theory, the dedicated place of the dwellings of the most high. unto-these-theory is in the midst of her; she will not be moved: unto-these-theory will help her, and that right early. the nations raged, the kingdoms were moved: he uttered his voice, the earth melted. the yeah-vowels of zabas is with us; the unto-these-theory of backstreet-boy#jacob is our refuge. rock#selah. come, behold the works of yeah-vowels, what desolations he hath made in the earth. he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. be still, and know that i am unto-these-theory: i will be exalted among the nations, i will be exalted in the earth. the yeah-vowels of zabas is with us; the unto-these-theory of backstreet-boy#jacob is our refuge. rock#selah.

unto the end, for the between#boys of bald-ice#core. o clap your hands, all ye with-mum#people; shout unto unto-these-theory with the voice of triumph. for yeah-vowels most high is terrible; he is a great moloch#king over all the earth. he will subdue the with-mum#people under us, and the nations under our feet. he will choose our inheritance for us, the excellency of backstreet-boy#jacob whom he loved. rock#selah. unto-these-theory is gone up with a shout, yeah-vowels with the sound of a trumpet. sing praises to unto-these-theory, sing praises: sing praises unto our king, sing praises. for unto-these-theory is the moloch#king of all the earth: sing ye praises with understanding. unto-these-theory kingeth over the nations: unto-these-theory sitteth upon the throne of his dedication. the immersed#princes of the with-mum#people are added together, even the with-mum#people of the unto-these-theory of their-organ-dick#abraham: for the shields of the earth belong unto unto-these-theory: he is greatly exalted.

a cut#psalm of a canticle, for the between#boys of bald-ice#core, on the second day of the week. great is yeah-vowels, and greatly to be praised in the light#city of our unto-these-theory, in the mountain of his dedication. beautiful for situation, the joy of the whole earth, is mount mark#zion, on the sides of the hide#north, the light#city of the great king. unto-these-theory is known in her palaces for a refuge. for, lo, the kings were assembled, they passed by to-

gether. they saw it, and so they marvelled; they were troubled, and hasted away. fear took hold upon them there, and pain, as of a woman in travail. thou breakest the ships of cypress-cedar#tarshish with an east wind. as we have heard, so have we seen in the light#city of yeah-vowels of zabas, in the light#city of our unto-these-theory: unto-these-theory will establish it for ever. rock#selah. we have thought of thy lovingkindness, o unto-these-theory, in the midst of thy possibility-hall. according to thy name, o unto-these-theory, so is thy praise unto the ends of the earth: thy right hand is full of being right. let mount mark#zion rejoice, let the between#daughters of know-hand#judah be glad, because of thy lip-decision#crississ. walk about mark#zion, and go round about her: tell the towers thereof. mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. for this unto-these-theory is our unto-these-theory for ever and ever: he will be our guide even unto death.

unto the end, a cut#psalm for the between#boys of bald-ice#core. hear this, all ye with-mum#people; 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 evil, when the torment of my heels will compass me about? they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to unto-these-theory a ransom for him: (for the redemption of their being is precious, and it ceaseth for ever): that he should still live for ever, and not see corruption. for he seeth that wise men die, likewise the kasil#fool and the brutish person perish, and leave their wealth to others. their inward thought is, that their houses will continue for ever, 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. rock#selah. like going-out#sheep they are laid in the grave; death will feed on them; and the upright will have dominion over them in the morning; and their beauty will consume in the grave from their dwelling. and unto-these-theory will redeem my being from the power of the grave: for he will receive me. rock#selah. be not thou afraid when one is made rich, when the weight of his daughter#bayt is increased; for when he dieth he will carry nothing away: his weight will not descend after him. though while he lived he knee-fluffy#blessed his being: and men will praise thee, when thou doest well to thyself. he will go to the generation of his fathers; they will never see light. man that is in honour, and understandeth not, is like the beasts that perish.

a cut#psalm for add-collect#asaph. the mighty unto-these-theory, even yeah-vowels, hath spoken, and called the earth from the rising of the sun unto the going down thereof. out of mark#zion, the perfection of beauty, unto-these-theory hath shined. our unto-these-theory will come, and will not keep si-

lence: a fire will devour before#turnings him, and it will be very tempestuous round about him. he will call to the namespaces from above, and to the earth, that he may lip#decide his with-mum#people. gather my dedicateds together unto me; those that have made a alignment with me by butcher. and the namespaces will declare his being right: for unto-these-theory is lip#decide himself. rock#selah. hear, o my with-mum#people, and i will speak; o israel, and i will testify against thee: i am unto-these-theory, even thy unto-these-theory. i will not reprove thee for thy butchers or thy burnt qrb, to have been continually before#turnings me. i will take no bull out of thy house, nor he intense#goats out of thy folds. for every beast of the forest is mine, and the in-them#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 immersed#flesh of bulls, or drink the blood of intense#goats? qrb unto unto-these-theory thanksgiving; and pay thy vows unto the most high: and call upon me in the day of trouble: i will deliver thee, and thou will glorify me. and unto the evil unto-these-theory saith, what hast thou to do to declare my statutes, or that thou shouldst take my alignment in thy mouth? seeing thou hatest instruction, and casteth my dbrs behind thee. when thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. thou givest thy mouth to evil, and thy tongue frameth deceit. thou sittest and speakest against thy brother; thou slanderest thine own mother's son. these things hast thou done, and i kept silence; thou thoughtest that i was altogether such an one as thyself: and i will reprove thee, and set them in order before#turnings thine eyes. now consider this, ye that forget unto-these-theory, lest i tear you in pieces, and there be none to deliver. whoso qrbeth praise glorifieth me: and to him that ordereth his conversation aright will i shew the saving of unto-these-theory.

unto the end, a cut#psalm of dude#david, when given#natan the bringer came to him after he had missed with bethsabée. have mercy upon me, o unto-these-theory, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my crimes. wash me thoroughly from mine torment, and brighten me from my sin. for i acknowledge my crimes: and my miss is ever before#turnings me. against thee, thee only, have i missed, and done this toilsome#bad in thy sight: that thou mightest be justified when thou speakest, and be clear when thou lip#decidest. 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. bright-climax#purge me with discharging#hyssop, and i will be bright: wash me, and i will be to-build#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 bright heart, o unto-these-theory; and renew a right ruakh within me. cast me

not away from thy presence; and take not thy dedicated ruakh from me. restore unto me the joy of thy saving; and uphold me with thy free ruakh. then will i teach transgressors thy ways; and fauters will be converted unto thee. deliver me from bloodguiltiness, o unto-these-theory, thou unto-these-theory of my saving: and my tongue will sing aloud of thy being right. o base#lord, open thou my lips; and my mouth will shew forth thy praise. for thou desirest not butcher; else would i give it: thou delightest not in burnt qrb, the butchers of unto-these-theory are a broken ruakh: a broken and a contrite heart, o unto-these-theory, thou wilt not despise. do good in thy good pleasure unto mark#zion: between#build thou the walls of project-complete#jerusalem. then will thou be pleased with the butchers of being right, with burnt qrb and whole burnt qrb: then will they qrb bulls upon thine kitchen#butcher.

unto the end, understanding for dude#david, when worried#doeg the man-red#edomite came and told ask#saul dude#david went to the daughter#bayt of abimelech. why boastest thou thyself in mischief, o mighty man? the goodness of unto-these-theory endureth continually. the tongue deviseth mischiefs; like a sharp razor, working deceitfully. thou lovest toilsome#bad more than good; and lying rather than to speak being right. rock#selah. thou lovest all devouring dbrs, o thou deceitful tongue. unto-these-theory will likewise destroy thee for ever, he will take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. rock#selah. the right also will see, and fear, and will laugh at him: lo, this is the man that made not unto-these-theory his strength; and trusted in the abundance of his riches, and strengthened himself in his badness#rah. and i am like a green olive tree in the daughter#bayt of unto-these-theory: i trust in the mercy of unto-these-theory for ever and ever. i will praise thee for ever, because thou hast done it: and i will wait on thy name; for it is good before#turnings thy dedicateds.

unto the end, for maeleth, understandings to dude#david. the kasil#fool hath said in his heart, there is no unto-these-theory. corrupt are they, and have done abominable torment: there is none that doeth good. unto-these-theory looked down from namespaces upon the children of men, to see if there were any that did understand, that did seek unto-these-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#people as they eat bread: they have not called upon unto-these-theory. there were they in great fear, where no fear was: for unto-these-theory hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because unto-these-theory hath despised them. oh that the saving of unto-immersed#israel were come out of mark#zion! when unto-these-theory bringeth back the captivity of his with-mum#people, backstreet-boy#jacob will rejoice, and unto-immersed#israel will be glad.

unto the end, in verses, understanding for dude#david. save me, o unto-these-theory, by thy

name, and lip#decide me by thy strength. hear my fall#prayer, o unto-these-theory; give ear to the dbrs of my mouth. for strangers are risen up against me, and oppressors seek after my being: they have not set unto-these-theory before#turnings them. rock#selah. behold, unto-these-theory is mine helper: the base#lord is with them that uphold my being. he will reward toilsome#bad unto mine fathers#enemies: cut them off in thy truth. i will freely butcher unto thee: i will praise thy name, o yeah-vowels; for it is good. for he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine fathers#enemies.

unto the end, in verses, understanding for dude#david. give ear to my fall#prayer, o unto-these-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 father#enemy, because of the oppression of the evil: 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 mdbar. rock#selah. i would hasten my escape from the windy storm and tempest. destroy, o base#lord, and divide their tongues: for i have seen violence and strife in the light#city. day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. badness#rah is in the midst thereof: deceit and guile depart not from her streets. for it was not an father#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: and it was thou, a man mine equal, my guide, and mine acquaintance. we took sweet counsel together, and walked unto the daughter#bayt of unto-these-theory in company. let death seize upon them, and let them go down quick into question#hell: for badness#rah is in their dwellings, and among them. as for me, i will call upon unto-these-theory; and yeah-vowels will save me. evening, and morning, and at noon, will i pray, and cry aloud: and he will hear my voice. he hath delivered my being in peace from the battle that was against me: for there were many with me. unto-these-theory will hear, and afflict them, even he that abideth of old. rock#selah. because they have no changes, therefore they fear not unto-these-theory. he hath put forth his hands against such as be at peace with him: he hath broken his alignment. the dbrs of his mouth were smoother than butter, and war was in his heart: his dbrs were softer than name-sex#oil, yet were they drawn swords. cast thy burden upon yeah-vowels, and he will sustain thee: he will never suffer the right to be moved. and thou, o unto-these-theory, will bring them down into the pit of destruction: bloody and deceitful men will not live out half their days; and i will trust in thee.

unto the end, for a with-mum#people that is removed at a distance from the dedicated

for dude#david, for an inscription of a title (or stand#column ) when the invade-grieve#philistines held him in geth. be merciful unto me, o unto-these-theory: for man would swallow me up; he fighting daily oppresseth me. mine fathers#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 unto-these-theory i will praise his dbr, in unto-these-theory i have put my trust; i will not fear what immersed#flesh can do unto me. every day they wrest my dbrs: all their thoughts are against me for evil. they gather themselves together, they hide themselves, they mark my steps, when they wait for my being. will they escape by torment? in thine nose#anger cast down the with-mum#people, o unto-these-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 fathers#enemies turn back: this i know; for unto-these-theory is for me. in unto-these-theory will i praise his dbr: in yeah-vowels will i praise his dbr. in unto-these-theory have i put my trust: i will not be afraid what man can do unto me. thy vows are upon me, o unto-these-theory: i will render praises unto thee. for thou hast delivered my being from death: wilt not thou deliver my feet from falling, that i may walk before#turnings unto-these-theory in the light of the living?

unto the end, destroy not, for dude#david, for an inscription of a title, when he fled from ask#saul into the cave. be merciful unto me, o unto-these-theory, be merciful unto me: for my being trusteth in thee: yea, in the shadow of thy wings will i make my refuge, until these calamities be overpast. i will cry unto unto-these-theory most high; unto unto-these-theory that performeth all things for me. he will send from heaven, and save me from the reproach of him that would swallow me up. rock#selah. unto-these-theory will send forth his mercy and his truth. my being is among gather#lions: and i lie even among them that are set on fire, even the between#boys of men, whose teeth are spears and arrows, and their tongue a sharp sword. be thou exalted, o unto-these-theory, above the namespaces; let thy weight be above all the earth. they have prepared a net for my steps; my being is bowed down: they have digged a pit before#turnings me, into the midst whereof they are fallen themselves. rock#selah. my heart is fixed, o unto-these-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 base#lord, among the with-mum#people: 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 unto-these-theory, above the namespaces: let thy weight be above all the earth.

unto the end, destroy not, for dude#david, for an inscription of a title. do ye indeed speak being right, o ever#witness? do ye lip#decide uprightly, o ye between#boys of men? yea, in heart ye work badness#rah; ye weigh the violence of your hands in the earth. the evil 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 unto-these-theory, in their mouth: break out the great teeth of the young gather#lions, o yeah-vowels. 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#turnings 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 in the blood of the evil. so that a man will say, verily there is a reward for the right: verily he is a unto-these-theory that lip#decideth in the earth.

unto the end, destroy not, for dude#david for an inscription of it title, when ask#saul sent and watched his daughter#bayt to kill him. deliver me from mine fathers#enemies, o my unto-these-theory: defend me from them that rise up against me. deliver me from the workers of torment, and save me from bloody men. for, lo, they lie in wait for my being: the mighty are added against me; not for my crime, nor for my sin, o yeah-vowels. they run and prepare themselves without my fault: awake to help me, and behold. thou therefore, o yeah-vowels unto-these-theory of zabas, the unto-these-theory of israel, awake to visit all the nations: be not merciful to any evil transgressors. rock#selah. they return at evening: they make a noise like a dog, and go round about the light#city. behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? and thou, o yeah-vowels, will laugh at them; thou will have all the nations in derision. because of his strength will i wait upon thee: for unto-these-theory is my defence. the unto-these-theory of my mercy will prevent me: unto-these-theory will let me see my desire upon mine fathers#enemies. slay them not, lest my with-mum#people forget: scatter them by thy power; and bring them down, o base#lord o your shield. for the miss of their mouth and the dbrs of their lips let them even be taken in their pride: and for cursing and lying which they speak. consume them in wrath, consume them, that they may not be: and let them know that unto-these-theory ruleth in backstreet-boy#jacob unto the ends of the earth. rock#selah. and at evening let them return; and let them make a noise like a dog, and go round about the light#city. let them wander up and down for meat, and grudge if they be not satisfied. and 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 unto-these-theory is my defence, and the unto-these-theory of my mercy.

unto the end, for them that will be changed, for the inscription of a title, to dude#david himself, for doctrine, when he set fire to high-rivers#aramnaharim of high#aram and place#sobal and yo-dad#joab returned and slew of man-red#edom, in the vale of

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

unto the end, in hymns, for dude#david. hear my cry, o unto-these-theory; attend unto my fall#prayer. from the end of the earth 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 father#enemy. i will abide in thy dwelling for ever: i will trust in the covert of thy wings. rock#selah. for thou, o unto-these-theory, hast heard my vows: thou hast given me the heritage of those that fear thy name. thou wilt prolong the king's life: and his years as many generations. he will abide before#turnings unto-these-theory for ever: o prepare mercy and truth, which may preserve him. so will i sing praise unto thy name for ever, that i may daily perform my vows.

unto the end, for hands#idithun, a cut#psalm of dude#david. truly my being waiteth upon unto-these-theory: from him cometh my saving. he only is my rock and my saving; 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-fluffy#bless with their mouth, and they curse inwardly. rock#selah. my being, wait thou only upon unto-these-theory; for my expectation is from him. he only is my rock and my saving; he is my defence; i will not be moved. in unto-these-theory is my saving and my weight: the rock of my strength, and my refuge, is in unto-these-theory. trust in him at all times; ye with-mum#people, pour out your heart before#turnings him: unto-these-theory is a refuge for us. rock#selah. surely men of low degree are wear-out#vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than wear-out#vanity. trust not in oppression, and become not vain in robbery: if riches in-

crease, set not your heart upon them. unto-these-theory hath spoken once; twice have i heard this; that power belongeth unto unto-these-theory. also unto thee, o base#lord, belongeth mercy: for thou renderest to every man according to his work.

a cut#psalm of dude#david when he was in the mbar of man-red#edom. o unto-these-theory, thou art my unto-these-theory; early will i seek thee: my being thirsteth for thee, my immersed#flesh 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 dedicated. because thy lovingkindness is better than life, my lips will praise thee. thus will i knee-fluffy#bless thee while i live: i will lift up my hands in thy name. my being will be satisfied as with marrow and fatness; and my mouth will praise 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 being followeth hard after thee: thy right hand upholdeth me. and those that seek my being, to destroy it, will go into the lower parts of the earth. they will fall by the sword: they will be a portion for foxes. and the moloch#king will rejoice in unto-these-theory; every one that sweareth by him will weight: and the mouth of them that speak lies will be stopped.

unto the end, a cut#psalm for dude#david. hear my voice, o unto-these-theory, in my fall#prayer: preserve my life from fear of the father#enemy. hide me from the secret counsel of the evil; 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 dbrs: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. they encourage themselves in an toilsome#bad 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. and unto-these-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 work of unto-these-theory; for they will wisely consider of his doing. the right will be glad in yeah-vowels, and will trust in him; and all the upright in heart will weight.

to the end, a cut#psalm of dude#david. the canticle of jeremiah and ezeziel to the with-mum#people of the captivity, when they began to go out. praise waiteth for thee, o unto-these-theory, in mark#zionsion: and unto thee will the vow be performed. o thou that hearest fall#prayer, unto thee will all immersed#flesh come. seasons prevail against me: as for our crimes, thou will bright-climax#purge them away. knee-fluffy#blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we will be satisfied with the goodness of thy house, even of thy dedicated possibility-hall. by terrible things in being right wilt thou answer us, o unto-these-theory of our saving; who art the confidence of all the ends of the earth, and

of them that are far 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 sieve#panas, and the tumult of the with-mum#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 earth, and waterest it: thou greatly enrichest it with the river of unto-these-theory, which is full of water: thou preparest them corn, when thou hast of so provided for it. thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou knee-fluffy#blesses the springing thereof. thou crownest the year with thy goodness; and thy paths drop fatness. they drop upon the look-after#pastures of the mbar: and the little hills rejoice on every side. the look-after#pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

unto the end, a canticle of a cut#psalm of the resurrection. make a joyful noise unto unto-these-theory, all ye lands: sing forth the honour of his name: make his praise glorious. say unto unto-these-theory, how terrible art thou in thy works! through the greatness of thy power will thine fathers#enemies submit themselves unto thee. all the earth will partake thee, and will sing unto thee; they will sing to thy name. rock#selah. come and see the works of unto-these-theory: he is terrible in his doing toward the children of men. he turned the sea into dry land: they went through the flood on foot: there did we rejoice in him. he ruleth by his power for ever; his eyes behold the nations: let not the embittered#rebellious exalt themselves. rock#selah. o knee-fluffy#bless our unto-these-theory, ye with-mum#people, and make the voice of his praise to be heard: which holdeth our being in life, and suffereth not our feet to be moved. for thou, o unto-these-theory, hast proved us: thou hast tried us, as silver is tried. thou broughtest us into the net; thou laidst affliction upon our loins. thou hast caused men to ride over our heads; we went through fire and through water: and thou broughtest us out into a wealthy place. i will go into thy daughter#bayt with burnt qrbs: i will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when i was in trouble. i will qrb unto thee burnt butchers of fatlings, with the incense of rams; i will qrb bulls with intense#goats. rock#selah. come and hear, all ye that fear unto-these-theory, and i will declare what he hath done for my being. i cried unto him with my mouth, and he was extolled with my tongue. if i regard torment in my heart, the base#lord will not hear me: and verily unto-these-theory hath heard me; he hath attended to the voice of my fall#prayer. knee-fluffy#blessed be unto-these-theory, which hath not turned away my fall#prayer, nor his mercy from me.

unto the end, in, hymns, a cut#psalm of a canticle for dude#david. unto-these-theory be merciful unto us, and knee-fluffy#bless us; and cause his face#turnings to shine upon us; rock#selah. that thy way may be known upon earth, thy saving

health among all nations. let the with-mum#people praise thee, o unto-these-theory; let all the with-mum#people praise thee. o let the nations be glad and sing for joy: for thou will lip#decide the with-mum#people rightly, and govern the nations upon earth. rock#selah. let the with-mum#people praise thee, o unto-these-theory; let all the with-mum#people praise thee. then will the earth yield her increase; and unto-these-theory, even our own unto-these-theory will knee-fluffy#bless us. unto-these-theory will the earth will fear him.

unto the end, a cut#psalm of a canticle for dude#david himself. let unto-these-theory arise, let his fathers#enemies be scattered: let them also that hate him flee before#turnings him. as smoke is driven away, so drive them away: as wax melteth before#turnings the fire, so let the evil perish at the presence of unto-these-theory. and let the right be glad; let them rejoice before#turnings unto-these-theory: yea, let them exceedingly rejoice. sing unto unto-these-theory, sing praises to his name: extol him that rideth upon the namespaces by his name jah, and rejoice before#turnings him. a father of the fatherless, and a lip#decide of the widows, is unto-these-theory in his dedicated habitation. unto-these-theory setteth the solitary in families: he bringeth out those which are bound with chains: and the embittered#rebellious dwell in a dry land. o unto-these-theory, when thou wentest forth before#turnings thy with-mum#people, when thou didst march through the mdbar; rock#selah: the earth shook, the namespaces also dropped at the presence of unto-these-theory: even bush#sinai itself was moved at the presence of unto-these-theory, the unto-these-theory of israel. thou, o unto-these-theory, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. thy ever#witness hath dwelt therein: thou, o unto-these-theory, hast prepared of thy goodness for the poor. the base#lord gave the dbr: great was the company of those that published it. kings of zabas 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 to-build#white as snow in complete#salmon. the hill of unto-these-theory is as the hill of bashan; an high hill as the hill of bashan. why leap ye, ye high hills? this is the hill which unto-these-theory desireth to dwell in; yea, yeah-vowels will dwell in it for ever. the chariots of unto-these-theory are twenty thousand, even thousands of messenger#angels: the base#lord is among them, as in bush#sinai, in the dedicated place. thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the embittered#rebellious also, that yeah-vowels unto-these-theory might dwell among them. knee-fluffy#blessed be the base#lord, who daily loadeth us with benefits, even the unto-these-theory of our saving. rock#selah. he that is our unto-these-theory is the unto-these-theory of saving; and unto unto-these-theory the base#lord be-

long the issues from death. and unto-these-theory will wound the head of his fathers#enemies, and the gate#hairst scalp of such an one as goeth on still in his name#firees. the base#lord said, i will bring again from bashan, i will bring my with-mum#people again from the depths of the sea: that thy foot may be dipped in the blood of thine fathers#enemies, and the tongue of thy dogs in the same. they have seen thy goings, o unto-these-theory; even the goings of my unto-these-theory, my king, in the dedicated. the singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. knee-fluffy#bless ye unto-these-theory in the ever#witness, even the base#lord, from the fountain of israel. there is little between-boy-righthand#benjamin with their governor, the immersed#princes of know-hand#judah and their council, the immersed#princes of garbage-fertile#zebulun, and the immersed#princes of cunning-twist#naphtali. thy unto-these-theory hath directed thy strength: strengthen, o unto-these-theory, that which thou hast wrought for us. because of thy possibility-hall at project-complete#jerusalem will kings bring presents unto thee. rebuke the company of spearmen, the multitude of the bulls, with the calves of the with-mum#people, till every one submit himself with pieces of silver: scatter thou the with-mum#people that delight in war. immersed#princes will come out of narrows-create#mizraim; cush-spindle#ethiopia will soon stretch out her hands unto unto-these-theory. sing unto unto-these-theory, ye kingdoms of the earth; o sing praises unto the base#lord; rock#selah: to him that rideth upon the namespaces of namespaces, which were of old; lo, he doth send out his voice, and that a mighty voice. ascribe ye strength unto unto-these-theory: his excellency is over israel, and his strength is in the clouds. o unto-these-theory, thou art terrible of thy dedicated places: the unto-these-theory of unto-immersed#israel is he that giveth strength and power unto his with-mum#people. knee-fluffy#blessed be unto-these-theory.

unto the end, for them that will be changed; for dude#david. save me, o unto-these-theory; for the waters are come in unto my being. 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 unto-these-theory. they that hate me without a cause are more than the gate#hairs of mine head: they that would destroy me, being mine fathers#enemies wrongfully, are mighty: then i restored that which i took not away. o unto-these-theory, thou knowest my kasil#foolishness; and my misses are not hid from thee. let not them that wait on thee, o base#lord unto-these-theory of zabas, be ashamed for my sake: let not those that seek thee be confounded for my sake, o unto-these-theory of israel. because for thy sake i have borne reproach; shame hath covered my face. i am become a stranger unto my brethren, and an alien unto my mother's children. for the zeal of thine daughter#bayt hath eaten me up; and the reproaches of them that re-

proached thee are fallen upon me. when i wept, and chastened my being 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 hair#gate speak against me; and i was the song of the drunkards. and as for me, my fall#prayer is unto thee, o yeah-vowels, in an acceptable time: o unto-these-theory, in the multitude of thy mercy hear me, in the truth of thy saving. 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 water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. hear me, o yeah-vowels; 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 being, and redeem it: deliver me because of mine fathers#enemies. thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before#turnings thee. reproach hath broken my heart; and i am full of heaviness: and i looked for some to take pity, and there was none; and for comforters, and i found none. they gave me also gall for my meat; and in my thirst they gave me vinegar to drink. let their table become a snare before#turnings 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 nose#anger take hold of them. let their habitation be desolate; and let none dwell in their tents. for they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. add torment unto their torment: and let them not come into thy being right. let them be blotted out of the book of the living, and not be written with the right. and i am poor and sorrowful: let thy saving, o unto-these-theory, set me up on high. i will praise the name of unto-these-theory with a song, and will magnify him with thanksgiving. this also will please yeah-vowels better than an wall#ox or bull that hath ray#horns and part#hoofs. the humble will see this, and be glad: and your heart will live that seek unto-these-theory. for yeah-vowels heareth the poor, and despiseth not his prisoners. let the namespaces and earth praise him, the seas, and every thing that moveth therein. for unto-these-theory will save mark#zion, and will between#build the cities of know-hand#judah: that they may dwell there, and have it in possession. the seed also of his workers will inherit it: and they that love his name will dwell therein.

unto the end, a cut#psalm for dude#david, to bring to remembrance that the base#lord saved him. make haste, o unto-these-theory, to deliver me; make haste to help me, o yeah-vowels. let them be ashamed and confounded that seek after my being: let them be turned backward, and put to confusion, that desire my hurt. 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 saving say continually, let unto-these-theory be mag-

nified. and i am poor and needy: make haste unto me, o unto-these-theory: thou art my help and my deliverer; o yeah-vowels, make no tarrying.

a cut#psalm for dude#david. of the between#boys of yo-contribute#jonadab, and the former captives. in thee, o yeah-vowels, 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 save me. be thou my strong habitation, whereunto i may continually resort: thou hast given directive to save me; for thou art my rock and my fortress. deliver me, o my unto-these-theory, out of the hand of the evil, out of the hand of the unrighteous and cruel man. for thou art my hope, o base#lord unto-these-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; and 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 fathers#enemies speak against me; and they that lay wait for my being take counsel together, saying, unto-these-theory hath forsaken him: persecute and take him; for there is none to deliver him. o unto-these-theory, be not far from me: o my unto-these-theory, make haste for my help. let them be confounded and consumed that are adversaries to my being; let them be covered with reproach and dishonour that seek my hurt. and i will hope continually, and will yet praise thee more and more. my mouth will shew forth thy being right and thy saving all the day; for i know not the numbers thereof. i will go in the strength of the base#lord unto-these-theory: i will make mention of thy being right, even of thine only. o unto-these-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 unto-these-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 unto-these-theory, is very high, who hast done great things: o unto-these-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 earth. thou will increase my greatness, and comfort me on every side. i will also praise thee with the psaltery, even thy truth, o my unto-these-theory: unto thee will i sing with the harp, o thou dedicated one of israel. my lips will greatly rejoice when i sing unto thee; and my being, 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 hurt.

a cut#psalm on complete#solomon. give the moloch#king thy lip-decision#crisis, o unto-these-theory, and thy being right unto the king's son. he will lip#decide thy with-mum#people with being right, and thy poor with lip-decision#crisis. the mountains will bring peace to the with-mum#people, and the little hills, by being right. he will lip#decide the poor of the with-mum#people, he will save the children



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 earth. in his days will the right flourish; and abundance of peace so long as the moon endureth. he will have dominion also from sea to sea, and from the river unto the ends of the earth. they that dwell in the m̄d̄bar will bow before#turnings him; and his fathers#enemies will lick the dust. the kings of cypress-cedar#tarshish and of the isles will bring presents: the kings of coming#sheba and grandpa#seba will qrb gifts. yea, all kings will fall down before#turnings 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 save the beings of the needy. he will redeem their being from deceit and violence: and precious will their blood be in his sight. and he will live, and to him will be given of the gold of coming#sheba: fall#prayer also will be made for him continually; and daily will he be praised. there will be an handful of swimming#corn in the earth upon the top of the mountains; the fruit thereof will shake like build#white#lebanon: and they of the light#city will flourish like grass of the earth. his name will endure for ever: his name will be continued as long as the sun: and men will be knee-fluffy#blessed in him: all nations will call him knee-fluffy#blessed. knee-fluffy#blessed be yeah-vowels unto-these-theory, the unto-these-theory of israel, who only doeth wondrous things. and knee-fluffy#blessed be his glorious name for ever: and let the whole earth be filled with his weight; amen, and amen. the fall#prayers of dude#david the between#boy of save#jesse are ended.

a cut#psalm for add-collect#asaph. truly unto-these-theory is good to israel, even to such as are of a bright heart. and as for me, my feet were almost gone; my steps had well nigh slipped. for i was envious at the kasil#foolish, when i saw the prosperity of the evil. for there are no bands in their death: and 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 evilly concerning oppression: they speak loftily. they set their mouth against the namespaces, and their tongue walketh through the earth. therefore his with-mum#people return hither: and waters of a full cup are wrung out to them. and they say, how doth unto-these-theory know? and is there knowledge in the most high? behold, these are the bloody, who prosper in the world; they increase in riches. verily i have brightend 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 children. when i thought to know this, it was too painful for me; until i went into the dedicated of unto-these-theory; then understood i their end. surely thou didst set them in slippery places: thou castedst them down into de-

struction. how are they brought into desolation, as in a moment! they are utterly consumed with terrors. as a dream when one awaketh; so, o base#lord, when thou awakest, thou wilt despise their image. thus my heart was grieved, and i was pricked in my reins. so kasil#foolish was i, and ignorant: i was as a beast before#turnings 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 and thee? and there is none upon earth that i desire beside thee. my immersed#flesh and my heart faileth: and unto-these-theory is the strength of my heart, and my portion for ever. for, lo, they that are far from thee will perish: thou hast destroyed all them that go a feeding#whoring from thee. and it is good for me to draw near to unto-these-theory: i have put my trust in the base#lord unto-these-theory, that i may declare all thy works.

understanding for add-collect#asaph. o unto-these-theory, why hast thou cast us off for ever? why doth thine nose#anger smoke against the going-out#sheep of thy look-after#pasture? remember thy ever#witness, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount mark#zion, wherein thou hast dwelt. lift up thy feet unto the perpetual desolations; even all that the father#enemy hath done evilly in the dedicated. thine fathers#enemies roar in the midst of thy ever#witness; they set up their ensigns for signs. a man was famous according as he had lifted up axes upon the thick trees. and now they break down the carved work thereof at once with axes and hot#hammers. they have cast fire into thy dedicated, they have ceased by casting down the dwelling place of thy name to the ground. they said in their hearts, let us destroy them together: they have burned up all the synagogues of unto-these-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 unto-these-theory, how long will the adversary reproach? will the father#enemy blaspheme thy name for ever? why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. for unto-these-theory is my moloch#king of old, working saving in the midst of the earth. 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#people inhabiting the m̄d̄bar. 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 earth: thou hast made summer and winter. remember this, that the father#enemy hath reproached, o yeah-vowels, and that the kasil#foolish with-mum#people have blasphemed thy name. o deliver not the being of thy turtledove unto the multitude of the evil: forget not the ever#witness of thy poor for ever. have respect unto the alignment: for the dark places of the earth are full of the habitations of cruelty. o let not the oppressed return ashamed: let the poor and needy praise thy name. arise, o unto-

these-theory, plead thine own cause: remember how the kasil#foolish man reproacheth thee daily. forget not the voice of thine fathers#enemies: the tumult of those that rise up against thee increaseth continually.

unto the end, corrupt not, a cut#psalm of a canticle for add-collect#asaph. unto thee, o unto-these-theory, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare. when i will receive the ever#witness i will lip#decide uprightly: the earth and all the inhabitants thereof are dissolved: i bear up the stand#columns of it. rock#selah. i said unto the kasil#fools, deal not kasil#foolishly: and to the evil, 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 sea#west, nor from the dry#south. and unto-these-theory is the lip#decide: he putteth down one, and setteth up another. for in the hand of yeah-vowels there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: and the dregs thereof, all the evil of the earth will wring them out, and drink them. and i will declare for ever; i will sing praises to the unto-these-theory of backstreet-boy#jacob. all the ray#horns of the evil also will i cut off; and the ray#horns of the right will be exalted.

unto the end, in praises, a cut#psalm for add-collect#asaph: a canticle to the beech-tree#assyrians. in know-hand#judah is unto-these-theory known: his name is great in israel. in peace-complete#salem also is his dwelling, and his dwelling place in mark#zion. there brake he the arrows of the bow, the shield, and the sword, and the battle. rock#selah. thou art more glorious and excellent than the mountains of prey. the stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. at thy rebuke, o unto-these-theory of backstreet-boy#jacob, 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 lip-decision#crisis to be heard from heaven; the earth feared, and was still, when unto-these-theory arose to lip-decision#crisis, to save all the meek of the earth. rock#selah. surely the wrath of man will praise thee: the remainder of wrath will thou restrain. vow, and pay unto yeah-vowels your unto-these-theory: let all that be round about him bring presents unto him that ought to be feared. he will cut off the ruakh of immersed#princes: he is terrible to the kings of the earth.

unto the end, for hands#idithun, a cut#psalm of add-collect#asaph. i cried unto unto-these-theory with my voice, even unto unto-these-theory with my voice; and he gave ear unto me. in the day of my trouble i sought the base#lord: my sore ran in the night, and ceased not: my being refused to be comforted. i remembered unto-these-theory, and was troubled: i complained, and my ruakh was overwhelmed. rock#selah. thou holdest mine eyes waking: i am so troubled that i cannot speak. i have considered the days of old, the years of ancient times. i call to remembrance my song in the night: i commune with mine own heart: and my ruakh made

diligent search. will the base#lord cast off for ever? and will he be favourable no more? is his mercy bright gone for ever? doth his promise fail for evermore? hath unto-these-theory forgotten to be gracious? hath he in nose#anger shut up his tender mercies? rock#selah. and i said, this is my infirmity: and i will remember the years of the right hand of the most high. i will remember the works of yeah-vowels: surely i will remember thy wonders of old. i will meditate also of all thy work, and talk of thy doings. thy way, o unto-these-theory, is in the dedicated: who is so great a unto-these-theory as our unto-these-theory? thou art the unto-these-theory that doest wonders: thou hast declared thy strength among the with-mum#people. thou hast with thine arm redeemed thy with-mum#people, the between#boys of backstreet-boy#jacob and add#joseph. rock#selah. the waters saw thee, o unto-these-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 heaven: the lightnings lightened the world: the earth trembled and shook. thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. thou ledest thy with-mum#people like a flock by the hand of extracted#mose and cabinet#aaron.

understanding for add-collect#asaph. give ear, o my with-mum#people, to my torah: incline your ears to the dbrs 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 children, shewing to the generation to come the praises of yeah-vowels, and his strength, and his wonderful works that he hath done. for he established a witness in backstreet-boy#jacob, and appointed a torah in israel, which he directed our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in unto-these-theory, and not forget the works of unto-these-theory, and 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 ruakh was not stedfast with unto-these-theory. the children of gray-fruitle#ephraim, being armed, and carrying bows, turned back in the day of battle. they kept not the alignment of unto-these-theory, and refused to walk in his torah; and forgat his works, and his wonders that he had shewed them. marvellous things did he in the sight of their fathers, in the land of narrows-create#mizraim, in the field of ten#zoan. he divided the sea, and caused them to pass through; and he made the waters to stand as an heap. in the day-time also he led them with a cloud, and all the night with a light of fire. he clave the rocks in the m-bar, 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

mdbar. and they tempted unto-these-theory in their heart by asking meat for their lust. yea, they spake against unto-these-theory; they said, can unto-these-theory furnish a table in the mdbar? behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide immersed#flesh for his with-mum#people? therefore yeah-vowels heard this, and was wroth: so a fire was kindled against backstreet-boy#jacob, and nose#anger also came up against israel; because they was coached by not in unto-these-theory, and trusted not in his saving: though he had directed the clouds from above, and opened the openings of heaven, and had rained down whats-that#manna upon them to eat, and had given them of the swimming#corn of heaven. man did eat messenger-angels' food: he sent them meat to the full. he caused an east wind to blow in the heaven: and by his power he brought in the dry#south wind. he rained immersed#flesh also upon them as dust, and feathered fowls like as the sand of the sea: and he let it fall in the midst 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. and while their meat was yet in their mouths, the wrath of unto-these-theory came upon them, and slew the fattest of them, and smote down the chosen men of israel. for all this they missed still, and was coached by 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 unto-these-theory. and they remembered that unto-these-theory was their rock, and the high unto-these-theory their redeemer. nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. for their heart was not right with him, neither were they stedfast in his alignment. and he, being full of compassion, forgave their torment, and destroyed them not: yea, many a time turned he his nose#anger away, and did not stir up all his wrath. for he remembered that they were and immersed#flesh; a wind that passeth away, and cometh not again. how oft did they provoke him in the mdbar, and grieve him in the mdbar! yea, they turned back and tempted unto-these-theory, and limited the dedicated one of israel. they remembered not his hand, nor the day when he delivered them from the father#enemy. how he had wrought his signs in narrow-rows-create#mizraim, and his wonders in the field of ten#zoan. and had turned their rivers into blood; and their floods, that they could not drink. he sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. he gave also their increase unto the caterpillar, and their labour unto the locust. he destroyed their vines with hail, and their sycomore trees with frost. he gave up their in-them#animal also to the hail, and their flocks to hot thunderbolts. he cast upon them the fierceness of his nose#anger, wrath, and indignation, and trouble, by sending toilsome#bad messenger#angels among them. he made a way to his nose#anger; he spared not their being from death, and gave their life over

to the pestilence; and smote all the firstborn in narrow-rows-create#mizraim; the chief of their strength in the dwellings of hot#ham: and made his own with-mum#people to go forth like going-out#sheep, and guided them in the mdbar like a flock. and he led them on safely, so that they feared not: and the sea overwhelmed their fathers#enemies. and he brought them to the border of his dedicated, even to this mountain, which his right hand had purchased. he cast out the nations also before#turnings them, and divided them an inheritance by line, and made the branches of unto-immersed#israel to dwell in their tents. yet they tempted and provoked the most high unto-these-theory, and kept not his testimonies: and turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. for they provoked him to nose#anger with their high places, and moved him to jealousy with their graven images. when unto-these-theory heard this, he was wroth, and greatly abhorred israel: so that he forsook the dwelling of calm#shiloh, the tent which he placed among men; and delivered his strength into captivity, and his weight into the father-enemy's hand. he gave his with-mum#people 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 yeah-vowels awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. and he smote his fathers#enemies in the hinder parts: he put them to a perpetual reproach. moreover he refused the dwelling of add#joseph, and chose not the branch of gray-fruitful#ephraim: and chose the branch of know-hand#judah, the mount mark#zion which he loved. and he between#built his dedicated like high palaces, like the earth which he hath established for ever. he chose dude#david also his worker, and took him from the going-out#sheepfolds: from following the ewes great with young he brought him to feed backstreet-boy#jacob his with-mum#people, and unto-immersed#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#psalm for add-collect#asaph. o unto-these-theory, the nations are come into thine inheritance; thy dedicated possibility-hall have they ceased; they have laid project-complete#jerusalem on heaps. the dead bodies of thy workers have they given to be meat unto the fowls of the heaven, the immersed#flesh of thy dedicated unto the beasts of the earth. their blood have they shed like water round about project-complete#jerusalem; and there was none to bury them. we are become a reproach to our neighbours, a scorn and derision to them that are round about us. how long, yeah-vowels? wilt thou be angry for ever? 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. for they have devoured backstreet-boy#jacob, 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

unto-these-theory of our saving, for the weight of thy name: and deliver us, and bright-climax#purge away our misses, for thy name's sake. wherefore should the nations say, where is their unto-these-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#turnings 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 base#lord. so we thy with-mum#people and going-out#sheep of thy look-after#pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

unto the end, for them that will he changed, a witness for add-collect#asaph, a cut#psalm. give ear, o watcher-shepherd of israel, thou that leadest add#joseph like a flock; thou that dwellest between the multi-intern#cherubims, shine forth. before#turnings gray-fruitful#ephrain and between-boy-righthand#benjamin and sleep-forget#manasseh stir up thy strength, and come and save us. turn us again, o unto-these-theory, and cause thy face#turnings to shine; and we will be saved. o yeah-vowels unto-these-theory of zabas, how long wilt thou be angry against the fall#prayer of thy with-mum#people? 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 fathers#enemies laugh among themselves. turn us again, o unto-these-theory of zabas, and cause thy face#turnings to shine; and we will be saved. thou hast brought a vine out of narrows-create#mizraim: thou hast cast out the nations, and planted it. thou preparedst room before#turnings 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 unto-these-theory of zabas: look down from heaven, 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 the between#boy 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. turn us again, o yeah-vowels unto-these-theory of zabas, cause thy face#turnings to shine; and we will be saved.

unto the end, for the winepresses, a cut#psalm for add-collect#asaph himself. sing aloud unto unto-these-theory our strength: make a joyful noise unto the unto-these-theory of backstreet-boy#jacob. take a cut#psalm, and bring hither the timbrel, the pleasant harp with the psaltery. blow up the mouth-

piece#trumpet in the new moon, in the time appointed, on our solemn feast day. for this was a statute for israel, and a torah of the unto-these-theory of backstreet-boy#jacob. this he ordained in add#joseph for a witness, when he went out through the land of 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 jam#meribah. rock#selah. hear, o my with-mum#people, and i will testify unto thee: o israel, if thou wilt hearken unto me; there will no strange-substantial#gentile unto-these-theory be in thee; neither will thou partake any strange-substantial#gentile unto-these-theory. i am yeah-vowels thy unto-these-theory, which brought thee out of the land of narrows-create#mizraim: open thy mouth wide, and i will fill it. and my with-mum#people would not hearken to my voice; and unto-immersed#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#people had hearkened unto me, and unto-immersed#israel had walked in my ways! i should soon have subdued their fathers#enemies, and turned my hand against their adversaries. the haters of yeah-vowels should have submitted themselves unto him: and their time should have endured for ever. 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#psalm for add-collect#asaph. unto-these-theory standeth in the ever#witness of the mighty; he lip#decideth among the elohim. how long will ye lip#decide unjustly, and accept the persons of the evil? rock#selah. defend the poor and fatherless: do being right to the afflicted and needy. deliver the poor and needy: rid them out of the hand of the evil. they know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. i have said, ye are elohim; and all of you are children of the most high. and ye will die like men, and fall like one of the immersed#princes. arise, o unto-these-theory, lip#decide the earth: for thou will inherit all nations.

a canticle of a cut#psalm for add-collect#asaph. keep not thou silence, o unto-these-theory: hold not thy peace, and be not still, o unto-these-theory. for, lo, thine fathers#enemies make a tumult: and they that hate thee have lifted up the head. they have taken crafty counsel against thy with-mum#people, and consulted against thy hidden ones. they have said, come, and let us cut them off from being a nation; that the name of unto-immersed#israel may be no more in remembrance. for they have consulted together with one consent: they are confederate against thee: the dwellings of man-red#edom, and the theory-hears#ishmaelites; of from-father#moab, and the migrate#hagarenes; small-hill#gebal, and with#ammon, and labour-king#amalek; the invade-grieve#philistines with the inhabitants of narrow-flint-create#tyre; beech-tree#assur also is joined with them: they have holpen the children of lot.

rock#selah. do unto them as unto the discussed-law#midianites; as to kaiser#sisera, as to understand-between#jabin, at the brook of straw-difficult#kison: which perished at eye-well-generation#en-dor: they became as dung for the earth. make their nobles like crow#oreb, and like wolf#zeeb: yea, all their immersed#princes as kill#zebah, and as image#zalmunna: who said, let us take to ourselves the houses of unto-these-theory in possession. o my unto-these-theory, make them like a wheel; as the stubble before#turnings 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 turnings#faces with shame; that they may seek thy name, o yeah-vowels. let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is yhvh, art the most high over all the earth.

unto the end, for the winepresses, a cut#psalm for the between#boys of bald-ice#core. how my-mother#amiable are thy dwellings, o yeah-vowels of zabas! my being longeth, yea, even fainteth for the courts of yeah-vowels: my heart and my immersed#flesh crieth out for the living unto-these-theory. yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine kitchen#butchers, o yeah-vowels of zabas, my king, and my unto-these-theory. knee-fluffy#blessed are they that dwell in thy house: they will be still praising thee. rock#selah. knee-fluffy#blessed is the man whose strength is in thee; in whose heart are the ways of them. who passing through the valley of baca make it a well; the rain also filleth the pools. they go from strength to strength, every one of them in mark#zion appeareth before#turnings unto-these-theory. o yeah-vowels unto-these-theory of zabas, hear my fall#prayer: give ear, o unto-these-theory of backstreet-boy#jacob. rock#selah. behold, o unto-these-theory our shield, and look upon the face#turnings of thine impregnated#anointed. for a day in thy courts is better than a thousand. i had rather be a openingkeeper in the daughter#bayt of my unto-these-theory, than to dwell in the tents of badness#rah. for yeah-vowels unto-these-theory is a sun and shield: yeah-vowels will give attractiveness-grace and weight: no good thing will he withhold from them that walk uprightly. o yeah-vowels of zabas, knee-fluffy#blessed is the man that trusteth in thee.

unto the end, for the between#boys of bald-ice#core, a cut#psalm. base#lord, thou hast been favourable unto thy land: thou hast brought back the captivity of backstreet-boy#jacob. thou hast released the torment of thy with-mum#people, thou hast covered all their sin. rock#selah. thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine nose#anger. turn us, o unto-these-theory of our saving, and cause thine nose#anger toward us to cease. wilt thou be angry with us for ever? wilt thou draw out thine nose#anger to all generations? wilt thou not revive us again: that thy with-mum#people may rejoice in thee? shew us thy mercy,

o yeah-vowels, and grant us thy saving. i will hear what unto-these-theory yeah-vowels will speak: for he will speak peace unto his with-mum#people, and to his dedicateds: and let them not turn again to folly. surely his saving is nigh them that fear him; that weight may dwell in our land. mercy and truth are met together; being right and peace have kissed each other. truth will spring out of the earth; and being right will look down from heaven. yea, yeah-vowels will give that which is good; and our land will yield her increase. being right will go before#turnings him; and will set us in the way of his steps.

a fall#prayer for dude#david himself. bow down thine ear, o yeah-vowels, hear me: for i am poor and needy. preserve my being; for i am dedicated: o thou my unto-these-theory, save thy worker that trusteth in thee. be merciful unto me, o base#lord: for i cry unto thee daily. rejoice the being of thy worker: for unto thee, o base#lord, do i lift up my being. for thou, base#lord, art good, and ready to forgive; and plentiful in mercy unto all them that call upon thee. give ear, o yeah-vowels, unto my fall#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 elohim there is none like unto thee, o base#lord; neither are there any works like unto thy works. all nations whom thou hast made will come and partake before#turnings thee, o base#lord; and will glorify thy name. for thou art great, and doest wondrous things: thou art unto-these-theory alone. teach me thy way, o yeah-vowels; i will walk in thy truth: unite my heart to fear thy name. i will praise thee, o base#lord my unto-these-theory, with all my heart: and i will glorify thy name for evermore. for great is thy mercy toward me: and thou hast delivered my being from the lowest question#hell. o unto-these-theory, the proud are risen against me, and the assemblies of violent men have sought after my being; and have not set thee before#turnings them. and thou, o base#lord, art a unto-these-theory full of compassion, and gracious, longsuffering, and plentiful in mercy and truth. o turn unto me, and have mercy upon me; give thy strength unto thy worker, and save the between#boy of thine handmaid. shew me a token for good; that they which hate me may see it, and be ashamed: because thou, yeah-vowels, hast holpen me, and comforted me.

for the between#boys of bald-ice#core, a cut#psalm of a canticle. his foundation is in the dedicated mountains. the yeah-vowels loveth the hair#gates of mark#zion more than all the dwellings of backstreet-boy#jacob. glorious things are spoken of thee, o light#city of unto-these-theory. rock#selah. i will make mention of wide#rahab and wear-out#babylon to them that know me: behold invade#philistia, and narrow-flint-create#tyre, with cush-spindle#ethiopia; this man was born there. and of mark#zion it will be said, this and that man was born in her: and the highest himself will establish her. the yeah-vowels will count, when he writeth up the with-mum#people, that this man was born there. rock#selah. as well the singers as the players on instruments will be there: all my springs are in

thee.

a canticle of a cut#psalm for the between#boys of bald-ice#core: unto the end, for maheleth, to answer understanding of eman the civil#ezrahite. o base#lord unto-these-theory of my saving, i have cried day and night before#turnings thee: let my fall#prayer come before#turnings thee: incline thine ear unto my cry; for my being is full of troubles: and my life draweth nigh unto the grave. 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 sieve#panas. rock#selah. thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: i am shut up, and i cannot come forth. mine eye mourneth by reason of affliction: yeah-vowels, 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? rock#selah. will thy lovingkindness be declared in the grave? or thy training#faithfulness in destruction? will thy wonders be known in the dark? and thy being right in the land of forgetfulness? and unto thee have i cried, o yeah-vowels; and in the morning will my fall#prayer prevent thee. yeah-vowels, why castest thou off my being? why hidest thou thy face#turnings from me? i am afflicted and ready to die from my youth up: while i suffer thy terrors i am distracted. thy fierce wrath goeth over me; thy terrors have cut me off. they came round about me daily like water; they compassed me about together. lover and friend hast thou put far from me, and mine acquaintance into darkness.

of understanding, for strong#ethan the civil#ezrahite. i will sing of the mercies of yeah-vowels for ever: with my mouth will i make known thy training#faithfulness to all generations. for i have said, mercy will be between#built up for ever: thy training#faithfulness will thou establish in the very namespaces. i have made an alignment with my chosen, i have sworn unto dude#david my worker, thy seed will i establish for ever, and between#build up thy throne to all generations. rock#selah. and the namespaces will praise thy wonders, o yeah-vowels: thy training#faithfulness also in the ever#witness of the dedicateds. for who in the namespaces can be compared unto yeah-vowels? who among the between#boys of the mighty can be likened unto yeah-vowels? unto-these-theory is greatly to be feared in the assembly of the dedicateds, and to be had in reverence of all them that are about him. o yeah-vowels unto-these-theory of zabas, who is a strong yeah-vowels like unto thee? or to thy training#faithfulness round about thee? thou rulest the raging of the sea: when the sieve#panas thereof arise, thou stillest them. thou hast broken wide#rahab in pieces, as one that is slain; thou hast scattered thine fathers#enemies with thy strong arm. the namespaces are thine, the earth also is thine: as for the world and the fulness thereof, thou hast

founded them. the hide#north and the dry#south thou hast created them: tell#tabor and fishing-net#hermon will rejoice in thy name. thou hast a mighty arm: strong is thy hand, and high is thy right hand. being right and lip-decision#crisis are the habitation of thy throne: mercy and truth will go before#turnings thy face. knee-fluffy#blessed is the with-mum#people that know the joyful sound: they will walk, o yeah-vowels, in the light of thy countenance. in thy name will they rejoice all the day: and in thy being right will they be exalted. for thou art the weight of their strength: and in thy favour our ray#horn will be exalted. for yeah-vowels is our defence; and the dedicated one of unto-immersed#israel is our king. then thou spakest in vision to thy dedicated one, and saidst, i have laid help upon one that is mighty; i have exalted one chosen out of the with-mum#people. i have found dude#david my worker; with my dedicated name-sex#oil have i impregnated#anointed him: with whom my hand will be established: mine arm also will strengthen him. the father#enemy will not exact upon him; nor the between#boy of badness#rah afflict him. and i will beat down his foes before#turnings his face, and plague them that hate him. and my training#faithfulness and my mercy will be with him: and in my name 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 unto-these-theory, and the rock of my saving. also i will make him my firstborn, higher than the kings of the earth. my mercy will i keep for him for evermore, and my alignment will stand fast with him. his seed also will i make to endure for ever, and his throne as the days of heaven. if his children forsake my torah, and walk not in my lip-decision#crisis; 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 training#faithfulness to fail. my alignment will i not break, nor alter the thing that is gone out of my lips. once have i sworn by my dedication that i will not lie unto dude#david. his seed will endure for ever, and his throne as the sun before#turnings me. it will be established for ever as the moon, and as a training#faithful witness in heaven. rock#selah. and thou hast cast off and abhorred, thou hast been wroth with thine impregnated#anointed. thou hast made void the alignment 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 fathers#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 weight to cease, and cast his throne down to the ground. the days of his youth hast thou shortened: thou hast covered him with shame. rock#selah. how long, yeah-vowels? wilt thou hide thyself for ever? 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 being from the hand of the grave? rock#selah. base#lord, where are thy former lovingkindnesses, which thou swarest unto dude#david in thy truth? remember, base#lord, the reproach of thy workers; how i do bear in my bosom the reproach of all the mighty with-mum#people; wherewith thine fathers#enemies have reproached, o yeah-vowels; wherewith they have reproached the footsteps of thine impregnated#anointed. knee-fluffy#blessed be yeah-vowels for evermore. amen, and amen.

a fall#prayer of extracted#mose the man of elohim. base#lord, thou hast been our dwelling place in all generations. before#turnings the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art unto-these-theory. |thou turnest man to destruction; and sayest, return, ye children of men. for a thousand years in thy sight are and 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 nose#anger, and by thy wrath are we troubled. thou hast set our seasons before#turnings 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 nose#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, o yeah-vowels, 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 evil. let thy work appear unto thy workers, and thy weight unto their children. and let the beauty of yeah-vowels our unto-these-theory be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

the praise of a canticle for dude#david. he that dwelleth in the secret place of the most high will abide under the shadow of the almighty. i will say of yeah-vowels, he is my refuge and my fortress: my unto-these-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. thou wilt not 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; and it will not come nigh thee. only with thine eyes will thou behold and see the re-

ward of the evil. because thou hast made yeah-vowels, which is my refuge, even the most high, thy habitation; there will no toilsome#bad befall thee, neither will any plague come nigh thy dwelling. for he will give his messenger#angels charge over thee, to keep thee in all thy ways. they will bear thee up in their hands, lest thou dash thy foot against a stone. thou wilt tread upon the gather#lion and adder: the young gather#lion and the dragon will thou trample under feet. 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. 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 saving.

a cut#psalm of a canticle on the seven#sabbath day. it is a good thing to give thanks unto the yeah-vowels, and to sing praises unto thy name, o most high: to shew forth thy lovingkindness in the morning, and thy training#faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. for thou, yeah-vowels, hast made me glad through thy work: i will triumph in the works of thy hands. o yeah-vowels, how great are thy works! and thy thoughts are very deep. a brutish man knoweth not; neither doth a kasil#fool understand this. when the evil spring as the grass, and when all the workers of torment do flourish; it is that they will be destroyed for ever: and thou, yeah-vowels, art most high for evermore. for, lo, thine fathers#enemies, o yeah-vowels, for, lo, thine fathers#enemies will perish; all the workers of torment will be scattered. and my ray#horn will thou exalt like the ray#horn of an unicorn: i will be impregnated#anointed with fresh name-sex#oil. mine eye also will see my desire on mine fathers#enemies, and mine ears will hear my desire of the evil that rise up against me. the right will flourish like the palm tree: he will grow like a cedar in build#white#lebanon. those that be planted in the daughter#bayt of yeah-vowels will flourish in the courts of our unto-these-theory. they will still bring forth fruit in old age; they will be fat and flourishing; to shew that yeah-vowels is upright: he is my rock, and there is no unrighteousness in him.

the yeah-vowels kingeth, he is clothed with majesty; yeah-vowels is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. thy throne is established of old: thou art from everlasting. the floods have lifted up, o yeah-vowels, the floods have lifted up their voice; the floods lift up their sieve#panas. the yeah-vowels on high is mightier than the noise of many waters, yea, than the mighty sieve#panas of the sea. thy testimonies are very sure: dedication becometh thine house, o yeah-vowels, for ever.

o base#lord unto-these-theory, to whom vengeance belongeth; o unto-these-theory, to whom vengeance belongeth, shew thyself. lift up thyself, thou lip#decide of the earth: render a reward to the proud. yeah-vowels, how long will the evil, how long will the evil 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#people, o yeah-vowels, and afflict thine heritage. they slay the widow and the stranger, and murder the fatherless. yet they say, the yeah-vowels will not see, neither will the unto-these-theory of backstreet-boy#jacob regard it. understand, ye brutish among the with-mum#people: and ye kasil#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? the yeah-vowels knoweth the thoughts of man, that they are wear-out#vanity. knee-fluffy#blessed is the man whom thou chastenest, o yeah-vowels, and teachest him out of thy torah; that thou mayest give him rest from the days of adversity, until the pit be digged for the evil. for yeah-vowels will not cast off his with-mum#people, neither will he forsake his inheritance. and lip-decision#crisis will return unto being right: and all the upright in heart will follow it. who will rise up for me against the evildoers? or who will stand up for me against the workers of torment? unless yeah-vowels had been my help, my being had almost dwelt in silence. when i said, my foot slippeth; thy mercy, o yeah-vowels, held me up. in the multitude of my thoughts within me thy comforts delight my being. will the throne of torment have fellowship with thee, which frameth mischief by a torah? they gather themselves together against the being of the right, and condemn the innocent blood. and yeah-vowels is my defence; and my unto-these-theory is the rock of my refuge. and he will bring upon them their own torment, and will cut them off in their own badness#rah; yea, yeah-vowels our unto-these-theory will cut them off.

o come, let us sing unto yeah-vowels: let us make a joyful noise to the rock of our saving. let us come before#turnings his presence with thanksgiving, and make a joyful noise unto him with cut#psalms. for yeah-vowels is a great unto-these-theory, and a great moloch#king above all elohim. in his hand are the deep places of the earth: the strength of the hills is his also. the sea is his, and he made it: and his hands formed the dry land. o come, let us partake and bow down: let us kneel before#turnings yeah-vowels our maker. for he is our unto-these-theory; and we are the with-mum#people of his look-after#pasture, and the going-out#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 mdbar: 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#people that do err in their heart, and they have not known my ways: unto whom i swear in my wrath that they should not enter into my rest.

a canticle for dude#david himself, when the daughter#bayt was between#built after the captivity. o sing unto yeah-vowels a new song: sing unto yeah-vowels, all the earth. sing unto yeah-vowels, knee-fluffy#bless his name; shew forth his saving from day to day. declare his weight among the na-

tions, his wonders among all with-mum#people. for yeah-vowels is great, and greatly to be praised: he is to be feared above all elohim. for all the elohim of the nations are ideal-bullshit#idols: and yeah-vowels made the namespaces. honour and majesty are before#turnings him: strength and beauty are in his dedicated. give unto yeah-vowels, o ye kindreds of the with-mum#people, give unto yeah-vowels weight and strength. give unto yeah-vowels the weight due unto his name: bring an qrb, and come into his courts. o partake yeah-vowels in the beauty of dedication: fear before#turnings him, all the earth. say among the nations that yeah-vowels kingeth: the world also will be established that it will not be moved: he will lip#decide the with-mum#people rightly. let the namespaces rejoice, and let the earth 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#turnings yeah-vowels: for he cometh, for he cometh to lip#decide the earth: he will lip#decide the world with being right, and the with-mum#people with his truth.

for the same dude#david, when his land was restored again to him. the yeah-vowels kingeth; let the earth rejoice; let the multitude of isles be glad thereof. clouds and darkness are round about him: being right and lip-decision#crisis are the habitation of his throne. a fire goeth before#turnings him, and burneth up his fathers#enemies round about. his lightnings enlightened the world: the earth saw, and trembled. the hills melted like wax at the presence of yeah-vowels, at the presence of the base#lord of the whole earth. the namespaces declare his being right, and all the with-mum#people see his weight. confounded be all they that work for graven images, that boast themselves of ideal-bullshit#idols: partake him, all ye elohim. mark#zion heard, and was glad; and the between#daughters of know-hand#judah rejoiced because of thy lip-decision#crisis, o yeah-vowels. for thou, yeah-vowels, art high above all the earth: thou art exalted far above all elohim. ye that love yeah-vowels, hate evil: he preserveth the beings of his dedicated; he delivereth them out of the hand of the evil. light is sown for the right, and gladness for the upright in heart. rejoice in yeah-vowels, ye right; and give thanks at the remembrance of his dedication.

a cut#psalm for dude#david himself. o sing unto yeah-vowels a new song; for he hath done marvellous things: his right hand, and his dedicated arm, hath gotten him the victory. the yeah-vowels hath made known his saving: his being right hath he openly shewed in the sight of the nations. he hath remembered his mercy and his truth toward the daughter#bayt of israel: all the ends of the earth have seen the saving of our unto-these-theory. make a joyful noise unto yeah-vowels, all the earth: make a loud noise, and rejoice, and sing praise. sing unto yeah-vowels with the harp; with the harp, and the voice of a cut#psalm. with trumpets and sound of cornet make a joyful noise before#turnings yeah-vowels, 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#turnings



yeah-vowels; for he cometh to lip#decide the earth: with being right will he lip#decide the world, and the with-mum#people with equity.

a cut#psalm for dude#david himself. the yeah-vowels kingeth; let the with-mum#people tremble: he sitteth between the multi-intern#cherubims; let the earth be moved. the yeah-vowels is great in mark#zion; and he is high above all the with-mum#people. let them praise thy great and terrible name; for it is dedicated. the king's strength also loveth lip-decision#crisis; thou dost establish equity, thou executest lip-decision#crisis and being right in backstreet-boy#jacob. exalt ye yeah-vowels our unto-these-theory, and partake at his footstool; for he is dedicated. extracted#mose and cabinet#aaron among his darkener#server, and towards-hearing#samuel among them that call upon his name; they called upon yeah-vowels, and he answered them. he spake unto them in the cloudy stand#column: they kept his testimonies, and the ordinance that he gave them. thou answeredst them, o yeah-vowels our unto-these-theory: thou wast a unto-these-theory that forgavest them, though thou tookest vengeance of their inventions. exalt yeah-vowels our unto-these-theory, and partake at his dedicated hill; for yeah-vowels our unto-these-theory is dedicated.

a cut#psalm of praise. make a joyful noise unto yeah-vowels, all ye lands. work for yeah-vowels with gladness: come before#turnings his presence with singing. know ye that yeah-vowels he is unto-these-theory: it is he that hath made us, and not we ourselves; we are his with-mum#people, and the going-out#sheep of his look-after#pasture. enter into his hair#gates with thanksgiving, and into his courts with praise: be thankful unto him, and knee-fluffy#bless his name. for yeah-vowels is good; his mercy is everlasting; and his truth endureth to all generations.

a cut#psalm for dude#david himself. i will sing of mercy and lip-decision#crisis: unto thee, o yeah-vowels, will i sing. i will behave myself wisely in a perfect way. o when wilt thou come unto me? i will walk within my daughter#bayt with a perfect heart. i will set no evil thing before#turnings 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 evil 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 training#faithful of the land, that they may dwell with me: he that walketh in a perfect 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 evil of the land; that i may cut off all evil doers from the light#city of yeah-vowels.

the fall#prayer of the poor man, when he was anxious, and poured out his supplication before#turnings the base#lord. hear my fall#prayer, o yeah-vowels, 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 light#skin. i am like a now#pelican of the mdbar: i am like an daughter-of#dove of the mdbar. i watch, and am as a sparrow alone upon the daughter#bayt top. mine fathers#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 mingled my drink with weeping. because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. my days are like a shadow that declineth; and i am withered like grass. and thou, o yeah-vowels, will endure for ever; and thy remembrance unto all generations. thou will arise, and have mercy upon mark#zion: for the time to favour her, yea, the set time, is come. for thy workers take pleasure in her stones, and favour the dust thereof. so the nations will fear the name of yeah-vowels, and all the kings of the earth thy weight. when yeah-vowels will between#build up mark#zion, he will appear in his weight. he will regard the fall#prayer of the destitute, and not despise their fall#prayer. this will be written for the generation to come: and the with-mum#people which will be created will praise yeah-vowels. for he hath looked down from the height of his dedicated; from namespaces did yeah-vowels behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of yeah-vowels in mark#zion, and his praise in project-complete#jerusalem; when the with-mum#people are added together, and the kingdoms, to work for yeah-vowels. he weakened my strength in the way; he shortened my days. i said, o my unto-these-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 earth: and the namespaces are the work of thy hands. they will perish, and thou will endure: yea, all of them will wax old like a garment; as a vesture will thou change them, and they will be changed: and thou art the same, and thy years will have no end. the children of thy workers will continue, and their seed will be established before#turnings thee.

for dude#david himself. knee-fluffy#bless yeah-vowels, o my being: and all that is within me, knee-fluffy#bless his dedicated name. knee-fluffy#bless yeah-vowels, o my being, 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 drop-eagle's. the yeah-vowels executeth being right and lip-decision#crisis for all that are oppressed. he made known his ways unto extracted#mose, his acts unto the children of israel. the yeah-vowels is merciful and gracious, slow to nose#anger, and plenteous in mercy. he will not always chide: neither will he keep his nose#anger for ever. he hath not dealt with us after our misses; nor rewarded us according to our seasons. for as the namespaces is high above the earth, so

great is his mercy toward them that fear him. as far as the east is from the sea#west, so far hath he removed our crimes from us. like as a father pitieth his children, so yeah-vowels 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. and the mercy of yeah-vowels is from everlasting to everlasting upon them that fear him, and his being right unto children's children; to such as keep his alignment, and to those that remember his directives to do them. the yeah-vowels hath prepared his throne in the namespaces; and his kingdom ruleth over all. knee-fluffy#bless yeah-vowels, ye his messenger#angels, that excel in strength, that do his directives, hearkening unto the voice of his dbr. knee-fluffy#bless ye yeah-vowels, all ye his zabas; ye immerses of his, that do his pleasure. knee-fluffy#bless yeah-vowels, all his works in all places of his dominion: knee-fluffy#bless yeah-vowels, o my being.

for dude#david himself. knee-fluffy#bless yeah-vowels, o my being. o yeah-vowels my unto-these-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 bureau#chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his messenger#angels ruakh; his immerses a flaming fire: who laid the foundations of the earth, that it should not be removed for ever. thou coveredst it with the deep as with a garment: the waters stood above the mountains. at thy rebuke they fled; at the voice of thy thunder they hasted away. they go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. thou hast set a bound that they may not pass over; that they turn not again to cover the earth. 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 bureau#chambers: the earth is satisfied with the fruit of thy works. he causeth the grass to grow for the cattle, and herb for the work of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and name-sex#oil to make his face#turnings to shine, and bread which strengtheneth man's heart. the trees of yeah-vowels are full of sap; the cedars of build#white#lebanon, which he hath planted; where the birds make their nests: as for the charity#stork, the fir trees are her house. the high hills are a refuge for the wild intense#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 young gather#lions roar after their prey, and seek their meat from unto-these-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. o yeah-vowels, how manifold are thy works! in wisdom hast thou made them all: the earth 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, they are troubled: thou takest away their breath, they die, and return to their dust. thou sendest forth thy ruakh, they are created: and thou renewest the face#turnings of the earth. the weight of yeah-vowels will endure for ever: yeah-vowels will rejoice in his works. he looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. i will sing unto yeah-vowels as long as i live: i will sing praise to my unto-these-theory while i have my being. my meditation of him will be sweet: i will be glad in yeah-vowels. let the fauters be consumed out of the earth, and let the evil be no more. knee-fluffy#bless thou yeah-vowels, o my being. praise ye yeah-vowels.

o give thanks unto yeah-vowels; call upon his name: make known his deeds among the with-mum#people. sing unto him, sing cut#psalms unto him: talk ye of all his wondrous works. weight ye in his dedicated name: let the heart of them rejoice that seek yeah-vowels. seek yeah-vowels, and his strength: seek his face#turnings evermore. remember his marvellous works that he hath done; his wonders, and the lip-decision#crissis of his mouth; o ye seed of their-organ-dick#abraham his worker, ye children of backstreet-boy#jacob his chosen. he is yeah-vowels our unto-these-theory: his lip-decision#crissis are in all the earth. he hath remembered his alignment for ever, the dbr which he directed to a thousand generations. which alignment he made with their-organ-dick#abraham, and his unto#oath unto laughter#isaac; and confirmed the same unto backstreet-boy#jacob for a torah, and to unto-immersed#israel for an everlasting alignment: saying, unto thee will i give the land of trade#canaan, the lot of your inheritance: when they were and 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#people; he suffered no man to do them wrong: yea, he reproveth kings for their sakes; saying, touch not mine impregnated#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#turnings them, even add#joseph, who was sold for a worker: whose feet they hurt with fetters: he was laid in iron: until the time that his dbr came: the dbr of yeah-vowels tried him. the moloch#king sent and loosed him; even the governor of the with-mum#people, and let him go free. he made him base#lord of his house, and governor of all his substance: to bind his immersed#princes at his pleasure; and teach his senators wisdom. unto-immersed#israel also came into narrows-create#mizraim; and backstreet-boy#jacob sojourned in the land of hot#ham. and he increased his with-mum#people greatly; and made

them stronger than their fathers#enemies. he turned their heart to hate his with-mum#people, to deal subtly with his workers. he sent extracted#mose his worker; and cabinet#aaron whom he had chosen. they shewed his signs among them, and wonders in the land of hot#ham. he sent darkness, and made it dark; and they rebelled not against his dbr. he turned their waters into blood, and slew their fish. their land brought forth frogs in abundance, in the bureau#chambers of their kings. he spake, and there came divers sorts of flies, and lice in all their coasts. he gave them hail for rain, and flaming fire in their land. he smote their vines also and their fig trees; and brake the trees of their coasts. he spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. he smote also all the firstborn in their land, the chief of all their strength. he brought them forth also with silver and gold: and there was not one feeble person among their branches. narrows-create#mizraim 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#people asked, and he brought quails, and satisfied them with the bread of heaven. he opened the rock, and the waters gushed out; they ran in the dry places like a river. for he remembered his dedicated promise, and their-organ-dick#abraham his worker. and he brought forth his with-mum#people with joy, and his chosen with gladness: and gave them the lands of the nations: and they inherited the labour of the with-mum#people; that they might observe#guard his statutes, and keep his torahs. praise ye yeah-vowels.

praise ye yeah-vowels. o give thanks unto yeah-vowels; for he is good: for his mercy endureth for ever. who can utter the mighty acts of yeah-vowels? who can shew forth all his praise? knee-fluffy#blessed are they that keep lip-decision#crisis, and he that doeth being right at all times. remember me, o yeah-vowels, with the favour that thou bearest unto thy with-mum#people: o visit me with thy saving; that i may see the good of thy chosen, that i may rejoice in the gladness of thy nation, that i may weight with thine inheritance. we have missed with our fathers, we have committed torment, we have done evilly. our fathers understood not thy wonders in narrows-create#mizraim; they remembered not the multitude of thy mercies; and provoked him at the sea, even at the red sea. nevertheless he saved them for his name's sake, that he might make his mighty power to be known. he rebuked the red sea also, and it was dried up: so he led them through the depths, as through the mdbar. and he saved them from the hand of him that hated them, and redeemed them from the hand of the father#enemy. and the waters covered their fathers#enemies: there was not one of them left. then was coached by they his dbrs; they sang his praise. they soon forgat his works; they waited not for his counsel: and craved exceedingly in the mdbar, and tempted unto-these-theory in the mdbar. and he gave them their request; and sent leanness

into their being. they envied extracted#mose also in the camp, and cabinet#aaron the dedicated of yeah-vowels. the earth opened and swallowed up their-faith#dathan and covered the company of my-father-high#abiram. and a fire was kindled in their company; the flame burned up the evil. they made a calf in sword#horeb, and partook the molten image, thus they changed their weight into the similitude of an wall#ox that eateth grass. they forgat unto-these-theory their saviour, which had done great things in narrows-create#mizraim; wondrous works in the land of hot#ham, and terrible things by the red sea. therefore he said that he would destroy them, had not extracted#mose his chosen stood before#turnings him in the breach, to turn away his wrath, lest he should destroy them. yea, they despised the pleasant land, they was coached by not his dbr: and murmured in their tents, and hearkened not unto the voice of yeah-vowels. therefore he lifted up his hand against them, to overthrow them in the mdbar: to overthrow their seed also among the nations, and to scatter them in the lands. they joined themselves also unto own-wide-open#baalpeor, and ate the butchers of the dead. thus they provoked him to nose#anger with their inventions: and the plague brake in upon them. then stood up mouth-attempt#pinehas, and executed lip-decision#crisis: and so the plague was stayed. and that was counted unto him for being right unto all generations for evermore. they nose#angered him also at the waters of strife, so that it went ill with extracted#mose for their sakes: because they provoked his ruakh, so that he spake unadvisedly with his lips. they did not destroy the nations, concerning whom yeah-vowels directed them: and were mingled among the nations, and learned their works. and they workd their ideal-bullshit#idols: which were a snare unto them. yea, they butcherd their between#boys and their between#daughters unto devils, and shed innocent blood, even the blood of their between#boys and of their between#daughters, whom they butcherd unto the ideal-bullshit#idols of trade#canaan: and the land was polluted with blood. thus were they ceased with their own works, and went a feeding#whoring with their own inventions. therefore was the wrath of yeah-vowels kindled against his with-mum#people, 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 fathers#enemies also oppressed them, and they were brought into subjection under their hand. many times did he deliver them; and 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 alignment, and repented according to the multitude of his mercies. he made them also to be pitied of all those that carried them captives. save us, o yeah-vowels our unto-these-theory, and gather us from among the nations, to give thanks unto thy dedicated name, and to triumph in thy praise. knee-fluffy#blessed be yeah-vowels unto-these-theory of unto-immersed#israel from everlasting to everlasting: and let all the with-mum#people

say, amen. praise ye yeah-vowels.

o give thanks unto yeah-vowels, for he is good: for his mercy endureth for ever. let the redeemed of yeah-vowels say so, whom he hath redeemed from the hand of the father#enemy; and added them out of the lands, from the east, and from the sea#west, from the hide#north, and from the dry#south. they wandered in the mbar in a solitary way; they found no light#city to dwell in. hungry and thirsty, their being fainted in them. then they cried unto yeah-vowels 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 light#city of habitation. oh that men would praise yeah-vowels for his goodness, and for his wonderful works to the children of men! for he satisfieth the longing being, and filleth the hungry being with goodness. such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the dbrs of unto-these-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 yeah-vowels in their trouble, and he saved 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 yeah-vowels for his goodness, and for his wonderful works to the children of men! for he hath broken the hair#gates of brass, and cut the bars of iron in sunder. kasil#fools because of their crime, and because of their seasons, are afflicted. their being abhorreth all manner of meat; and they draw near unto the hair#gates of death. then they cry unto yeah-vowels in their trouble, and he saveth them out of their distresses. he sent his dbr, and healed them, and delivered them from their destructions. oh that men would praise yeah-vowels for his goodness, and for his wonderful works to the children of men! and let them butcher the butchers of thanksgiving, and declare his works with rejoicing. they that go down to the sea in ships, that do business in great waters; these see the works of yeah-vowels, and his wonders in the deep. for he directeth, and raiseth the stormy wind, which lifeth up the sieve#panas thereof. they mount up to the heaven, they go down again to the depths: their being 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 yeah-vowels in their trouble, and he bringeth them out of their distresses. he maketh the storm a calm, so that the sieve#panas thereof are still. then are they glad because they be quiet; so he bringeth them unto their desired haven. oh that men would praise yeah-vowels for his goodness, and for his wonderful works to the children of men! let them exalt him also in the ever#witness of the with-mum#people, and praise him in the assembly of the elders. he turneth rivers into a mbar, and the watersprings into dry ground; a fruitful land into barrenness, for the badness#rah of them that dwell therein. he turneth the mbar into a standing water, and dry ground into watersprings. and there he maketh the hungry to dwell, that they may prepare a light#city for habitation; and

sow the fields, and plant vineyards, which may yield fruits of increase. he knee-fluffy#blesseth them also, so that they are multiplied greatly; and suffereth not their in-them#animal to decrease. again, they are minished and brought low through oppression, affliction, and sorrow. he poureth contempt upon immersed#princes, and causeth them to wander in the mbar, 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 observe#guard these things, even they will understand the lovingkindness of yeah-vowels.

a canticle of a cut#psalm for dude#david himself. o unto-these-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, o yeah-vowels, among the with-mum#people: 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 unto-these-theory, above the namespaces: and thy weight above all the earth; that thy beloved may be delivered: save with thy right hand, and answer me. unto-these-theory hath spoken in his dedication; i will rejoice, i will divide shoulder#shechem, and mete out the valley of succoth. roller-until#gilead is mine; sleep-forget#manasseh is mine; gray-fruitful#ephraim also is the strength of mine head; know-hand#judah is my torahgiver; from-father#moab is my washpot; over man-red#edom will i cast out my shoe; over invade#philistia will i triumph. who will bring me into the strong light#city? who will lead me into man-red#edom? wilt not thou, o unto-these-theory, who hast cast us off? and wilt not thou, o unto-these-theory, go forth with our zabas? give us help from trouble: for vain is the help of man. through unto-these-theory we will do valiantly: for he it is that will tread down our fathers#enemies.

unto the end, a cut#psalm for dude#david. hold not thy peace, o unto-these-theory of my praise; for the mouth of the evil and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. they compassed me about also with dbrs of hatred; and fought against me without a cause. for my love they are my adversaries: and i give myself unto fall#prayer. and they have rewarded me toilsome#bad for good, and hatred for my love. set thou a evil man over him: and let accuse#satan stand at his right hand. when he will be lip#decided, let him be condemned: and let his fall#prayer become sin. let his days be few; and let another take his office. let his children be fatherless, and his woman a widow. let his children 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 be blotted out. let the torment of his fathers be remembered with yeah-vowels; and let not the miss of his mother be blotted out. let them be before#turnings yeah-

vowels continually, that he may cut off the memory of them from the earth. because that he remembered not to shew mercy, and 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-fluffy#blessing, 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 name-sex#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 yeah-vowels, and of them that speak toilsome#bad against my being. and do thou for me, o unto-these-theory the base#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 immersed#flesh faileth of fatness. i became also a reproach unto them: when they looked upon me they shook their heads. help me, o yeah-vowels my unto-these-theory: o save me according to thy mercy: that they may know that this is thy hand; that thou, yeah-vowels, hast done it. let them curse, and knee-fluffy#bless thou: when they arise, let them be ashamed; and 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 praise yeah-vowels with my mouth; yea, i will praise him among the multitude. for he will stand at the right hand of the poor, to save him from those that condemn his being.

the yeah-vowels said unto my base#lord, sit thou at my right hand, until i make thine fathers#enemies thy footstool. the yeah-vowels will send the rod of thy strength out of mark#zion: rule thou in the midst of thine fathers#enemies. thy with-mum#people will be willing in the day of thy power, in the beauties of dedication from the womb of the morning: thou hast the dew of thy youth. the yeah-vowels hath sworn, and will not repent, thou art a darkener#server for ever after the order of right-king#melchizedek. the base#lord at thy right hand will strike through kings in the day of his wrath. he will lip#decide 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.

praise ye yeah-vowels. i will praise yeah-vowels with my whole heart, in the assembly of the upright, and in the ever#witness. the works of yeah-vowels are great, sought out of all them that have pleasure therein. his work is honourable and glorious: and his being right endureth for ever. he hath made his wonderful works to be remembered: yeah-vowels is gracious and full of compassion. he hath given meat unto them that fear him: he will ever be mindful of his alignment. he hath shewed his with-mum#people the power of his works, that he may give them the heritage of the nations. the works of his hands are verity and lip-decision#crisis; all his directives are sure. they stand fast for ever and ever, and are done in

truth and uprightness. he sent redemption unto his with-mum#people: he hath directed his alignment for ever: dedicated and reverend is his name. the fear of yeah-vowels is the beginning of wisdom: a good understanding have all they that do his directives: his praise endureth for ever.

praise ye yeah-vowels. knee-fluffy#blessed is the man that feareth yeah-vowels, that delighteth greatly in his directives. his seed will be mighty upon earth: the generation of the upright will be knee-fluffy#blessed. wealth and riches will be in his house: and his being right endureth for ever. 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 for ever: the right will be in everlasting remembrance. he will not be afraid of toilsome#bad tidings: his heart is fixed, trusting in yeah-vowels. his heart is established, he will not be afraid, until he see his desire upon his fathers#enemies. he hath dispersed, he hath given to the poor; his being right endureth for ever; his ray#horn will be exalted with honour. the evil will see it, and be grieved; he will gnash with his teeth, and melt away: the desire of the evil will perish.

praise ye yeah-vowels. praise, o ye workers of yeah-vowels, praise the name of yeah-vowels. knee-fluffy#blessed be the name of yeah-vowels from this time forth and for evermore. from the rising of the sun unto the going down of the same yeah-vowels's name is to be praised. the yeah-vowels is high above all nations, and his weight above the namespaces. who is like unto yeah-vowels our unto-these-theory, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth! he raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with immersed#princes, even with the immersed#princes of his with-mum#people. he maketh the barren woman to keep house, and to be a joyful mother of children. praise ye yeah-vowels.

when unto-immersed#israel went out of narrows-create#mizraim, the daughter#bayt of backstreet-boy#jacob from a with-mum#people of strange-substantial#gentile language; know-hand#judah was his dedicated, and unto-immersed#israel his dominion. the sea saw it, and fled: its-going-down#jordan was driven back. the mountains skipped like rams, and the little hills like lambs. what ailed thee, o thou sea, that thou fleddest? thou its-going-down#jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little hills, like lambs? tremble, thou earth, at the presence of the base#lord, at the presence of the unto-these-theory of backstreet-boy#jacob; which turned the rock into a standing water, the flint into a fountain of waters.

not unto us, o yeah-vowels, not unto us, and unto thy name give weight, for thy mercy, and for thy truth's sake. wherefore should the nations say, where is now their unto-these-theory? and our unto-these-theory is in the namespaces: he hath done whatsoever he hath pleased. their ideal-bullshit#idols are silver and gold, the work of men's hands. they have mouths,

and they speak not: eyes have they, and they see not: they have ears, and they hear not: noses have they, and they smell not: they have hands, and they handle not: feet have they, and they walk not: neither speak they through their throat. they that make them are like unto them; so is every one that trusteth in them. o israel, trust thou in yeah-vowels: he is their help and their shield. o daughter#bayt of cabinet#aaron, trust in yeah-vowels: he is their help and their shield. ye that fear yeah-vowels, trust in yeah-vowels: he is their help and their shield. the yeah-vowels hath been mindful of us: he will knee-fluffy#bless us; he will knee-fluffy#bless the daughter#bayt of israel; he will knee-fluffy#bless the daughter#bayt of cabinet#aaron. he will knee-fluffy#bless them that fear yeah-vowels, both small and great. the yeah-vowels will increase you more and more, you and your children. ye are knee-fluffy#blessed of yeah-vowels which made namespaces and earth. the heaven, even the namespaces, are yeah-vowels's: and the earth hath he given to the children of men. the dead praise not yeah-vowels, neither any that go down into silence. and we will knee-fluffy#bless yeah-vowels from this time forth and for evermore. praise yeah-vowels.

i love yeah-vowels, 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 question#hell gat hold upon me: i found trouble and sorrow. then called i upon the name of yeah-vowels; o yeah-vowels, i beseech thee, deliver my being. gracious is yeah-vowels, and right; yea, our unto-these-theory is merciful. the yeah-vowels preserveth the simple: i was brought low, and he helped me. return unto thy rest, o my being; for yeah-vowels hath dealt bountifully with thee. for thou hast delivered my being from death, mine eyes from tears, and my feet from falling. i will walk before#turnings yeah-vowels in the land of the living. i was coached by, therefore have i spoken: i was greatly afflicted: i said in my haste, all men are liars. what will i render unto yeah-vowels for all his benefits toward me? i will take the cup of saving, and call upon the name of yeah-vowels. i will pay my vows unto yeah-vowels now in the presence of all his with-mum#people. precious in the sight of yeah-vowels is the death of his dedicated. o yeah-vowels, truly i am thy worker; i am thy worker, and the between#boy of thine handmaid: thou hast loosed my bonds. i will qrb to thee the butcher of thanksgiving, and will call upon the name of yeah-vowels. i will pay my vows unto yeah-vowels now in the presence of all his with-mum#people. in the courts of yeah-vowels's house, in the midst of thee, o project-complete#jerusalem. praise ye yeah-vowels.

o praise yeah-vowels, all ye nations: praise him, all ye with-mum#people. for his merciful kindness is great toward us: and the truth of yeah-vowels endureth for ever. praise ye yeah-vowels.

o give thanks unto yeah-vowels; for he is good: because his mercy endureth for ever. let unto-immersed#israel now say, that his mercy endureth for ever. let the daughter#bayt of cabinet#aaron now

say, that his mercy endureth for ever. let them now that fear yeah-vowels say, that his mercy endureth for ever. i called upon yeah-vowels in distress: yeah-vowels answered me, and set me in a large place. the yeah-vowels is on my side; i will not fear: what can man do unto me? the yeah-vowels 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 yeah-vowels than to put confidence in man. it is better to trust in yeah-vowels than to put confidence in immersed#princes. all nations compassed me about: and in the name of yeah-vowels will i destroy them. they compassed me about; yea, they compassed me about: and in the name of yeah-vowels i will destroy them. they compassed me about like bees: they are quenched as the fire of thorns: for in the name of yeah-vowels i will destroy them. thou hast thrust sore at me that i might fall: and yeah-vowels helped me. the yeah-vowels is my strength and song, and is become my saving. the voice of rejoicing and saving is in the dwellings of the right: the right hand of yeah-vowels doeth valiantly. the right hand of yeah-vowels is exalted: the right hand of yeah-vowels doeth valiantly. i will not die, and live, and declare the works of yeah-vowels. the yeah-vowels hath chastened me sore: and he hath not given me over unto death. open to me the hair#gates of being right: i will go into them, and i will praise yeah-vowels: this hair#gate of yeah-vowels, into which the right will enter. i will praise thee: for thou hast heard me, and art become my saving. the father-child#stone which the between#builders refused is become the head father-child#stone of the corner. this is yeah-vowels's doing; it is marvellous in our eyes. this is the day which yeah-vowels hath made; we will rejoice and be glad in it. save now, i beseech thee, o yeah-vowels: o yeah-vowels, i beseech thee, send now prosperity. knee-fluffy#blessed be he that cometh in the name of yeah-vowels: we have knee-fluffy#blessed you out of the daughter#bayt of yeah-vowels. unto-these-theory is yeah-vowels, which hath shewed us light: bind the butcher with cords, even unto the ray#horns of the kitchen#butcher. thou art my unto-these-theory, and i will praise thee: thou art my unto-these-theory, i will exalt thee. o give thanks unto yeah-vowels; for he is good: for his mercy endureth for ever.

knee-fluffy#blessed are the undefiled in the way, who walk in the torah of yeah-vowels. knee-fluffy#blessed 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 lip-decision#crisis. i will keep thy statutes: o forsake me not utterly. where-withal will a young man brighten his way? by taking heed thereto according to thy dbr. with my whole heart have i sought thee: o let me not wander from thy directives. thy dbr have i hid in mine heart, that i might not miss against thee. knee-fluffy#blessed art thou, o yeah-vowels: teach me thy statutes. with

my lips have i declared all the lip-decision#criss 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 dbr. deal bountifully with thy worker, that i may live, and keep thy dbr. open thou mine eyes, that i may behold wondrous things out of thy torah. i am a stranger in the earth: hide not thy directives from me. my being breaketh for the longing that it hath unto thy lip-decision#criss 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. immersed#princes also did sit and speak against me: and thy worker did meditate in thy statutes. thy testimonies also are my delight and my counsellors. my being cleaveth unto the dust: quicken thou me according to thy dbr. 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 being melteth for heaviness: strengthen thou me according unto thy dbr. remove from me the way of lying: and grant me thy torah graciously. i have chosen the way of truth: thy lip-decision#criss have i laid before#turnings me. i have stuck unto thy testimonies: o yeah-vowels, put me not to shame. i will run the way of thy directives, when thou wilt enlarge my heart. teach me, o yeah-vowels, the way of thy statutes; and i will keep it unto the end. give me understanding, and i will keep thy torah; yea, i will observe#guard 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 dbr unto thy worker, who is devoted to thy fear. turn away my reproach which i fear: for thy lip-decision#criss are good. behold, i have longed after thy precepts: quicken me in thy being right. let thy mercies come also unto me, o yeah-vowels, even thy saving, according to thy dbr. so will i have wherewith to answer him that reproacheth me: for i trust in thy dbr. and take not the dbr of truth utterly out of my mouth; for i have hoped in thy lip-decision#criss. so will i keep thy torah continually for ever and ever. and i will walk at liberty: for i seek thy precepts. i will speak of thy testimonies also before#turnings 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 dbr unto thy worker, upon which thou hast caused me to hope. this is my comfort in my affliction: for thy dbr hath quickened me. the proud have had me greatly in derision: yet have i not declined from thy torah. i remembered thy lip-decision#criss of old, o yeah-vowels; and have comforted myself. horror hath taken hold upon me because of the evil that forsake thy torah. thy statutes have been my songs in the daughter#bay of my pilgrimage. i have remembered thy name, o yeah-vowels, in the night, and have kept thy torah. this i had, because i kept thy pre-

cepts. thou art my portion, o yeah-vowels: i have said that i would keep thy dbrs. i intreated thy favour with my whole heart: be merciful unto me according to thy dbr. i thought on my ways, and turned my feet unto thy testimonies. i made haste, and delayed not to keep thy directives. the bands of the evil have robbed me: and i have not forgotten thy torah. at midnight i will rise to give thanks unto thee because of thy right lip-decision#criss. i am a companion of all them that fear thee, and of them that keep thy precepts. the earth, o yeah-vowels, is full of thy mercy: teach me thy statutes. thou hast dealt well with thy worker, o yeah-vowels, according unto thy dbr. teach me good lip-decision#crisis and knowledge: for i have been coached by thy directives. before#turnings i was afflicted i went astray: and now have i kept thy dbr. thou art good, and doest good; teach me thy statutes. the proud have forged a lie against me: and i will keep thy precepts with my whole heart. their heart is as fat as grease; and i delight in thy torah. it is good for me that i have been afflicted; that i might learn thy statutes. the torah of thy mouth is better unto me than thousands of gold and silver. thy hands have made 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 dbr. i know, o yeah-vowels, that thy lip-decision#criss are right, and that thou in training#faithfulness hast afflicted me. let, i pray thee, thy merciful kindness be for my comfort, according to thy dbr unto thy worker. let thy tender mercies come unto me, that i may live: for thy torah is my delight. let the proud be ashamed; for they dealt perversely with me without a cause: and 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 being fainteth for thy saving; and i hope in thy dbr. mine eyes fail for thy dbr, 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 lip-decision#crisis on them that persecute me? the proud have digged pits for me, which are not after thy torah. all thy directives are training#faithful: they persecute me wrongfully; help thou me. they had almost consumed me upon earth; and i forsook not thy precepts. quicken me after thy lovingkindness; so will i keep the witness of thy mouth. for ever, o yeah-vowels, thy dbr is settled in heaven. thy training#faithfulness is unto all generations: thou hast established the earth, and it abideth. they continue this day according to thine ordinances: for all are thy workers. unless thy torah 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, save me: for i have sought thy precepts. the evil have waited for me to destroy me: and i will consider thy testimonies. i have seen an end of all perfection: and thy directive is exceeding broad. o how i love thy torah! it is my meditation all the day. thou through thy directives hast made me wiser than mine fathers#enemies: for they

are ever 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 from every toilsome#bad way, that i might keep thy dbr. i have not departed from thy lip-decision#crississ: for thou hast taught me. how sweet are thy dbrs unto my taste! yea, sweeter than honey to my mouth! through thy precepts i get understanding: therefore i hate every false way. thy dbr is a lamp unto my feet, and a light unto my path. i have sworn, and i will perform it, that i will keep thy right lip-decision#crississ. i am afflicted very much: quicken me, o yeah-vowels, according unto thy dbr. accept, i beseech thee, the freewill qrbns of my mouth, o yeah-vowels, and teach me thy lip-decision#crississ. my being is continually in my hand: yet do i not forget thy torah. the evil have laid a snare for me: yet i erred not from thy precepts. thy testimonies have i taken as an heritage for ever: for they are the rejoicing of my heart. i have inclined mine heart to perform thy statutes always, even unto the end. i hate vain thoughts: and thy torah do i love. thou art my hiding place and my shield: i hope in thy dbr. depart from me, ye evildoers: for i will keep the directives of my unto-these-theory. uphold me according unto thy dbr, 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 evil of the earth like dross: therefore i love thy testimonies. my immersed#flesh trembleth for fear of thee; and i am afraid of thy lip-decision#crississ. i have done lip-decision#crisis 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 saving, and for the dbr 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, yeah-vowels, to work: for they have made void thy torah. 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 being keep them. the entrance of thy dbrs 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 be merciful unto me, as thou usest to do unto those that love thy name. order my steps in thy dbr: 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 torah. right art thou, o yeah-vowels, and upright are thy lip-decision#crississ. thy testimonies that thou hast directed are right and very training#faithful. my zeal hath consumed me, because mine fathers#enemies have forgotten thy dbrs. thy dbr is very bright: therefore thy worker loveth it. i am small and despised: yet do not i forget thy precepts. thy being right is an ever-

lasting being right, and thy torah is the truth. trouble and anguish have taken hold on me: yet thy directives are my delights. the being right of thy testimonies is everlasting: give me understanding, and i will live. i cried with my whole heart; hear me, o yeah-vowels: i will keep thy statutes. i cried unto thee; save me, and i will keep thy testimonies. i prevented the dawning of the morning, and cried: i hoped in thy dbr. mine eyes prevent the night watches, that i might meditate in thy dbr. hear my voice according unto thy lovingkindness: o yeah-vowels, quicken me according to thy lip-decision#crisis. they draw nigh that follow after mischief: they are far from thy torah. thou art near, o yeah-vowels; and all thy directives are truth. concerning thy testimonies, i have known of old that thou hast founded them for ever. consider mine affliction, and deliver me: for i do not forget thy torah. plead my cause, and deliver me: quicken me according to thy dbr. saving is far from the evil: for they seek not thy statutes. great are thy tender mercies, o yeah-vowels: quicken me according to thy lip-decision#crississ. many are my persecutors and mine fathers#enemies; yet do i not decline from thy testimonies. i beheld the transgressors, and was grieved; because they kept not thy dbr. consider how i love thy precepts: quicken me, o yeah-vowels, according to thy lovingkindness. thy dbr is true from the beginning: and every one of thy right lip-decision#crississ endureth for ever. immersed#princes have persecuted me without a cause: and my heart standeth in awe of thy dbr. i rejoice at thy dbr, as one that findeth great spoil. i hate and abhor lying: and thy torah do i love. seven times a day do i praise thee because of thy right lip-decision#crississ. great peace have they which love thy torah: and nothing will offend them. yeah-vowels, i have hoped for thy saving, and done thy directives. my being hath kept thy testimonies; and i love them exceedingly. i have kept thy precepts and thy testimonies: for all my ways are before#turnings thee. let my cry come near before#turnings thee, o yeah-vowels: give me understanding according to thy dbr. let my supplication come before#turnings thee: deliver me according to thy dbr. my lips will utter praise, when thou hast taught me thy statutes. my tongue will speak of thy dbr: for all thy directives are being right. let thine hand help me; for i have chosen thy precepts. i have longed for thy saving, o yeah-vowels; and thy torah is my delight. let my being live, and it will praise thee; and let thy lip-decision#crississ help me. i have gone astray like a lost going-out#sheep; seek thy worker; for i do not forget thy directives.

in my distress i cried unto yeah-vowels, and he heard me. deliver my being, o yeah-vowels, 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 recruit#juniper. woe is me, that i sojourn in drag-duration#mesech, that i dwell in the tents of pottery#kedar! my being hath long dwelt with him that hateth peace. i am for peace: and 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 yeah-vowels, which made namespaces and earth. he will not suffer thy foot to be moved: he that keepeth thee will not slumber. behold, he that keepeth unto-immersed#israel will neither slumber nor sleep. the yeah-vowels is thy keeper: yeah-vowels is thy shade upon thy right hand. the sun will not hit thee by day, nor the moon by night. the yeah-vowels will preserve thee from all evil: he will preserve thy being. the yeah-vowels will preserve thy going out and thy coming in from this time forth, and even for evermore.

i was glad when they said unto me, let us go into the daughter#bayt of yeah-vowels. our feet will stand within thy hair#gates, o project-complete#jerusalem. project-complete#jerusalem is between#build as a light#city that is compact together: whither the branches go up, the branches of yeah-vowels, unto the witness of israel, to give thanks unto the name of yeah-vowels. for there are set thrones of lip-decision#crisis, the thrones of the daughter#bayt of dude#david. pray for the peace of project-complete#jerusalem: they will prosper that love thee. peace be within thy walls, and prosperity within thy palaces. for my brethren and companions' sakes, i will now say, peace be within thee. because of the daughter#bayt of yeah-vowels our unto-these-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 yeah-vowels our unto-these-theory, until that he have mercy upon us. have mercy upon us, o yeah-vowels, have mercy upon us: for we are exceedingly filled with contempt. our being is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

if it had not been yeah-vowels who was on our side, now may unto-immersed#israel say; if it had not been yeah-vowels 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 being: then the proud waters had gone over our being. knee-fluffy#blessed be yeah-vowels, who hath not given us as a prey to their teeth. our being 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 of yeah-vowels, who made namespaces and earth.

they that trust in yeah-vowels will be as mount mark#zion, which cannot be removed, and abideth for ever. as the mountains are round about project-complete#jerusalem, so yeah-vowels is round about his with-mum#people from henceforth even for ever. for the rod of the evil will not rest upon the lot of the right; lest the right put forth their hands unto torment. do good, o yeah-vowels, unto those that be good, and to them that are upright in their hearts. as for such as turn aside unto their crooked ways, yeah-vowels will lead them forth with the workers of torment: and peace will be upon israel.

when yeah-vowels turned again the captivity of mark#zion, we were like them that dream. then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, the yeah-vowels hath done great things for them. the yeah-vowels hath done great things for us; whereof we are glad. turn again our captivity, o yeah-vowels, as the streams in the dry#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 yeah-vowels between#build the house, they labour in vain that between#build it: except yeah-vowels keep the light#city, the watchman waketh and 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, children are an heritage of yeah-vowels: and the fruit of the womb is his reward. as arrows are in the hand of a mighty man; so are children of the youth. happy is the man that hath his quiver full of them: they will not be ashamed, and they will speak with the fathers#enemies in the hair#gate.

knee-fluffy#blessed is every one that feareth yeah-vowels; that walketh in his ways. for thou wilt eat the labour of thine hands: happy wilt thou be, and it will be well with thee. thy woman will be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. behold, that thus will the man be knee-fluffy#blessed that feareth yeah-vowels. the yeah-vowels will knee-fluffy#bless thee out of mark#zion: and thou wilt see the good of project-complete#jerusalem all the days of thy life. yea, thou wilt see thy children's children, and peace upon israel.

many a time have they afflicted me from my youth, may unto-immersed#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. the yeah-vowels is right: he hath cut asunder the cords of the evil. let them all be confounded and turned back that hate mark#zion. let them be as the grass upon the housetops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. neither do they which go by say, the knee-fluffy#blessing of yeah-vowels be upon you: we knee-fluffy#bless you in the name of yeah-vowels.

out of the depths have i cried unto thee, o yeah-vowels. base#lord, hear my voice: let thine ears be attentive to the voice of my supplications. if thou, yeah-vowels, shouldest mark seasons, o base#lord, who will stand? and there is releasedness with thee, that thou mayest be feared. i wait for yeah-vowels, my being doth wait, and in his dbr do i hope. my being waiteth for the base#lord more than they that watch for the morning: i say, more than they that watch for the morning. let unto-immersed#israel hope in yeah-vowels: for with yeah-vowels there is mercy, and with him is plenteous redemption. and he will redeem unto-immersed#israel from all his seasons.

base#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 being is even as a weaned child. let unto-immersed#israel hope in yeah-vowels from henceforth and for ever.

base#lord, remember dude#david, and all his afflictions: how he swore unto yeah-vowels, and vowed unto the mighty unto-these-theory of backstreet-boy#jacob; surely i will not come into the dwelling 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 yeah-vowels, an habitation for the mighty unto-these-theory of backstreet-boy#jacob. lo, we heard of it at gray-fruitful#ephraim: we found it in the fields of the wood. we will go into his dwellings: we will partake at his footstool. arise, o yeah-vowels, into thy rest; thou, and the cabinet of thy strength. let thy darkener#server be clothed with being right; and let thy dedicateds shout for joy. for thy worker dude-david's sake turn not away the face#turnings of thine impregnated#anoined. the yeah-vowels hath sworn in truth unto dude#david; he will not turn from it; of the fruit of thy body will i set upon thy throne. if thy children will keep my alignment and my witness that i will teach them, their children will also sit upon thy throne for evermore. for yeah-vowels hath chosen mark#zion; he hath desired it for his habitation. this is my rest for ever: here will i dwell; for i have desired it. i will abundantly knee-fluffy#bless her provision: i will satisfy her poor with bread. i will also clothe her darkener#server with saving: and her dedicateds will shout aloud for joy. there will i make the ray#horn of dude#david to bud: i have ordained a lamp for mine impregnated#anoined. his fathers#enemies will i clothe with shame: and 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 cabinet-aaron's beard: that went down to the skirts of his garments; as the dew of fishing-net#hermon, and as the dew that descended upon the mountains of mark#zion: for there yeah-vowels directed the knee-fluffy#blessing, even life for evermore.

behold, knee-fluffy#bless ye yeah-vowels, all ye workers of yeah-vowels, which by night stand in the daughter#bayt of yeah-vowels. lift up your hands in the dedicated, and knee-fluffy#bless yeah-vowels. the yeah-vowels that made namespaces and earth knee-fluffy#bless thee out of mark#zion.

praise ye yeah-vowels. praise ye the name of yeah-vowels; praise him, o ye workers of yeah-vowels. ye that stand in the daughter#bayt of yeah-vowels, in the courts of the daughter#bayt of our unto-these-theory. praise yeah-vowels; for yeah-vowels is good: sing praises unto his name; for it is pleasant. for yeah-vowels hath chosen backstreet-boy#jacob unto himself, and unto-immersed#israel for his peculiar treasure. for i know that yeah-vowels is great, and that our base#lord is above all elohim. whatsoever yeah-vowels pleased, that did he in heaven,

and in earth, in the seas, and all deep places. he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his stores. who smote the first-born of narrows-create#mizraim, both of man and beast. who sent tokens and wonders into the midst of thee, o narrows-create#mizraim, upon pharaoh, and upon all his workers. who smote great nations, and slew mighty kings; curly#sihon moloch#king of the talker#amorites, and mock#og moloch#king of bashan, and all the kingdoms of trade#canaan: and gave their land for an heritage, an heritage unto unto-immersed#israel his with-mum#people. thy name, o yeah-vowels, endureth for ever; and thy memorial, o yeah-vowels, throughout all generations. for yeah-vowels will lip#decide his with-mum#people, and he will repent himself concerning his workers. the ideal-bullshit#idols of the nations are silver and gold, the work of men's hands. they have mouths, and they speak not; eyes have they, and they see not; they have ears, and they hear not; neither is there any breath in their mouths. they that make them are like unto them: so is every one that trusteth in them. knee-fluffy#bless yeah-vowels, o daughter#bayt of israel: knee-fluffy#bless yeah-vowels, o daughter#bayt of cabinet#aaron: knee-fluffy#bless yeah-vowels, o daughter#bayt of levi: ye that fear yeah-vowels, knee-fluffy#bless yeah-vowels. knee-fluffy#blessed be yeah-vowels out of mark#zion, which dwelleth at project-complete#jerusalem. praise ye yeah-vowels.

o give thanks unto yeah-vowels; for he is good: for his mercy endureth for ever. o give thanks unto the unto-these-theory of elohim: for his mercy endureth for ever. o give thanks to the base#lord of base#lords: for his mercy endureth for ever. to him who alone doeth great wonders: for his mercy endureth for ever. to him that by wisdom made the namespaces: for his mercy endureth for ever. to him that stretched out the earth above the waters: for his mercy endureth for ever. to him that made great lights: for his mercy endureth for ever: the sun to rule by day: for his mercy endureth for ever: the moon and stars to rule by night: for his mercy endureth for ever. to him that smote narrows-create#mizraim in their firstborn: for his mercy endureth for ever: and brought out unto-immersed#israel from among them: for his mercy endureth for ever: with a strong hand, and with a stretched out arm: for his mercy endureth for ever. to him which divided the red sea into parts: for his mercy endureth for ever: and made unto-immersed#israel to pass through the midst of it: for his mercy endureth for ever: and overthrew big-house#pharaoh and his zaba in the red sea: for his mercy endureth for ever. to him which led his with-mum#people through the mdba: for his mercy endureth for ever. to him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: curly#sihon moloch#king of the talker#amorites: for his mercy endureth for ever: and mock#og the moloch#king of bashan: for his mercy endureth for ever: and gave their land for an heritage: for his mercy endureth for ever: even an heritage unto unto-immersed#israel his

worker: for his mercy endureth for ever. who remembered us in our low estate: for his mercy endureth for ever: and hath redeemed us from our fathers#enemies: for his mercy endureth for ever. who giveth food to all immersed#flesh: for his mercy endureth for ever. o give thanks unto the unto-these-theory of heaven: for his mercy endureth for ever.

by the rivers of wear-out#babylon, there we sat down, yea, we wept, when we remembered mark#zion. we hanged our harps upon the willows in the midst thereof. for there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of mark#zion. how will we sing yeah-vowels's song in a strange-substantial#gentile land? if i forget thee, o project-complete#jerusalem, let my right hand forget her cunning. if i do not remember thee, let my tongue cleave to the roof of my mouth; if i prefer not project-complete#jerusalem above my chief joy. remember, o yeah-vowels, the children of man-red#edom in the day of project-complete#jerusalem; who said, raise it, raise it, even to the foundation thereof. o bayt#daughter of wear-out#babylon, who art to be destroyed; happy will he be, that rewardeth thee as thou hast workd us. happy will he be, that taketh and dasheth thy little ones against the stones.

i will praise thee with my whole heart: before#turnings the elohim will i sing praise unto thee. i will partake toward thy dedicated possibility-hall, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy dbr above all thy name. in the day when i cried thou answeredst me, and strengthenedst me with strength in my being. all the kings of the earth will praise thee, o yeah-vowels, when they hear the dbrs of thy mouth. yea, they will sing in the ways of yeah-vowels: for great is the weight of yeah-vowels. though yeah-vowels be high, yet hath he respect unto the lowly: and the proud he knoweth afar off. though i walk in the midst of trouble, thou wilt revive me: thou wilt stretch forth thine hand against the wrath of mine fathers#enemies, and thy right hand will save me. the yeah-vowels will perfect that which concerneth me: thy mercy, o yeah-vowels, endureth for ever: forsake not the works of thine own hands.

o base#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 dbr in my tongue, but, lo, o yeah-vowels, 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 ruakh? or whither will i flee from thy presence? if i ascend up into heaven, thou art there: if i make my bed in question#hell, 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; and 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 made: marvellous are thy works; and that my being knoweth right well. my substance was not hid from thee, when i was made in secret, and curiously wrought in the lowest parts of the earth. 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 unto-these-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 evil, o unto-these-theory: depart from me therefore, ye bloody men. for they speak against thee confutingly, and thine fathers#enemies take thy name in vain. do not i hate them, o yeah-vowels, 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 fathers#enemies. search me, o unto-these-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 everlasting.

unto the end, a cut#psalm for dude#david. deliver me, o yeah-vowels, from the toilsome#bad man: preserve me from the violent man; which imagine mischiefs in their heart; continually are they added together for war. they have sharpened their tongues like a serpent; adders' poison is under their lips. rock#selah. keep me, o yeah-vowels, from the hands of the evil; 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. rock#selah. i said unto yeah-vowels, thou art my unto-these-theory: hear the voice of my supplications, o yeah-vowels. o unto-these-theory the base#lord, the strength of my saving, thou hast covered my head in the day of battle. grant not, o yeah-vowels, the desires of the evil: further not his evil device; lest they exalt themselves. rock#selah. as for the head of those that compass me about, let the mischief of their own lips cover them. let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again. let not an toilsome#bad speaker be established in the earth: toilsome#bad will hunt the violent man to overthrow him. i know that yeah-vowels will maintain the cause of the afflicted, and the right of the poor. surely the right will give thanks unto thy name: the upright will dwell in thy presence.

base#lord, i cry unto thee: make haste unto me; give ear unto my voice, when i cry unto thee. let my fall#prayer be set forth before#turnings thee as incense; and the lifting up of my hands as the evening butcher. set a watch, o yeah-vowels, before#turnings my mouth; keep the opening of my lips. incline not my heart to any toilsome#bad thing, to practise bad 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 ex-

cellent name-sex#oil, which will not break my head: for yet my fall#prayer also will be in their calamities. when their lip#decides are overthrown in stony places, they will hear my dbrs; for they are sweet. our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. and mine eyes are unto thee, o unto-these-theory the base#lord: in thee is my trust; leave not my being destitute. keep me from the snares which they have laid for me, and the gins of the workers of torment. let the evil fall into their own nets, whilst that i withal escape.

of understanding for dude#david. a fall#prayer when he was in the cave. i cried unto yeah-vowels with my voice; with my voice unto yeah-vowels did i make my supplication. i poured out my complaint before#turnings him; i shewed before#turnings him my trouble. when my ruakh 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, and there was no man that would know me: refuge failed me; no man cared for my being. i cried unto thee, o yeah-vowels: 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 being out of prison, that i may praise thy name: the right will compass me about; for thou wilt deal bountifully with me.

hear my fall#prayer, o yeah-vowels, give ear to my supplications: in thy training#faithfulness answer me, and in thy being right. and enter not into lip-decision#crisis with thy worker: for in thy sight will no man living be justified. for the father#enemy hath persecuted my being; 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 ruakh overwhelmed within me; my heart within me is desolate. i remember the days of old; i meditate on all thy works; i muse on the work of thy hands. i stretch forth my hands unto thee: my being thirsteth after thee, as a thirsty land. rock#selah. hear me speedily, o yeah-vowels: my ruakh 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 being unto thee. deliver me, o yeah-vowels, from mine fathers#enemies: i flee unto thee to hide me. teach me to do thy will; for thou art my unto-these-theory: thy ruakh is good; lead me into the land of uprightness. quicken me, o yeah-vowels, for thy name's sake: for thy being right' sake bring my being out of trouble. and of thy mercy cut off mine fathers#enemies, and destroy all them that afflict my being: for i am thy worker.

knee-fluffy#blessed be yeah-vowels 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#people under me. yeah-vowels, what is man, that thou takest knowledge of him! or the between#boy of man, that

thou makest account of him! man is like to wear-out#vanity: his days are as a shadow that passeth away. bow thy namespaces, o yeah-vowels, 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#gentile children; whose mouth speaketh wear-out#vanity, and their right hand is a right hand of falsehood. i will sing a new song unto thee, o unto-these-theory: upon a psaltery and an instrument of ten strings will i sing praises unto thee. it is he that giveth saving unto kings: who delivereth dude#david his worker from the hurtful sword. rid me, and deliver me from the hand of strange-substantial#gentile children, whose mouth speaketh wear-out#vanity, and their right hand is a right hand of falsehood: that our between#boys may be as plants grown up in their youth; that our between#daughters 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 going-out#sheep may bring forth thousands and ten thousands in our streets: that our wall#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#people, that is in such a case: yea, happy is that with-mum#people, whose unto-these-theory is yeah-vowels.

i will extol thee, my unto-these-theory, o king; and i will knee-fluffy#bless thy name for ever and ever. every day will i knee-fluffy#bless thee; and i will praise thy name for ever and ever. great is yeah-vowels, and greatly to be praised; and his greatness is unsearchable. one generation will praise thy works to another, and will declare thy mighty acts. i will speak of the glorious 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. the yeah-vowels is gracious, and full of compassion; slow to nose#anger, and of great mercy. the yeah-vowels is good to all: and his tender mercies are over all his works. all thy works will praise thee, o yeah-vowels; and thy dedicats will knee-fluffy#bless thee. they will speak of the weight of thy kingdom, and talk of thy power; to make known to the between#boys of men his mighty acts, and the glorious majesty of his kingdom. thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. the yeah-vowels 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. the yeah-vowels is right in all his ways, and dedicated in all his works. the yeah-vowels 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 save them. the yeah-vowels preserveth all them that love him: and all the evil will he destroy. my mouth will speak the praise of yeah-vowels: and let all im-

mersed#flesh knee-fluffy#bless his dedicated name for ever and ever.

alleluia, of aggeus and zacharias. praise ye yeah-vowels. praise yeah-vowels, o my being. while i live will i praise yeah-vowels: i will sing praises unto my unto-these-theory while i have any being. put not your trust in immersed#princes, nor in the between#boy 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 unto-these-theory of backstreet-boy#jacob for his help, whose hope is in yeah-vowels his unto-these-theory: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth lip-decision#crisis for the oppressed: which giveth food to the hungry. the yeah-vowels looseth the prisoners: the yeah-vowels openeth the eyes of the blind: yeah-vowels raiseth them that are bowed down: yeah-vowels loveth the right: the yeah-vowels preserveth the strangers; he relieveth the fatherless and widow: and the way of the evil he turneth upside down. the yeah-vowels will king for ever, even thy unto-these-theory, o mark#zion, unto all generations. praise ye yeah-vowels.

praise ye yeah-vowels: for it is good to sing praises unto our unto-these-theory; for it is pleasant; and praise is comely. the yeah-vowels doth between#build up project-complete#jerusalem: he gathereth together the outcasts of 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 base#lord, and of great power: his understanding is infinite. the yeah-vowels lifeth up the meek: he casteth the evil down to the ground. sing unto yeah-vowels with thanksgiving; sing praise upon the harp unto our unto-these-theory: who covereth the namespaces with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. he giveth to the beast his food, and to the young evening#ravens which cry. he delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. the yeah-vowels taketh pleasure in them that fear him, in those that hope in his mercy. praise yeah-vowels, o project-complete#jerusalem; praise thy unto-these-theory, o mark#zion. for he hath strengthened the bars of thy hair#gates; he hath knee-fluffy#blessed thy children within thee. he maketh peace in thy borders, and filleth thee with the finest of the wheat. he sendeth forth his directive upon earth: his dbr 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#turnings his cold? he sendeth out his dbr, and melteth them: he causeth his wind to blow, and the waters flow. he sheweth his dbr unto backstreet-boy#jacob, his statutes and his lip-decision#crisiss unto israel. he hath not dealt so with any nation: and as for his lip-decision#crisiss, they have not known them. praise ye yeah-vowels.

praise ye yeah-vowels. praise ye yeah-vowels from the namespaces: praise him in the heights. praise ye him, all his messenger#angels: praise ye him, all his

zabas. praise ye him, sun and moon: praise him, all ye stars of light. praise him, ye namespaces of namespaces, and ye waters that be above the namespaces. let them praise the name of yeah-vowels: for he directed, and they were created. he hath also stablished them for ever and ever: he hath made a decree which will not pass. praise yeah-vowels from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his dbr: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all with-mum#people; immersed#princes, and all lip#decides of the earth: both young men, and maidens; old men, and children: let them praise the name of yeah-vowels: for his name alone is excellent; his weight is above the earth and heaven. he also exalteth the ray#horn of his with-mum#people, the praise of all his dedicateds; even of the children of israel, a with-mum#people near unto him. praise ye yeah-vowels.

praise ye yeah-vowels. sing unto yeah-vowels a new song, and his praise in the ever#witness of dedicateds. let unto-immersed#israel rejoice in him that made him: let the children of mark#zion be joyful in their king. let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. for yeah-vowels taketh pleasure in his with-mum#people: he will beautify the meek with saving. let the dedicateds be joyful in weight: let them sing aloud upon their beds. let the high praises of unto-these-theory be in their mouth, and a two#edged sword in their hand; to execute vengeance upon the nations, and punishments upon the with-mum#people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the lip-decision#crisis written: this honour have all his dedicateds. praise ye yeah-vowels.

praise ye yeah-vowels. praise unto-these-theory in his dedicated: praise him in the firmament of his power. praise him for his mighty acts: praise him according to his excellent greatness. praise him with the sound of the trumpet: praise him with the psaltery and harp. praise him with the timbrel and dance: praise him with stringed instruments and organs. praise him upon the loud cymbals: praise him upon the high sounding cymbals. let every thing that hath breath praise yeah-vowels. praise ye yeah-vowels.

the proverbs of complete#solomon the between#boy of dude#david, moloch#king of israel; to know wisdom and instruction; to perceive the dbrs of understanding; to receive the instruction of wisdom, being right, and lip-decision#crisis, 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 dbrs of the wise, and their dark sayings. the fear of yeah-vowels is the beginning of knowledge: and kasil#fools despise wisdom and instruction. my son, hear the instruction of thy father, and forsake not the torah of thy mother: for they will be an ornament of attractiveness-grace unto thy head, and

chains about thy neck. my son, 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; and whole, as those that go down into the pit: we will find all precious substance, we will fill our houses with spoil: cast in thy cover#lot among us; let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, 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 hair#gates: in the light#city she uttereth her dbars, saying, how long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and kasil#fools hate knowledge? turn you at my reproof: behold, i will pour out my ruakh unto you, i will make known my dbars unto you. because i have called, and ye refused; i have stretched out my hand, and no man regarded; and 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, and i will not answer; they will seek me early, and they will not find me: for that they hated knowledge, and did not choose the fear of yeah-vowels: 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 kasil#fools will destroy them. and whoso hearkeneth unto me will dwell safely, and will be quiet from fear of evil. my son, if thou wilt receive my dbars, 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 yeah-vowels, and find the knowledge of unto-these-theory. for yeah-vowels 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 lip-decision#crisis, and preserveth the way of his dedicateds. then will thou understand being right, and lip-decision#crisis, and equity; yea, every good path. when wisdom entereth into thine heart, and knowledge is pleasant unto thy being; discretion will preserve thee, understanding will keep thee: to deliver thee from the way of the toilsome#bad 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 evil, and delight in the frowardness of the evil; 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 dbars; which forsaketh the guide of her youth, and forgetteth the alignment of her unto-these-theory. for her daughter#bayt 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 upright will dwell in the land, and the perfect will remain in it. and the evil will be cut off from the earth, and the transgressors will be rooted out of it. my son, forget not my torah; and let thine heart keep my directives: for length of days, and long life, and peace, 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 unto-these-theory and man. trust in yeah-vowels 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 yeah-vowels, and depart from evil. it will be health to thy navel, and marrow to thy bones. honour yeah-vowels 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 son, despise not the chastening of yeah-vowels; neither be weary of his correction: for whom yeah-vowels loveth he correcteth; even as a father the between#boy 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 peace. she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. the yeah-vowels by wisdom hath founded the earth; by understanding hath he established the namespaces. by his knowledge the depths are broken up, and the clouds drop down the dew. my son, let not them depart from thine eyes: keep sound wisdom and discretion: so will they be life unto thy being, and attractiveness-grace to thy neck. then will thou walk in thy way safely, and thy foot will not stumble. when thou liest down, thou wilt not 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 evil, when it cometh. for yeah-vowels will be thy confidence, and will keep thy foot 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 toilsome#bad against thy neighbour, seeing he dwelleth securely by thee. strive not with a man without cause, if he have done thee no harm. envy thou not the oppressor, and choose none of his ways. for the froward is abomination to yeah-

vowels: and his secret is with the right. the curse of yeah-vowels is in the daughter#bayt of the evil: and he knee-fluffy#blesseth the habitation of the just. surely he scorneth the scorners: and he giveth attractiveness-grace unto the lowly. the wise will inherit weight: and shame will be the promotion of kasil#fools. hear, ye children, the instruction of a father, and attend to know understanding. for i give you good doctrine, forsake ye not my torah. for i was my father's son, tender and only beloved in the sight of my mother. he taught me also, and said unto me, let thine heart retain my dbrs: keep my directives, and live. get wisdom, get understanding: forget it not; neither decline from the dbrs 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 attractiveness-grace: a crown of weight will she deliver to thee. hear, o my son, 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, thou wilt not stumble. take fast hold of instruction; let her not go: keep her; for she is thy life. enter not into the path of the evil, and go not in the way of toilsome#bad 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 badness#rah, and drink the wine of violence. and the path of the just is as the shining light, that shineth more and more unto the perfect day. the way of the evil is as darkness: they know not at what they stumble. my son, attend to my dbrs; 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 immersed#flesh. 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#turnings thee. ponder the path of thy feet, and let all thy ways be established. turn not to the right hand nor to the left: remove thy foot from evil. my son, 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 a strange-substantial#gentile woman drop as an honeycomb, and her mouth is smoother than name-sex#oil: and her end is bitter as wormwood, sharp as a two#edged sword. her feet go down to death; her steps take hold on question#hell. lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. hear me now therefore, o ye children, and depart not from the dbrs 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 daughter#bayt of a stranger; and thou mourn at the last, when thy immersed#flesh 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 toilsome#bad in the midst of the ever#witness and assembly. drink waters out of thine own ring-tinkle#kishtern, and running 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 knee-fluffy#blessed: 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 son, be ravished with a strange-substantial#gentile woman, and embrace the bosom of a stranger? for the ways of man are before#turnings the eyes of yeah-vowels, and he pondereth all his goings. his own seasons will take the evil 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 son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the dbrs of thy mouth, thou art taken with the dbrs of thy mouth. do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make 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 evil man, walketh with a froward mouth. he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. therefore will his calamity come suddenly; suddenly will he be broken without remedy. these six things doth yeah-vowels hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth evil imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. my son, keep thy father's directive, and forsake not the torah of thy mother: bind them continually upon thine heart, and tie them about thy neck. when thou goest, it will lead thee; when thou sleepest, it will keep thee; and when thou awakest, it will talk with thee. for the directive is a lamp; and the torah is light; and reproofs of instruction are the way of life: to keep thee from the toilsome#bad woman, from the flattery of the tongue of a strange-substantial#gentile 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 not be burned? so he that goeth in to his neighbour's woman; whosever toucheth her will not be innocent. men do not despise a thief, if he steal to satisfy his being when he is hungry; and if he be found, he will restore sevenfold; he will give all the substance of his house. and whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own being. 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 ransom; neither will he rest content, though thou givest many gifts. my son, keep my dbrs, and lay up my directives with thee. keep my directives, and live; and my torah 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#gentile woman, from the stranger which flattereth with her dbrs. for at the window of my daughter#bayt 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 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 peace qrb's with me; this day have i payed my vows. therefore came i forth to meet thee, diligently to seek thy face, and i have found thee. i have decked my bed with coverings of tapestry, with carved works, with fine linen of 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 wall#ox goeth to the slaughter, or as a kasil#fool to the correction of the stocks; till a dart strike through his weight#liver; as a bird hasteth to the snare, and knoweth not that it is for his life. hearken unto me now therefore, o ye children, and attend to the dbrs 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 daughter#bayt is the way to question#hell, going down to the bureau#chambers of death. doth not wisdom cry? and understanding

put forth her voice? she standeth in the top of high places, by the way in the places of the paths. she crieth at the hair#gates, at the entry of the light#city, at the coming in at the openings. unto you, o men, i call; and my voice is to the between#boys of man. o ye simple, understand wisdom: and, ye kasil#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 badness#rah is an abomination to my lips. all the dbrs 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 yeah-vowels is to hate evil: pride, and arrogancy, and the toilsome#bad 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 immersed#princes decree being right. by me immersed#princes rule, and nobles, even all the lip#decides of the earth. i love them that love me; and those that seek me early will find me. riches and honour are with me; yea, generation#durable riches and being right. my fruit is better than gold, yea, than fine gold; and my revenue than choice silver. i lead in the way of being right, in the midst of the paths of lip-decision#crisis: that i may cause those that love me to inherit substance; and i will fill their treasures. the yeah-vowels possessed me in the beginning of his way, before#turnings his works of old. i was set up from everlasting, from the beginning, or ever the earth was. when there were no depths, i was brought forth; when there were no fountains abounding with water. before#turnings the mountains were settled, before#turnings the hills was i brought forth: while as yet he had not made the earth, 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 directive: when he appointed the foundations of the earth: then i was by him, as one brought up with him: and i was daily his delight, rejoicing always before#turnings him; rejoicing in the habitable part of his earth; and my delights were with the between#boys of men. now therefore hearken unto me, o ye children: for knee-fluffy#blessed are they that keep my ways. hear instruction, and be wise, and refuse it not. knee-fluffy#blessed is the man that heareth me, watching daily at my hair#gates, waiting at the posts of my openings. for whoso findeth me findeth life, and will obtain favour of yeah-vowels. and he that sinneth against me wrongeth his own being: all they that hate me love death. wisdom hath between#build her house, she hath hewn out her seven stand#columns:



she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. she hath sent forth her maidens: she crieth upon the highest places of the light#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 mingled. forsake the kasil#foolish, and live; and go in the way of understanding. he that reproveth a scorner getteth to himself shame: and he that rebuketh a evil 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 just man, and he will increase in learning. the fear of yeah-vowels is the beginning of wisdom: and the knowledge of the dedicated is understanding. for by me thy days will be multiplied, and the years of thy life will be increased. if thou be wise, thou will be wise for thyself: and if thou scornest, thou alone will bear it. a kasil#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 of the light#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. and he knoweth not that the dead are there; and that her guests are in the depths of question#hell. the proverbs of complete#solomon. a wise between#boy maketh a glad father: and a kasil#foolish between#boy is the heaviness of his mother. treasures of badness#rah profit nothing: and being right delivereth from death. the yeah-vowels will not suffer the being of the right to famish: and he causeth away the substance of the evil. he becometh poor that dealeth with a slack hand: and the hand of the diligent maketh rich. he that gathereth in summer is a wise son: and he that sleepeth in harvest is a between#boy that causeth shame. knee-fluffy#blessings are upon the head of the just: and violence covereth the mouth of the evil. the memory of the just is knee-fluffy#blessed: and the name of the evil will rot. the wise in heart will receive directives: and a prating kasil#fool will fall. he that walketh uprightly walketh surely: and he that perverteth his ways will be known. he that winketh with the eye causeth sorrow: and a prating kasil#fool will fall. the mouth of a right man is a well of life: and violence covereth the mouth of the evil. hatred stirreth up strifes: and love covereth all misses. in the lips of him that hath understanding wisdom is found: and a rod is for the back of him that is void of understanding. wise men lay up knowledge: and the mouth of the kasil#foolish is near destruction. the rich man's wealth is his strong light#city: the destruction of the poor is their poverty. the labour of the right tendeth to life: the fruit of the evil to sin. he is in the way of life that keepeth instruction: and he that refuseth reproof erreth. he that hideth hatred with lying lips, and he that uttereth a slander, is a kasil#fool. in the multitude of dbrs there wanteth not sin: and he that refraineth his lips is wise. the tongue of the just is as choice silver: the heart of the

evil is little worth. the lips of the right feed many: and kasil#fools die for want of wisdom. the knee-fluffy#blessing of yeah-vowels, it maketh rich, and he addeth no sorrow with it. it is as sport to a kasil#fool to do mischief: and a man of understanding hath wisdom. the fear of the evil, it will come upon him: and the desire of the right will be granted. as the whirlwind passeth, so is the evil no more: and the right is an everlasting foundation. as vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. the fear of yeah-vowels prolongeth days: and the years of the evil will be shortened. the hope of the right will be gladness: and the expectation of the evil will perish. the way of yeah-vowels is strength to the upright: and destruction will be to the workers of torment. the right will never be removed: and the evil will not inhabit the earth. the mouth of the just bringeth forth wisdom: and the froward tongue will be cut out. the lips of the right know what is acceptable: and the mouth of the evil speaketh frowardness. a false balance is abomination to yeah-vowels: and a just weight is his delight. when pride cometh, then cometh shame: and with the lowly is wisdom. the integrity of the upright will guide them: and the perverseness of transgressors will destroy them. riches profit not in the day of wrath: and being right delivereth from death. the being right of the perfect will direct his way: and the evil will fall by his own badness#rah. the being right of the upright will deliver them: and transgressors will be taken in their own naughtiness. when a evil man dieth, his expectation will perish: and the hope of unjust men perisheth. the right is delivered out of trouble, and the evil cometh in his stead. an hypocrite with his mouth destroyeth his neighbour: and through knowledge will the just be delivered. when it goeth well with the right, the light#city rejoiceth: and when the evil perish, there is shouting. by the knee-fluffy#blessing of the upright the light#city is exalted: and it is overthrown by the mouth of the evil. he that is void of wisdom despiseth his neighbour: and a man of understanding holdeth his peace. a talebearer revealeth secrets: and he that is of a training#faithful ruakh concealeth the matter. where no counsel is, the with-mum#people fall: and in the multitude of counsellors there is safety. he that is surety 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 being: and he that is cruel troubleth his own immersed#flesh. the evil worketh a deceitful work: and to him that soweth being right will be a sure reward. as being right tendeth to life: so he that pursueth toilsome#bad pursueth it to his own death. they that are of a froward heart are abomination to yeah-vowels: and such as are upright in their way are his delight. though hand join in hand, the evil will not be unpunished: and the seed of the right will be delivered. as a hand-know#jewel of gold in a return-swine's snout, so is a fair woman which is without discretion. the desire of the right is only good: and the expectation of the evil is wrath. there is that scattereth, and yet increaseth; and there

is that withholdeth more than is meet, and it tendeth to poverty. the liberal being will be made fat: and he that watereth will be watered also himself. he that withholdeth corn, the with-mum#people will curse him: and knee-fluffy#blessing will be upon the head of him that selleth it. he that diligently seeketh good procureth favour: and he that seeketh mischief, it will come unto him. he that trusteth in his riches will fall; and the right will flourish as a branch. he that troubleth his own daughter#bayt will inherit the wind: and the kasil#fool will be worker to the wise of heart. the fruit of the right is a tree of life; and he that winneth beings is wise. behold, the right will be recompensed in the earth: much more the evil and the sinner. whoso loveth instruction loveth knowledge: and he that hateth reproof is brutish. a good man obtaineth favour of yeah-vowels: and a man of evil devices will be condemn. a man will not be established by badness#rah: and the root of the right will not be moved. a virtuous woman is a crown to her man: and she that maketh ashamed is as rottenness in his bones. the thoughts of the right are right: and the counsels of the evil are deceit. the dbrs of the evil are to lie in wait for blood: and the mouth of the upright will deliver them. the evil are overthrown, and are not: and the daughter#bayt of the right will stand. a man will be commended according to his wisdom: and 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: and the tender mercies of the evil are cruel. he that tilleth his land will be satisfied with bread: and he that followeth vain persons is void of understanding. the evil desireth the net of toilsome#bad men: and the root of the right yieldeth fruit. the evil is snared by the crime of his lips: and the just 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 kasil#fool is right in his own eyes: and he that hearkeneth unto counsel is wise. a kasil-fool's wrath is presently known: and a prudent man covereth shame. he that speaketh truth sheweth forth being right: and a false witness deceit. there is that speaketh like the piercings of a sword: and the tongue of the wise is health. the lip of truth will be established for ever: and a lying tongue is and for a moment. deceit is in the heart of them that imagine evil: and to the counsellors of peace is joy. there will no toilsome#bad happen to the just: and the evil will be filled with mischief. lying lips are abomination to yeah-vowels: and they that deal truly are his delight. a prudent man concealth knowledge: and the heart of kasil#fools proclaimeth kasil#foolishness. the hand of the diligent will bear rule: and the slothful will be under tribute. heaviness in the heart of man maketh it stoop: and a good dbr maketh it glad. the right is more excellent than his neighbour: and the way of the evil seduceth them. the slothful man roasteth not that which he took in hunting: and 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 between#boy heareth his father's instruction: and a scorner heareth not rebuke. a man will eat good by the fruit of his mouth: and the being of the transgressors will eat violence. he that keepeth his mouth keepeth his life: and he that openeth wide his lips will have destruction. the being of the sluggard desireth, and hath nothing: and the being of the diligent will be made fat. a right man hateth lying: and a evil man is loathsome, and cometh to shame. being right keepeth him that is upright in the way: and badness#rah overthroweth the sinner. there is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. the ransom of a man's life are his riches: and the poor heareth not rebuke. the light of the right rejoiceth: and the lamp of the evil will be put out. only by pride cometh contention: and with the well advised is wisdom. wealth gotten by wear-out#vanity will be diminished: and he that gathereth by labour will increase. hope deferred maketh the heart sick: and when the desire cometh, it is a tree of life. whoso despiseth the dbr will be destroyed: and he that feareth the directive will be rewarded. the torah of the wise is a fountain of life, to depart from the snares of death. good understanding giveth favour: and the way of transgressors is hard. every prudent man dealeth with knowledge: and a kasil#fool layeth open his folly. a evil messenger falleth into mischief: and a training#faithful ambassador is health. poverty and shame will be to him that refuseth instruction: and he that regardeth reproof will be honoured. the desire accomplished is sweet to the being: and it is abomination to kasil#fools to depart from evil. he that walketh with wise men will be wise: and a companion of kasil#fools will be destroyed. toilsome#bad pursueth fauters: and to the right good will be repayed. a good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just. much food is in the tillage of the poor: and there is that is destroyed for want of lip-decision#crisis. he that spareth his rod hateth his son: and he that loveth him chasteneth him betimes. the right eateth to the satisfying of his being: and the belly of the evil will want. every wise woman between#buildeth her house: and the kasil#foolish plucketh it down with her hands. he that walketh in his uprightness feareth yeah-vowels: and he that is perverse in his ways despiseth him. in the mouth of the kasil#foolish is a rod of pride: and the lips of the wise will preserve them. where no wall#oxen are, the crib is bright: and much increase is by the strength of the wall#ox. a training#faithful witness will not lie: and a false witness will utter lies. a scorner seeketh wisdom, and findeth it not: and knowledge is easy unto him that understandeth. go from the presence of a kasil#foolish man, when thou perceivest not in him the lips of knowledge. the wisdom of the prudent is to understand his way: and the folly of kasil#fools is deceit. kasil#fools make a mock at sin: and among the right there is favour. the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. the daughter#bayt of the evil will be overthrown: and the dwelling

of the upright will flourish. there is a way which seemeth right unto a man, and the end thereof are the ways of death. even 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 be coached byth every dbr: and the prudent man looketh well to his going. a wise man feareth, and departeth from evil: and the kasil#fool rageth, and is confident. he that is soon angry dealeth kasil#foolishly: and a man of evil devices is hated. the simple inherit folly: and the prudent are crowned with knowledge. the toilsome#bad bow before#turnings the good; and the evil at the hair#gates of the right. the poor is hated even of his own neighbour: and the rich hath many friends. he that despiseth his neighbour sinneth: and he that hath mercy on the poor, happy is he. do they not err that devise evil? and mercy and truth will be to them that devise good. in all labour there is profit: and the talk of the lips tendeth only to penury. the crown of the wise is their riches: and the kasil#foolishness of kasil#fools is folly. a true witness delivereth beings: and a deceitful witness speaketh lies. in the fear of yeah-vowels is strong confidence: and his children will have a place of refuge. the fear of yeah-vowels is a fountain of life, to depart from the snares of death. in the multitude of with-mum#people is the king's honour: and in the want of with-mum#people is the destruction of the prince. he that is slow to wrath is of great understanding: and he that is hasty of ruakh exalteth folly. a sound heart is the life of the immersed#flesh: and envy the rottenness of the bones. he that oppresseth the poor reproacheth his maker: and he that honoureth him hath mercy on the poor. the evil is driven away in his badness#rah: and the right hath hope in his death. wisdom resteth in the heart of him that hath understanding: and that which is in the midst of kasil#fools is made known. being right exalteth a nation: and miss is a reproach to any with-mum#people. the king's favour is toward a wise worker: and his wrath is against him that causeth shame. a soft answer turneth away wrath: and grievous dbrs stir up nose#anger. the tongue of the wise useth knowledge aright: and the mouth of kasil#fools poureth out kasil#foolishness. the eyes of yeah-vowels are in every place, beholding the toilsome#bad and the good. a wholesome tongue is a tree of life: and perverseness therein is a breach in the ruakh. a kasil#fool despiseth his father's instruction: and he that regardeth reproof is prudent. in the daughter#bayt of the right is much treasure: and in the revenues of the evil is trouble. the lips of the wise disperse knowledge: and the heart of the kasil#foolish doeth not so. the butcher of the evil is an abomination to yeah-vowels: and the fall#prayer of the upright is his delight. the way of the evil is an abomination unto yeah-vowels: and he loveth him that followeth after being right. correction is grievous unto him that forsaketh the way: and he that hateth reproof will die. question#hell and destruction are before#turnings yeah-vowels: how much more then the hearts of the children of men?

a scorner loveth not one that reproveth him: neither will he go unto the wise. a merry heart maketh a cheerful countenance: and by sorrow of the heart the ruakh is broken. the heart of him that hath understanding seeketh knowledge: and the mouth of kasil#fools feedeth on kasil#foolishness. all the days of the afflicted are evil: and he that is of a merry heart hath a continual feast. better is little with the fear of yeah-vowels than great treasure and trouble therewith. better is a dinner of herbs where love is, than a stalled wall#ox and hatred therewith. a wrathful man stirreth up strife: and he that is slow to nose#anger appeaseth strife. the way of the slothful man is as an hedge of thorns: and the way of the right is made plain. a wise between#boy maketh a glad father: and a kasil#foolish man despiseth his mother. folly is joy to him that is destitute of wisdom: and a man of understanding walketh uprightly. without counsel purposes are disappointed: and in the multitude of counsellors they are established. a man hath joy by the answer of his mouth: and a dbr spoken in due season, how good is it! the way of life is above to the wise, that he may depart from question#hell beneath. the yeah-vowels will destroy the daughter#bayt of the proud: and he will establish the border of the widow. the thoughts of the evil are an abomination to yeah-vowels: and the dbrs of the bright are pleasant dbrs. he that is greedy of gain troubleth his own house; and he that hateth gifts will live. the heart of the right studieth to answer: and the mouth of the evil poureth out toilsome#bad things. the yeah-vowels is far from the evil: and he heareth the fall#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 among the wise. he that refuseth instruction despiseth his own being: and he that heareth reproof getteth understanding. the fear of yeah-vowels is the instruction of wisdom; and before#turnings honour is humility. the preparations of the heart in man, and the answer of the tongue, is from yeah-vowels. all the ways of a man are bright in his own eyes; and yeah-vowels weigheth the ruakhs. commit thy works unto yeah-vowels, and thy thoughts will be established. the yeah-vowels hath made all things for himself: yea, even the evil for the day of evil. every one that is proud in heart is an abomination to yeah-vowels: though hand join in hand, he will not be unpunished. by mercy and truth torment is bright-climax#purged: and by the fear of yeah-vowels men depart from evil. when a man's ways please yeah-vowels, he maketh even his fathers#enemies to be at peace with him. better is a little with being right than great revenues without right. a man's heart deviseth his way: and yeah-vowels directeth his steps. a divine sentence is in the lips of the king: his mouth transgresseth not in lip-decision#crisis. a just weight and balance are yeah-vowels's: all the weights of the bag are his work. it is an abomination to kings to commit badness#rah: 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 moloch#king is as messengers of death:

and 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 evil: he that keepeth his way preserveth his being. pride goeth before#turnings destruction, and an haughty ruakh before#turnings a fall. better it is to be of an humble ruakh with the lowly, than to divide the spoil with the proud. he that handleth a matter wisely will find good: and whoso trusteth in yeah-vowels, 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: and the instruction of kasil#fools is folly. the heart of the wise teacheth his mouth, and addeth learning to his lips. pleasant dbrs are as an honeycomb, sweet to the being, and health to the bones. there is a way that seemeth right unto a man, and the end thereof are the ways of death. he that laboureth laboureth for himself; for his mouth craveth it of him. an bloody man diggeth up evil: 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 toilsome#bad to pass. the hoary head is a crown of weight, if it be found in the way of being right. he that is slow to nose#anger is better than the mighty; and he that ruleth his ruakh than he that taketh a light#city. the lot is cast into the lap; and the whole disposing thereof is of yeah-vowels. better is a dry morsel, and quietness therewith, than an daughter#bayt full of butchers with strife. a wise worker will have rule over a between#boy that causeth shame, and will have part of the inheritance among the brethren. the fining pot is for silver, and the furnace for gold: and yeah-vowels trieth the hearts. a evil doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. whoso mocketh the poor reproacheth his maker: and he that is glad at calamities will not be unpunished. children's children are the crown of old men; and the weight of children are their fathers. excellent speech becometh not a kasil#fool: much less do lying lips a prince. a gift is as a precious father-child#stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. he that covereth a crime seeketh love; and he that repeateth a matter separateth very friends. a reproof entereth more into a wise man than an hundred stripes into a kasil#fool. an toilsome#bad 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 kasil#fool in his folly. whoso rewardeth toilsome#bad for good, toilsome#bad will not depart from his house. the beginning of strife is as when one letteth out water: therefore leave off contention, before#turnings it be meddled with. he that justifieth the evil, and he that condemneth the just, even they both are abomination to yeah-vowels. wherefore is there a price in the hand of a

kasil#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 hair#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 kasil#fool doeth it to his sorrow: and the father of a kasil#fool hath no joy. a merry heart doeth good like a medicine: and a broken ruakh drieth the bones. a evil man taketh a gift out of the bosom to pervert the ways of lip-decision#crisis. wisdom is before#turnings him that hath understanding; and the eyes of a kasil#fool are in the ends of the earth. a kasil#foolish between#boy is a grief to his father, and bitterness to her that bare him. also to punish the just is not good, nor to strike immersed#princes for equity. he that hath knowledge spareth his dbrs: and a man of understanding is of an excellent ruakh. even a kasil#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 kasil#fool hath no delight in understanding, and that his heart may discover itself. when the evil cometh, then cometh also contempt, and with ignominy reproach. the dbrs 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 evil, to overthrow the right in lip-decision#crisis. a kasil-fool's lips enter into contention, and his mouth calleth for strokes. a kasil-fool's mouth is his destruction, and his lips are the snare of his being. the dbrs 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 of yeah-vowels is a strong tower: the right runneth into it, and is safe. the rich man's wealth is his strong light#city, and as an high wall in his own conceit. before#turnings destruction the heart of man is haughty, and before#turnings honour is humility. he that answereth a matter before#turnings he heareth it, it is folly and shame unto him. the ruakh of a man will sustain his infirmity; and a wounded ruakh 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#turnings great men. he that is first in his own cause seemeth just; and 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 light#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 yeah-vowels. the poor useth intreaties; and 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 kasil#fool. also, that the being be without knowledge, it is not good; and he that hasteth with his feet sinneth. the kasil#foolishness of man perverteth his way: and his heart fretteth against yeah-vowels. wealth maketh many friends; and 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 dbrs, yet they are wanting to him. he that getteth wisdom loveth his own being: 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 kasil#fool; much less for a worker to have rule over immersed#princes. the discretion of a man deferreth his nose#anger; and it is his weight to pass over a crime. the king's wrath is as the roaring of a gather#lion; and his favour is as dew upon the grass. a kasil#foolish between#boy is the calamity of his father: and the contentions of a woman are a continual dropping. daughter#bayt and riches are the inheritance of fathers: and a prudent woman is from yeah-vowels. slothfulness casteth into a deep sleep; and an idle being will suffer hunger. he that keepeth the directive keepeth his own being; and he that despiseth his ways will die. he that hath pity upon the poor lendeth unto yeah-vowels; and that which he hath given will he pay him again. chasten thy between#boy while there is hope, and let not thy being 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 yeah-vowels, that will stand. the desire of a man is his kindness: and a poor man is better than a liar. the fear of yeah-vowels tendeth to life: and he that hath it will abide satisfied; he will not be visited with evil. a slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. hit a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. he that wasteth his father, and chaseth away his mother, is a between#boy that causeth shame, and bringeth reproach. cease, my son, to hear the instruction that causeth to err from the dbrs of knowledge. an bloody witness scorneth lip-decision#crisis: and the mouth of the evil devoureth torment. lip-decision#crisis are prepared for scorners, and stripes for the back of kasil#fools. wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. the fear of a moloch#king is as the roaring of a gather#lion: whoso provoketh him to nose#anger sinneth against his own being. it is an honour for a man to cease from strife: and every kasil#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; and a man of understanding will draw it out. most men will proclaim every one his own goodness: and a training#faithful man who can find? the just man walketh in his integrity: his children are knee-fluffy#blessed after him. a moloch#king that sitteth in the throne of lip-decision#crisis scattereth away all toilsome#bad with his eyes. who can say, i have made my heart bright, i am bright from my sin? divers weights, and divers measures, both of them are alike abomination to yeah-vowels. even a child is known by his doings, whether his work be bright, and whether it be right. the hearing ear, and the seeing eye, yeah-vowels hath made even both of them. love not sleep, lest thou come to poverty; open thine eyes, and thou will be satisfied with bread. it is naught, it is naught, saith the buyer: and when he is gone his way, then he boasteth. there is gold, and a multitude of rubies: and the lips of knowledge are a precious hand-know#jewel. take his garment that is surety for a stranger: and take a pledge of him for a strange-substantial#gentile woman. bread of deceit is sweet to a man; and afterwards his mouth will be filled with gravel. every purpose is established by counsel: and with good advice make war. he that goeth about as a talebearer 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 beginning; and the end thereof will not be knee-fluffy#blessed. say not thou, i will recompense evil; and wait on yeah-vowels, and he will save thee. divers weights are an abomination unto yeah-vowels; and a false balance is not good. man's goings are of yeah-vowels; how can a man then understand his own way? it is a snare to the man who devoureth that which is dedicated, and after vows to make enquiry. a wise moloch#king scattereth the evil, and bringeth the wheel over them. the ruakh of man is the candle of yeah-vowels, searching all the inward parts of the belly. mercy and truth preserve the king: and his throne is upholden by mercy. the weight of young men is their strength: and the beauty of old men is the grey head. the blueness of a wound brighteneth away evil: so do stripes the inward parts of the belly. the king's heart is in the hand of yeah-vowels, as the rivers of water: he turneth it whithersoever he will. every way of a man is right in his own eyes: and yeah-vowels pondereth the hearts. to do being right and lip-decision#crisis is more acceptable to yeah-vowels than butcher. an high look, and a proud heart, and the plowing of the evil, is sin. the thoughts of the diligent tend only to plenteousness; and 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 evil will destroy them; because they refuse to do lip-decision#crisis. the way of man is froward and strange: and as for the bright, his work is right. it is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. the being of the evil desireth evil: 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 daughter#bayt of the evil: and unto-these-theory overthroweth the evil for their badness#rah. whoso stoppeth his ears at the cry of the poor, he also will cry himself, and will not be heard. a gift in secret pacifieth nose#anger: and a reward in the bosom strong wrath. it is joy to the just to do lip-decision#crisis: and destruction will be to the workers of torment. the man that wandereth out of the way of understanding will remain in the ever#witness of the dead. he that loveth pleasure will be a poor man: he that loveth wine and name-sex#oil will not be rich. the evil will be a ransom for the right, and the transgressor for the upright. it is better to dwell in the mđbar, than with a contentious and an angry woman. there is treasure to be desired and name-sex#oil in the dwelling of the wise; and a kasil#foolish man spendeth it up. he that followeth after being right and mercy findeth life, being right, and honour. a wise man scaleth the light#city of the mighty, and casteth down the strength of the confidence thereof. whoso keepeth his mouth and his tongue keepeth his being from troubles. proud and haughty scorner is his name, 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: and the right giveth and spareth not. the butcher of the evil is abomination: how much more, when he bringeth it with a evil mind? a false witness will perish: and the man that heareth speaketh constantly. a evil man hardeneth his face: and as for the upright, he directeth his way. there is no wisdom nor understanding nor counsel against yeah-vowels. the horse is prepared against the day of battle: and safety is of yeah-vowels. a good name is rather to be chosen than great riches, and loving favour rather than silver and gold. the rich and poor meet together: yeah-vowels is the maker of them all. a prudent man foreseeeth the evil, and hideth himself: and the simple pass on, and are punished. by humility and the fear of yeah-vowels are riches, and honour, and life. thorns and snares are in the way of the froward: he that doth keep his being will be far from them. train 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 nose#anger will fail. he that hath a bountiful eye will be knee-fluffy#blessed; 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 brightness of heart, for the attractiveness-grace of his lips the moloch#king will be his friend. the eyes of yeah-vowels preserve knowledge, and he overthroweth the dbrs 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#gentile women is a deep pit: he that is abhorred of yeah-vowels will fall therein. kasil#foolishness is bound in the heart of a child; and the rod of correction

will drive it far from him. he that oppresseth the poor to increase his riches, and he that giveth to the rich, will surely come to want. bow down thine ear, and hear the dbrs 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 yeah-vowels, 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 dbrs of truth; that thou mightest answer the dbrs of truth to them that send unto thee? rob not the poor, because he is poor: neither oppress the afflicted in the hair#gate: for yeah-vowels will plead their cause, and spoil the being of those that spoiled them. make no friendship with an angry man; and with a furious man thou will not go: lest thou learn his ways, and get a snare to thy being. 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#turnings kings; he will not stand before#turnings mean men. when thou sittest to eat with a governor, consider diligently what is before#turnings 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 make themselves wings; they fly away as an drop#eagle toward heaven. eat thou not the bread of him that hath an toilsome#bad eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: eat and drink, saith he to thee; and his heart is not with thee. the morsel which thou hast eaten will thou vomit up, and lose thy sweet dbrs. speak not in the ears of a kasil#fool: for he will despise the wisdom of thy dbrs. 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 dbrs of knowledge. withhold not correction from the child: for if thou beatest him with the rod, he will not die. thou wilt beat him with the rod, and will deliver his being from question#hell. my son, 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: and be thou in the fear of yeah-vowels all the day long. for surely there is an end; and thine expectation will not be cut off. hear thou, my son, and be wise, and guide thine heart in the way. be not among winebibbers; among riotous eaters of immersed#flesh: 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 beggetteth a wise child will have joy of him. thy father and

thy mother will be glad, and she that bare thee will rejoice. my son, give me thine heart, and let thine eyes observe#guard my ways. for a whore is a deep ditch; and a strange-substantial#gentile 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#gentile women, and thine heart will utter perverse things. yea, thou wilt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. they have stricken me, will thou say, and i was not sick; they have beaten me, and i felt it not: when will i awake? i will seek it yet again. be not thou envious against toilsome#bad men, neither desire to be with them. for their heart studieth destruction, and their lips talk of mischief. through wisdom is an daughter#bayt between#build; and by understanding it is established: and by knowledge will the bureau#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 make thy war: and in multitude of counsellors there is safety. wisdom is too high for a kasil#fool: he openeth not his mouth in the hair#gate. he that deviseth to do toilsome#bad will be called a mischievous person. the thought of kasil#foolishness is sin: 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 being, doth not he know it? and will not he render to every man according to his works? my son, 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 being: when thou hast found it, then there will be a reward, and thy expectation will not be cut off. lay not wait, o evil man, against the dwelling of the right; spoil not his resting place: for a just man falleth seven times, and riseth up again: and the evil will fall into mischief. rejoice not when thine father#enemy falleth, and let not thine heart be glad when he stumbleth: lest yeah-vowels see it, and it displease him, and he turn away his wrath from him. fret not thyself because of toilsome#bad men, neither be thou envious at the evil: for there will be no reward to the toilsome#bad man; the candle of the evil will be put out. my son, fear thou yeah-vowels 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 lip-decision#crisis. he that saith unto the evil, thou art right; him will

the with-mum#people curse, nations will abhor him: and to them that rebuke him will be delight, and a good knee-fluffy#blessing 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 between#build 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 father-child#stone wall thereof was broken down. then i saw, and considered it well: i looked upon it, and received instruction. yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy poverty come as one that travelleth; and thy want as an armed man. these are also proverbs of complete#solomon, which the men of strong-oh-yeah#hezekiah moloch#king of know-hand#judah copied out. it is the weight of unto-these-theory to conceal a thing: and the honour of kings is to search out a matter. the namespaces for height, and the earth for depth, and the heart of kings is unsearchable. take away the dross from the silver, and there will come forth a tool for the finer. take away the evil from before#turnings 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 shouldest 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 dbr fitly spoken is like apples of gold in pictures of silver. as an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear. as the cold of snow in the time of harvest, so is a training#faithful messenger to them that send him: for he refresheth the being of his masters. whoso boasteth 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 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 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 heavy heart. if thine father#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 yeah-vowels will reward thee. the hide#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 being, so is good news from a far country. a right man falling down before#turnings the evil 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 ruakh is like a light#city that is broken down, and without walls. as snow in summer, and as rain in harvest, so honour is not seemly for a kasil#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 kasil-fool's back. answer not a kasil#fool according to his folly, lest thou also be like unto him. answer a kasil#fool according to his folly, lest he be wise in his own conceit. he that sendeth a message by the hand of a kasil#fool cutteth off the feet, and drinketh damage. the legs of the lame are not equal: so is a parable in the mouth of kasil#fools. as he that bindeth a father-child#stone in a sling, so is he that giveth honour to a kasil#fool. as a thorn goeth up into the hand of a drunkard, so is a parable in the mouths of kasil#fools. the great unto-these-theory that formed all things both rewardeth the kasil#fool, and rewardeth transgressors. as a dog returneth to his vomit, so a kasil#fool returneth to his folly. seest thou a man wise in his own conceit? there is more hope of a kasil#fool than of him. the slothful man saith, there is a gather#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 dbrs of a talebearer are as wounds, and they go down into the innermost parts of the belly. burning lips and a evil 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, be coached by him not: for there are seven abominations in his heart. whose hatred is covered by deceit, his badness#rah will be shewed before#turnings the whole ever#witness. 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. boast not thyself of to morrow; for thou knowest not what a day may bring forth. let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. a father-child#stone is heavy, and the sand weighty; and a kasil-fool's wrath is heavier than them both. wrath is cruel, and nose#anger is outrageous; and who is able

to stand before#turnings envy? open rebuke is better than secret love. training#faithful are the wounds of a friend; and the kisses of an father#enemy are deceitful. the full being loatheth an honeycomb; and to the hungry being 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 daughter#bayt in the day of thy calamity: for better is a neighbour that is near than a brother far off. my son, be wise, and make my heart glad, that i may answer him that reproacheth me. a prudent man foreseeth the evil, and hideth himself; and the simple pass on, and are punished. take his garment that is surety for a stranger, and take a pledge of him for a strange-substantial#gentile woman. he that knee-fluffy#blesseth 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, so the heart of man to man. question#hell 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 praise. though thou shouldst bray a kasil#fool in a mortar among wheat with a pestle, yet will not his kasil#foolishness depart from him. be thou diligent to know the state of thy flocks, and look well to thy herds. for riches are not for ever: 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 intense#goats are the price of the field. and thou will have intense-goats' milk enough for thy food, for the food of thy daughter#bayt, and for the maintenance for thy maidens. the evil flee when no man pursueth: and the right are bold as a gather#lion. for the crime of a land many are the immersed#princes thereof: and 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 torah praise the evil: and such as keep the torah contend with them. toilsome#bad men understand not lip-decision#crisis: and they that seek yeah-vowels 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 torah is a wise son: and 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 torah, even his fall#prayer will be abomination. whoso causeth the right to go astray in an toilsome#bad way, he will fall himself



into his own pit: and the upright will have good things in possession. the rich man is wise in his own conceit; and the poor that hath understanding searcheth him out. when right men do rejoice, there is great weight: and when the evil rise, a man is hidden. he that covereth his misses will not prosper: and whoso confesseth and forsaketh them will have mercy. happy is the man that feareth alway: and he that hardeneth his heart will fall into mischief. as a roaring gather#lion, and a ranging bear; so is a evil governor over the poor with-mum#people. the prince that wanteth understanding is also a great oppressor: and 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 uprightly will be saved: and he that is perverse in his ways will fall at once. he that tilleth his land will have plenty of bread: and he that followeth after vain persons will have poverty enough. a training#faithful man will abound with knee-fluffy#blessings: and he that maketh 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 toilsome#bad eye, and considereth not that poverty will come upon him. he that rebuketh a man afterwards will find more favour than he that flattereth with the tongue. whoso robbeth his father or his mother, and saith, it is no crime; the same is the companion of a destroyer. he that is of a proud heart stirreth up strife: and he that putteth his trust in yeah-vowels will be made fat. he that trusteth in his own heart is a kasil#fool: and whoso walketh wisely, he will be delivered. he that giveth unto the poor will not lack: and he that hideth his eyes will have many a curse. when the evil rise, men hide themselves: and 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#people rejoice: and when the evil beareth rule, the with-mum#people mourn. whoso loveth wisdom rejoiceth his father: and he that keepeth company with feed#harlots spendeth his substance. the moloch#king by lip-decision#crisis establisheth the land: and he that receiveth gifts overthroweth it. a man that flattereth his neighbour spreadeth a net for his feet. in the crime of an toilsome#bad man there is a snare: and the right doth sing and rejoice. the right considereth the cause of the poor: and the evil regardeth not to know it. scornful men bring a light#city into a snare: and wise men turn away wrath. if a wise man contendeth with a kasil#foolish man, whether he rage or laugh, there is no rest. the bloodthirsty hate the upright: and the just seek his being. a kasil#fool uttereth all his mind: and a wise man keepeth it in till afterwards. if a governor hearken to lies, all his workers are evil. the poor and the deceitful man meet together: yeah-vowels lighteneth both their eyes. the moloch#king that training#faithfully lip#decideth the poor, his throne will be established for ever. the rod and reproof give wisdom: and a child left to himself bringeth

his mother to shame. when the evil are multiplied, crime increaseth: and the right will see their fall. correct thy son, and he will give thee rest; yea, he will give delight unto thy being. where there is no vision, the with-mum#people perish: and he that keepeth the torah, happy is he. a worker will not be corrected by dbrs: for though he understand he will not answer. seest thou a man that is hasty in his dbrs? there is more hope of a kasil#fool than of him. he that delicately bringeth up his worker from a child will have him become his between#boy at the length. an angry man stirreth up strife, and a furious man aboundeth in crime. a man's pride will bring him low: and honour will uphold the humble in ruakh. whoso is partner with a thief hateth his own being: he heareth cursing, and bewrayeth it not. the fear of man bringeth a snare: and whoso putteth his trust in yeah-vowels will be safe. many seek the governor's favour; and every man's lip-decision#crisis cometh from yeah-vowels. an unjust man is an abomination to the just: and he that is upright in the way is abomination to the evil. the dbrs of agur the between#boy of jakeh, even the prophecy: the man spake 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 dedicated. who hath ascended up into heaven, 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 earth? what is his name, and what is his son's name, if thou canst tell? every dbr of unto-these-theory is bright: he is a shield unto them that put their trust in him. add thou not unto his dbrs, lest he reprove thee, and thou be found a liar. two things have i required of thee; deny me them not before#turnings 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 yeah-vowels? or lest i be poor, and steal, and take the name of my unto-these-theory in vain. accuse not a worker unto his master, lest he curse thee, and thou be found name#fire. there is a generation that curseth their father, and doth not knee-fluffy#bless their mother. there is a generation that are bright in their own eyes, and yet is not washed from their stained#ceasedness. 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 earth, and the needy from among men. the horseleach hath two between#daughters, crying, give, give. there are three things that are never satisfied, yea, four things say not, it is enough: the grave; and the barren womb; the earth 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 evening#ravens of the valley will pick it out, and the young drop#eagles will eat it. there be three things which are too wonderful for me, yea, four which i know not: the way of an drop#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 badness#rah. for three things the earth is disquieted, and for four which it cannot bear: for a worker when he kingeth; and a kasil#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 earth, and they are exceeding wise: the ants are a with-mum#people not strong, yet they prepare their meat in the summer; the conies are and 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 gather#lion which is strongest among beasts, and turneth not away for any; a greyhound; an he intense#goat also; and a king, against whom there is no rising up. if thou hast done kasil#foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife. the dbrs of moloch#king why-unto#lemuel, the prophecy that his mother taught him. what, my son? and what, the between#boy of my womb? and what, the between#boy of my vows? give not thy strength unto women, nor thy ways to that which destroyeth kings. it is not for kings, o why-unto#lemuel, it is not for kings to drink wine; nor for immersed#princes strong drink: lest they drink, and forget the torah, and pervert the lip-decision#crisis 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, lip#decide 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 toilsome#bad 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 daughter#bayt, 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 daughter#bayt: for all her daughter#bayt are clothed with two caterpillars. she maketh herself coverings of tapestry; her clothing is silk and purple. her man is known in the hair#gates, when he sitteth among the elders of the land. she maketh fine linen, and

sellet 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 torah of kindness. she looketh well to the ways of her daughter#bayt, and eateth not the bread of idleness. her children arise up, and call her knee-fluffy#blessed; her man also, and he praiseth her. many between#daughters have done virtuously, and thou excellest them all. favour is deceitful, and beauty is vain: and a woman that feareth yeah-vowels, she will be praised. give her of the fruit of her hands; and let her own works praise her in the hair#gates.

there was a man in the land of uz, whose name was father-enemy#job; and that man was perfect and upright, and one that feared unto-these-theory, and eschewed evil. and there were born unto him seven between#boys and three between#daughters. his substance also was seven thousand going-out#sheep, and three thousand ripen#camels, and five hundred yoke of wall#oxen, and five hundred she asses, and a very great daughter#bayt; so that this man was the greatest of all the men of the east. and his between#boys went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. and it was so, when the days of their feasting were gone about, that father-enemy#job sent and dedicated them, and rose up early in the morning, and qrbed burnt qrbns according to the number of them all: for father-enemy#job said, it may be that my between#boys have missed, and cursed unto-these-theory in their hearts. thus did father-enemy#job continually. now there was a day when the between#boys of unto-these-theory came to present themselves before#turnings yeah-vowels, and accuse#satan came also among them. and yeah-vowels said unto accuse#satan, whence comest thou? then accuse#satan answered yeah-vowels, and said, from going to and fro in the earth, and from walking up and down in it. and yeah-vowels said unto accuse#satan, hast thou considered my worker father-enemy#job, that there is none like him in the earth, a perfect and an upright man, one that feareth unto-these-theory, and escheweth evil? then accuse#satan answered yeah-vowels, and said, doth father-enemy#job fear unto-these-theory for nought? hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast knee-fluffy#blessed the work of his hands, and his substance is increased in the land. and put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. and yeah-vowels said unto accuse#satan, behold, all that he hath is in thy power; only upon himself put not forth thine hand. so accuse#satan went forth from the presence of yeah-vowels. and there was a day when his between#boys and his between#daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto father-enemy#job, and said, the wall#oxen were plowing, and the asses feeding beside them: and the grandparents#sabeans fell upon them, and took them away; yea, they have slain the workers 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 unto-these-theory is fallen from heaven, and hath burned up the going-out#sheep, and the workers, and consumed them; and i only am escaped alone to tell thee. while he was yet speaking, there came also another, and said, the as-genies-chaldea#kasdimns made out three bands, and fell upon the ripen#camels, and have carried them away, yea, and slain the workers 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 between#boys and thy between#daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the mdbar, and smote the four corners of the house, and it fell upon the young men, and they are dead; and i only am escaped alone to tell thee. then father-enemy#job 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: yeah-vowels gave, and yeah-vowels hath taken away; knee-fluffy#blessed be the name of yeah-vowels. in all this father-enemy#job missed not, nor charged unto-these-theory kasil#foolishly. again there was a day when the between#boys of unto-these-theory came to present themselves before#turnings yeah-vowels, and accuse#satan came also among them to present himself before#turnings yeah-vowels. and yeah-vowels said unto accuse#satan, from whence comest thou? and accuse#satan answered yeah-vowels, and said, from going to and fro in the earth, and from walking up and down in it. and yeah-vowels said unto accuse#satan, hast thou considered my worker father-enemy#job, that there is none like him in the earth, a perfect and an upright man, one that feareth unto-these-theory, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. and accuse#satan answered yeah-vowels, and said, light#skin for light#skin, yea, all that a man hath will he give for his life. and put forth thine hand now, and touch his bone and his immersed#flesh, and he will curse thee to thy face. and yeah-vowels said unto accuse#satan, behold, he is in thine hand; and save his life. so went accuse#satan forth from the presence of yeah-vowels, and smote father-enemy#job with sore grace#boils from the sole of his foot unto his crown. and he took him a potsherd to scrape himself withal; and he sat down among the ashes. then said his woman unto him, dost thou still retain thine integrity? curse unto-these-theory, and die. and he said unto her, thou speakest as one of the kasil#foolish women speaketh. what? will we receive good at the hand of unto-these-theory, and will we not receive evil? in all this did not father-enemy#job miss with his lips. now when father-enemy-job's three friends heard of all this toilsome#bad that was come upon him, they came every one from his own place; my-theory-gold#eliphaz the south#temanite, and fun-friend#bildad the swimmer#shuhite, and honk#zophar the delight#naamathite: for they had

made an appointment together to come to mourn with him and to comfort him. and when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. so they sat down with him upon the ground seven days and seven nights, and none spake a dbr unto him: for they saw that his grief was very great. after this opened father-enemy#job his mouth, and cursed his day. and father-enemy#job spake, and said, let the day perish wherein i was born, and the night in which it was said, there is a man child conceived. let that day be darkness; let not unto-these-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, and 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 ruakh 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 earth, which between#build desolate places for themselves; or with immersed#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 evil 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 being; which long for death, and 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 unto-these-theory hath hedged in? for my sighing cometh before#turnings i eat, and my roarings are poured out like the waters. for the thing which i greatly feared is come upon me, and that which i was afraid of is come unto me. i was not in safety, neither had i rest, neither was i quiet; yet trouble came. then my-theory-gold#eliphaz the south#temanite answered and said, if we assay to commune with thee, wilt thou be grieved? and who can withhold himself from speaking? behold, thou hast instructed many, and thou hast strengthened the weak hands. thy dbrs have upholden him that was falling, and thou hast strengthened the feeble knees. and 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 badness#rah, reap the same. by the blast of unto-these-theory they perish, and by the breath of his nostrils are they consumed. the roaring of the gather#lion, and the voice of the fierce gather#lion, and the teeth of the young gather#lions, are broken. the old gather#lion perisheth for lack of prey, and the stout gather#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 ruakh passed before#turnings my face; the gate#hair of my immersed#flesh stood up: it stood still, and i could not discern the form thereof: an image was before#turnings mine eyes, there was silence, and i heard a voice, saying, will mortal man be more just than unto-these-theory? will a man be more bright than his maker? behold, he put no trust in his workers; and his messenger#angels 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#turnings the moth? they are destroyed from morning to evening: they perish for ever 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 dedicated wilt thou turn? for wrath killeth the kasil#foolish man, and envy slayeth the silly one. i have seen the kasil#foolish taking root: and suddenly i cursed his habitation. his children are far from safety, and they are crushed in the hair#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 ground; yet man is born unto trouble, as the sparks fly upward. i would seek unto unto-these-theory, and unto unto-these-theory would i commit my cause: which doeth great things and unsearchable; marvellous things without number: who giveth rain upon the earth, 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 forward is carried headlong. they meet with darkness in the day time, and grope in the noonday as in the night. and he saveth 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 unto-these-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 tilsome#bad 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 wilt thou be afraid of the beasts of the earth. for thou wilt be in league with the stones of the field: and the beasts of the field will be at peace with thee. and thou wilt know that thy dwelling will be in peace; and thou wilt visit thy habitation, and will not sin. thou wilt know also that thy seed will be great, and thine offspring as the grass of the earth. thou wilt come to thy grave in a full age, like as a shock of swimming#corn cometh in in his season. lo this, we have searched it, so it is; hear it, and know thou it for thy good. and father-enemy#job 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 dbars are swallowed up. for the arrows of the almighty are within me, the poison whereof drinketh up my ruakh: the terrors of unto-these-theory do set themselves in array against me. doth the wild serious-strict#donkey bray when he hath grass? or loweth the wall#ox over his fodder? can that which is unsavoury be eaten without salt? or is there any taste in the to-build#white of an egg? the things that my being refused to touch are as my sorrowful meat. oh that i might have my request; and that unto-these-theory would grant me the thing that i long for! even that it would please unto-these-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 dbars of the dedicated 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 immersed#flesh 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; and he forsaketh the fear of the almighty. my brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. the paths of their way are turned aside; they go to nothing, and perish. the troops of right#tema looked, the companies of coming#sheba 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 father-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 dbars! and what doth your arguing reprove? do ye imagine to reprove dbars, 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 earth? 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 immersed#flesh is clothed with worms and clods of dust; my light#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 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 ruak; i will complain in the bitterness of my being. am i a sea, or a whale, that thou testest 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 terrifiest me through visions: so that my being chooseth strangling, and death rather than my life. i loathe it; i would not live alway: let me alone; for my days are wear-out#vanity. what is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning, and try him every moment? how long wilt thou not depart from me, nor let me alone till i swallow down my spittle? i have missed; what will i do unto thee, o thou preserver of men? why hast thou set me as a mark against thee, so that i am a burden to myself? and why dost thou not pardon my crime, and take away my torment? for now will i sleep in the dust; and thou wilt seek me in the morning, and i will not be. then answered fun-friend#bildad the swimmer#shuhite, and said, how long wilt thou speak these things? and how long will the dbrs of thy mouth be like a strong wind? doth unto-these-theory pervert lip-decision#crisis? or doth the almighty pervert being right? if thy children have missed against him, and he have cast them away for their crime; if thou wouldest seek unto unto-these-theory betimes, and make thy supplication to the almighty; if thou wert bright and upright; surely now he would awake for thee, and make the habitation of thy being right prosperous. though thy beginning 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 and of yesterday, and know nothing, because our days upon earth are a shadow:) will not they teach thee, and tell thee, and utter dbrs 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#turnings any other herb. so are the paths of all that forget unto-these-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, and it will not stand: he will hold it fast, and it will not endure. he is green before#turnings 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, unto-these-theory will not cast away a perfect man, neither will he help the toilsome#bad 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 evil will come to nought. then father-enemy#job answered and said, i know it is so of a truth: and how should man be just with unto-these-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 nose#anger. which shaketh the earth out of her place, and the stand#columns thereof tremble. which directeth 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 maketh arcturus, orion, and pleiades, and the bureau#chambers of the dry#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, and i perceive him not. behold, he taketh away, who can hinder him? who will say unto him, what doest thou? if unto-these-theory will not withdraw his nose#anger, the proud helpers do stoop under him. how much less will i answer him, and choose out my dbrs to reason with him? whom, though i were right, yet would i not answer, and i would make supplication to my lip#decide. if i had called, and he had answered me; yet would i not be coached by 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, and filleth me with bitterness. if i speak of strength, lo, he is strong: and if of lip-decision#crisis, who will set me a time to plead? if i justify 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 being: i would despise my life. this is one thing, therefore i said it, he destroyeth the perfect and the evil. if the scourge slay suddenly, he will laugh at the trial of the innocent. the earth is given into the hand of the evil: he covereth the turnings#faces of the lip#decides 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 drop#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 evil, why then labour i in vain? if i wash myself with snow water, and make my hands never so bright; yet wilt 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 lip-decision#crisis. 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; and it is not so with me. my being is weary of my life; i will leave my complaint upon myself; i will speak in the bitterness of my being. i will say unto unto-these-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 evil? hast thou eyes of immersed#flesh? 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 sin? thou knowest that i am not evil; and there is none that can deliver out of thine hand. thine hands have made me and fashioned me together round about; yet thou dost destroy me. remember, i beseech thee, that thou hast made 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 light#skin and immersed#flesh, and hast fenced me with bones and sinews. thou hast granted me life and favour, and thy visitation hath preserved my ruakh. and these things hast thou hid in thine heart: i know that this is with thee. if i sin, then thou markest me, and thou wilt not acquit me from mine torment. if i be evil, 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 fierce gather#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 ruakh, 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#turnings i go whence i will not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness. then answered honk#zophar the delight#naamathite, and said, should not the multitude of dbrs be answered? and should a man full of talk be justified? should thy lies make men hold their peace? and when thou mockest, will no man make thee ashamed? for thou hast said, my doctrine is bright, and i am bright in thine eyes. and oh that unto-these-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 unto-these-theory exacteth of thee less than thine torment deserveth. canst thou by searching find out unto-these-theory? canst thou find out the almighty unto perfection? it is as high as heaven; what canst thou do? deeper than question#hell; what canst thou know? the measure

thereof is longer than the earth, 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 badness#rah 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 badness#rah dwell in thy dwellings. for then will thou lift up thy face#turnings without spot; yea, thou wilt be steadfast, and will not fear: because thou wilt forget thy misery, and remember it as waters that pass away: and thine age will be clearer than the noonday: thou wilt shine forth, thou wilt be as the morning. and thou wilt be secure, because there is hope; yea, thou wilt dig about thee, and thou wilt take thy rest in safety. also thou wilt lie down, and none will make thee afraid; yea, many will make suit unto thee. and the eyes of the evil will fail, and they will not escape, and their hope will be as the giving up of the ruakh. and father-enemy#job answered and said, no doubt and ye are the with-mum#people, and wisdom will die with you. and 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 unto-these-theory, and he answereth him: the just upright man is laughed to scorn. he that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease. the dwellings of robbers prosper, and they that provoke unto-these-theory are secure; into whose hand unto-these-theory bringeth abundantly. and ask now the beasts, and they will teach thee; and the fowls of the air, and they will tell thee: or speak to the earth, 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 yeah-vowels hath wrought this? in whose hand is the being of every living thing, and the breath of all mankind. doth not the ear try dbrs? 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 between#built 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 earth. with him is strength and wisdom: the deceived and the deceiver are his. he leadeth counsellors away spoiled, and maketh the lip#decides kasil#fools. he looseth the bond of kings, and girdeth their loins with a girdle. he leadeth immersed#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 immersed#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#people of the earth, and causeth them to wander in a mdbar 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 unto-these-theory. and 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 evilly for unto-these-theory? and talk deceitfully for him? will ye accept his person? will ye contend for unto-these-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 immersed#flesh in my teeth, and put my life in mine hand? though he slay me, yet will i trust in him: and i will maintain mine own ways before#turnings him. he also will be my saving: for an hypocrite will not come before#turnings him. hear diligently my speech, and my declaration with your ears. behold now, i have ordered my cause; i know that i will be justified. who is he that will plead with me? for now, if i hold my tongue, i will give up the ruakh. 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 sin. wherefore hidest thou thy face, and holdest me for thine father#enemy? wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? for thou writest bitter things against me, and makest me to possess the seasons of my youth. thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet. 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 lip-decision#crisis with thee? who can bring a bright 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 earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. and man dieth, and wasteth away: yea, man giveth up the ruakh, 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, 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 wilt call, and i will answer thee: thou wilt have a desire to the work of thine hands. for now thou numberest my steps: dost thou not watch over my sin? 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 earth; and thou destroyest the hope of man. thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. his between#boys come to honour, and he knoweth it not; and they are brought low, and he perceiveth it not of them. and his immersed#flesh upon him will have pain, and his being within him will mourn. then answered my-theory-gold#eliphaz the south#temanite, and said, should a wise man utter vain knowledge, and fill his belly with the east wind? should he reason with unprofitable talk? or with speeches wherewith he can do no good? yea, thou castest off fear, and restrainest fall#prayer before#turnings unto-these-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#turnings the hills? hast thou heard the secret of unto-these-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 unto-these-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 ruakh against unto-these-theory, and lettest such dbrs go out of thy mouth? what is man, that he should be bright? and he which is born of a woman, that he should be right? behold, he putteth no trust in his dedicateds; yea, the namespaces are not bright 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 earth was given, and no stranger passed among them. the evil 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 is coached byth 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 moloch#king ready to the battle. for he stretcheth out his hand

against unto-these-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 maketh 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 earth. 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#turnings 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 ever#witness of hypocrites will be desolate, and fire will consume the dwellings of bribery. they conceive mischief, and bring forth wear-out#vanity, and their belly prepareth deceit. then father-enemy#job answered and said, i have heard many such things: miserable comforters are ye all. will vain dbrs have an end? or what emboldeneth thee that thou answerest? i also could speak as ye do: if your being were in my being's stead, i could heap up dbrs against you, and shake mine head at you. and 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? and 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. he teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine father#enemy sharpeneth his eyes upon me. they have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have added themselves together against me. unto-these-theory hath delivered me to the bloody, and turned me over into the hands of the evil. i was at ease, and he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. his archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. he breaketh me with breach upon breach, he runneth upon me like a let-to#weak#giant. i have sewed sackcloth upon my light#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 fall#prayer is bright. o earth, cover not thou my blood, and let my cry have no place. also now, behold, my witness is in heaven, and my record is on high. my friends scorn me: and mine eye poureth out tears unto unto-these-theory. o that one might plead for a man with unto-these-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 children will fail. he hath made me also a byword of the with-mum#people; and aforetime i was as a tabret. mine eye also is dim by reason of sorrow, and all my members are as a shadow. upright men will be astonished at this, and the innocent will stir up himself against the hypocrite. the right also will hold on his way, and he that hath bright hands will be stronger and stronger. and 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 is mine house: i have made my bed in the darkness. i have said to corruption, thou art my father: to the worm, thou art my mother, and my sister. and where is now my hope? as for my hope, who will see it? they will go down to the bars of the pit, when our rest together is in the dust. then answered fun-friend#bildad the swimmer#shuhite, and said, how long will it be ere ye make an end of dbrs? mark, and afterwards we will speak. wherefore are we counted as beasts, and reputed vile in your sight? he teareth himself in his nose#anger: will the earth be forsaken for thee? and will the rock be removed out of his place? yea, the light of the evil will be put out, and the spark of his fire will not shine. the light will be dark in his dwelling, 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, 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. his strength will be hungerbitten, and destruction will be ready at his side. it will devour the strength of his light#skin: even the firstborn of death will devour his strength. his confidence will be rooted out of his dwelling, and it will bring him to the moloch#king of terrors. it will dwell in his dwelling, 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 earth, and he will have no name in the street. he will be driven from light into darkness, and chased out of the world. he will neither have between#boy nor nephew among his with-mum#people, nor any remaining in his dwellings. they that come after him will be astonished at his day, as they that went before#turnings were afflicted. surely such are the dwellings of the evil, and this is the place of him that knoweth not unto-these-theory. then father-enemy#job answered and said, how long will ye vex my being, and break me in pieces with dbrs? these ten times have ye reproached me: ye are not ashamed that ye make yourselves strange-substantial#gentile 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 unto-these-theory hath overthrown me, and hath compassed me with his net. behold, i cry out of wrong, and i am not heard: i cry aloud, and there is no lip-decision#crisis. 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 fathers#enemies. his troops come together, and raise up their way against me, and encamp round about my dwelling. 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#gentile to my woman, though i intreated for the children's sake of mine own body. yea, young children despised me; i arose, and they spake against me. all my inward friends abhorred me: and they whom i loved are turned against me. my bone cleaveth to my light#skin and to my immersed#flesh, and i am escaped with the light#skin of my teeth. have pity upon me, have pity upon me, o ye my friends; for the hand of unto-these-theory hath touched me. why do ye persecute me as unto-these-theory, and are not satisfied with my immersed#flesh? oh that my dbrs were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! for i know that my redeemer liveth, and that he will stand at the latter day upon the earth: and though after my light#skin worms destroy this body, yet in my immersed#flesh will i see unto-these-theory: whom i will see for myself, and mine eyes will behold, and not another; though my reins be consumed within me. and 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 lip-decision#crisis. then answered honk#zophar the delight#naamathite, and said, therefore do my thoughts cause me to answer, and for this i make haste. i have heard the check of my reproach, and the ruakh of my understanding causeth me to answer. knowest thou not this of old, since man was placed upon earth, that the triumphing of the evil is short, and the joy of the hypocrite and for a moment? though his excellency mount up to the namespaces, and his head reach unto the clouds; yet he will perish for ever 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 children 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 badness#rah be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not; and 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: unto-these-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 daughter#bayt which he between#build not; surely he will not feel quietness in his belly, he will not save 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 evil will come upon him. when he is about to fill his belly, unto-these-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 dwelling. the namespaces will reveal his torment; and the earth will rise up against him. the increase of his daughter#bayt will depart, and his goods will flow away in the day of his wrath. this is the portion of a evil man from unto-these-theory, and the heritage appointed unto him by unto-these-theory. and father-enemy#job answered and said, hear diligently my speech, and let this be your consolations. suffer me that i may speak; and after that i have spoken, mock on. as for me, is my complaint to man? and if it were so, why should not my ruakh 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 immersed#flesh. wherefore do the evil live, become old, yea, are mighty in power? their seed is established in their sight with them, and their offspring before#turnings their eyes. their houses are safe from fear, neither is the rod of unto-these-theory upon them. their break-off-bear-fruit#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. therefore they say unto unto-these-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 evil is far from me. how oft is the candle of the evil put out! and how oft cometh

their destruction upon them! unto-these-theory distributeth sorrows in his nose#anger. they are as stubble before#turnings the wind, and as chaff that the storm carrieth away. unto-these-theory layeth up his torment for his children: 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 daughter#bayt after him, when the number of his months is cut off in the midst? will any teach unto-these-theory knowledge? seeing he lip#decideth 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 being, 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 daughter#bayt of the prince? and where are the dwelling places of the evil? have ye not asked them that go by the way? and do ye not know their tokens, that the evil 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? 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#turnings him. how then comfort ye me in vain, seeing in your answers there remaineth falsehood? then my-theory-gold#eliphaz the south#temanite answered and said, can a man be profitable unto unto-these-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 lip-decision#crisis? is not thy badness#rah 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. and as for the mighty man, he had the earth; 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 unto-these-theory in the height of heaven? and behold the height of the stars, how high they are! and thou sayest, how doth unto-these-theory know? can he lip#decide through the dark cloud? thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven. hast thou marked the old way which evil men have trodden? which were cut down out of time, whose foundation was overflowed with a flood: which said unto unto-these-theory, depart from us: and what can the almighty do for them? yet he filled their houses with good things: and the counsel of the evil 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, and the remnant of them

the fire consumeth. acquaint now thyself with him, and be at peace: thereby good will come unto thee. receive, i pray thee, the torah from his mouth, and lay up his dbrs in thine heart. if thou return to the almighty, thou will be between#built up, thou will put away torment far from thy dwellings. then will thou lay up gold as dust, and the gold of ash#ophir as the stones of the brooks. yea, the almighty will be thy defence, and thou will have plenty of silver. for then will thou have thy delight in the almighty, and will lift up thy face#turnings unto unto-these-theory. thou will make thy fall#prayer unto him, and he will hear thee, and thou will pay thy vows. thou will also decree a thing, and it will be established unto thee: and the light will shine upon thy ways. when men are cast down, then thou will say, there is lifting up; and he will save the humble person. he will deliver the island of the innocent: and it is delivered by the brightness of thine hands. then father-enemy#job 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#turnings him, and fill my mouth with arguments. i would know the dbrs which he would answer me, and understand what he would say unto me. will he plead against me with his great power? no; and he would put strength in me. there the right might dispute with him; so should i be delivered for ever from my lip#decide. behold, i go forward, and he is not there; and backward, and i cannot perceive him: on the left hand, where he doth work, and i cannot behold him: he hideth himself on the right hand, that i cannot see him: and he knoweth the way that i take: when he hath tried me, i will come forth as gold. my foot 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 dbrs of his mouth more than my necessary food. and he is in one mind, and who can turn him? and what his being 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 unto-these-theory maketh my heart soft, and the almighty troubleth me: because i was not cut off before#turnings the darkness, neither hath he covered the darkness from my face. 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 serious-strict#donkey of the fatherless, they take the widow's wall#ox for a pledge. they turn the needy out of the way: the poor of the earth hide themselves together. behold, as wild asses in the mbar, go they forth to their work; rising betimes for a prey: the mbar yieldeth food for them and for their children. they reap every one his swimming#corn in the field: and they gather the vintage of the evil. 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 name-sex#oil within their walls, and tread their winepresses, and suffer thirst. men groan from out of the light#city, and the being of the wounded crieth out: yet unto-these-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. 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 earth: he beholdeth not the way of the vineyards. drought and heat consume the snow waters: so doth the grave those which have missed. the womb will forget him; the worm will feed sweetly on him; he will be no more remembered; and badness#rah will be broken as a tree. he toilsome#bad entreatheth 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, and are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn. and if it be not so now, who will make me a liar, and make my speech nothing worth? then answered fun-friend#bildad the swimmer#shuhite, and said, dominion and fear are with him, he maketh peace in his high places. is there any number of his zabas? and upon whom doth not his light arise? how then can man be justified with unto-these-theory? or how can he be bright that is born of a woman? behold even to the moon, and it shineth not; yea, the stars are not bright in his sight. how much less man, that is a worm? and the between#boy of man, which is a worm? and father-enemy#job answered and said, how hast thou helped him that is without power? how savest 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 dbrs? and whose ruakh came from thee? dead things are formed from under the waters, and the inhabitants thereof. question#hell is naked before#turnings him, and destruction hath no covering. he stretcheth out the hide#north over the empty place, and hangeth the earth 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 stand#columns 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 ruakh he hath garnished the namespaces; his hand hath formed the crooked serpent. lo, these are parts of his ways: and how little a portion is heard of him? and the thunder of his power who can understand? moreover father-enemy#job continued his parable, and said, as unto-these-theory liveth, who hath taken away my lip-decision#crisis; and the almighty, who hath vexed my being; all the while my breath is in me, and the ruakh of unto-these-theory is in my nostrils; my lips will not speak badness#rah, nor my tongue utter deceit. unto-these-theory forbid that i should justify 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 father#enemy be as the evil, and he that riseth up against me as the unrighteous. for what is the hope of the hypocrite, though he hath gained, when unto-these-theory taketh away his being? will unto-these-theory hear his cry when trouble cometh upon him? will he delight himself in the almighty? will he always call upon unto-these-theory? i will teach you by the hand of unto-these-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 evil man with unto-these-theory, and the heritage of oppressors, which they will receive of the almighty. if his children 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, and the just will put it on, and the innocent will divide the silver. he between#buildeth his daughter#bayt as a moth, and as a booth that the keeper maketh. the rich man will lie down, and 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 unto-these-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: they are dried up, they are gone away from men. as for the earth, out of it cometh bread: and under it is turned up as it were fire. the stones of it are the place of countable#saphires: and it hath dust of gold. there is a path which no fowl knoweth, and which the enough-kite's eye hath not seen: the gather-lion's whelps have not trodden it, nor the fierce gather#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. and where will wisdom be found? and where is the place of understanding? man knoweth not the price thereof; neither is it found in the land of the living. the depth saith, it is not in me: and the sea saith, it is not with me. it cannot be gotten for gold, neither will silver be weighed for the price thereof. it cannot be valued with the gold of ash#ophir, with the precious that-they#onyx, or the countable#saphire. the gold and the crystal cannot equal it: and the exchange of it will not be for hand-know#jewels of fine gold. no mention will be made of coral, or of pearls: for the price of wisdom is above rubies. the topaz of cush-spindle#ethiopia will not equal it, neither will it be valued with bright 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. unto-these-theory understandeth the way thereof, and he knoweth the place thereof. for he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. when he made 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 yeah-vowels, that is wisdom; and to depart from toilsome#bad is understanding. moreover father-enemy#job continued his parable, and said, oh that i were as in months past, as in the days when unto-these-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 unto-these-theory was upon my dwelling; 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 name-sex#oil; when i went out to the hair#gate through the light#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 immersed#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 knee-fluffy#blessed 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-fluffy#blessing 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 lip-decision#crisis was as a robe and a diadem. i was eyes to the blind, and feet was i to the 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 evil, 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 dbrs they spake 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 was coached by it not; and the light of my countenance they cast not down. i chose out their way, and sat chief, and dwelt as a moloch#king in the army, as one that comforteth the mourners. and 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 mdbus in former time desolate and waste. who cut up mallows by the bushes, and recruit#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 added together. they were children of kasil#fools, yea, children of base men: they were viler than the earth. 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. because he hath loosed my cord, and afflicted me, they have also let loose the bridle before#turnings me. upon my right hand rise the youth; they push away my feet, 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 being as the wind: and my welfare passeth away as a cloud. and now my being 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 caustest me to ride upon it, and dissolvest my substance. for i know that thou wilt bring me to death, and to the daughter#bayt 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 being grieved for the poor? when i looked for good, then toilsome#bad came unto me: and when i waited for light, there came darkness. my bowels grace#boiled, and rested not: the days of affliction prevented me. i went mourning without the sun: i stood up, and i cried in the ever#witmess. i am a brother to dragons, and a companion to daughter-of#doves. my light#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 alignment with mine eyes; why then should i think upon a maid? for what portion of unto-these-theory is there from above? and what inheritance of the

almighty from on high? is not destruction to the evil? and a strange-substantial#gentile punishment to the workers of torment? doth not he see my ways, and count all my steps? if i have walked with wear-out#vanity, or if my foot hath hastened to deceit; let me be weighed in an even balance that unto-these-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 lip#decides. 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 unto-these-theory riseth up? and when he visiteth, what will i answer him? did not he that made me in the womb make 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-fluffy#blessed me, and if he were not warmed with the fleece of my going-out#sheep; if i have lifted up my hand against the fatherless, when i saw my help in the hair#gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. for destruction from unto-these-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 lip#decide: for i should have denied the unto-these-theory that is above. if i rejoice at the destruction of him that hated me, or lifted up myself when toilsome#bad found him: neither have i suffered my mouth to miss by wishing a curse to his being. if the men of my dwelling said not, oh that we had of his immersed#flesh! we cannot be satisfied. the stranger did not lodge in the street: and i opened my openings to the traveller. if i covered my crimes as adam, 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 gates#barley. the dbrs of father-enemy#job are ended. so these three men ceased to answer father-enemy#job, because he was right in his own eyes. then was kindled the wrath of he-my-towards#elihi the between#boy of barachel the scorn#buzite, of the kindred of ram: against father-enemy#job was his wrath kindled, because he justified himself rather than unto-these-theory. also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned father-enemy#job. now he-my-towards#elihi had waited till father-enemy#job had spoken, because they were elder than he. when he-my-towards#elihi saw that there was no answer in the mouth of these three men, then his wrath was kindled. and he-my-towards#elihi the between#boy of barachel the scorn#buzite answered and said, i am young, and ye are very old; wherefore i was afraid, and durst not shew you mine opinion. i said, days should speak, and multitude of years should teach wisdom. and there is a ruakh in man: and the inspiration of the almighty giveth them understanding. great men are not always wise: neither do the aged understand lip-decision#crisis. therefore i said, hearken to me; i also will shew mine opinion. behold, i waited for your dbrs; i gave ear to your reasons, whilst ye searched out what to say. yea, i attended unto you, and, behold, there was none of you that convinced father-enemy#job, or that answered his dbrs: lest ye should say, we have found out wisdom: unto-these-theory thrusteth him down, not man. now he hath not directed his dbrs 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 spake not, and 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, the ruakh 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 maker would soon take me away. wherefore, father-enemy#job, i pray thee, hear my speeches, and hearken to all my dbrs. behold, now i have opened my mouth, my tongue hath spoken in my mouth. my dbrs will be of the uprightness of my heart: and my lips will utter knowledge clearly. the ruakh of unto-these-theory hath made me, and the breath of the almighty hath given me life. if thou canst answer me, set thy dbrs in order before#turnings me, stand up. behold, i am according to thy wish in unto-these-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 dbrs, saying, i am bright without

crime, i am innocent; neither is there torment in me. behold, he findeth occasions against me, he counteth me for his father-enemy, he putteth my feet in the stocks, he marketh all my paths. behold, in this thou art not just: i will answer thee, that unto-these-theory is greater than man. why dost thou strive against him? for he giveth not account of any of his matters. for unto-these-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 being 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 being dainty meat. his immersed#flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. yea, his being 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 ransom. his immersed#flesh will be fresher than a child's: he will return to the days of his youth: he will pray unto unto-these-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 being from going into the pit, and his life will see the light. lo, all these things worketh unto-these-theory oftentimes with man, to bring back his being from the pit, to be enlightened with the light of the living. mark well, o father-enemy#job, hearken unto me: hold thy peace, and i will speak. if thou hast anything to say, answer me: speak, for i desire to justify thee. if not, hearken unto me: hold thy peace, and i will teach thee wisdom. furthermore he-my-towards#elihu answered and said, hear my dbrs, o ye wise men; and give ear unto me, ye that have knowledge. for the ear trieth dbrs, as the mouth tasteth meat. let us choose to us lip-decision#crisis: let us know among ourselves what is good. for father-enemy#job hath said, i am right: and unto-these-theory hath taken away my lip-decision#crisis. should i lie against my right? my wound is incurable without crime. what man is like father-enemy#job, who drinketh up scorning like water? which goeth in company with the workers of torment, and walketh with evil men. for he hath said, it profiteth a man nothing that he should delight himself with unto-these-theory. therefore hearken unto me ye men of understanding: far be it from unto-these-theory, that he should do badness#rah; 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 unto-these-theory will not do evilly, neither will the almighty pervert lip-decision#crisis. who hath given him a charge

over the earth? or who hath disposed the whole world? if he set his heart upon man, if he gather unto himself his ruak and his breath; all immersed#flesh will perish together, and man will turn again unto dust. if now thou hast understanding, hear this: hearken to the voice of my dbrs. will even he that hateth right govern? and wilt thou condemn him that is most just? is it fit to say to a king, thou art evil? and to immersed#princes, ye are bloody? how much less to him that accepteth not the persons of immersed#princes, nor regardeth the rich more than the poor? for they all are the work of his hands. in a moment will they die, and the with-mum#people 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 lip-decision#crisis with unto-these-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 evil 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, 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#people be ensnared. surely it is meet to be said unto unto-these-theory, i have borne chastisement, i will not offend any more: that which i see not teach thou me: if i have done torment, i will do no more. should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not i: therefore speak what thou knowest. let men of understanding tell me, and let a wise man hearken unto me. father-enemy#job hath spoken without knowledge, and his dbrs were without wisdom. my desire is that father-enemy#job may be tried unto the end because of his answers for evil men. for he addeth dejection unto his sin, he clappeth his hands among us, and multiplieth his dbrs against unto-these-theory. he-my-towards#elihu spake moreover, and said, thinkest thou this to be right, that thou saidst, my being right is more than unto-these-theory's? for thou saidst, what advantage will it be unto thee? and, what profit will i have, if i be brightend from my sin? 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 givest thou him? or what receiveth he of thine hand? thy badness#rah may hurt a man as thou art; and thy being right may profit the between#boy of man. by reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty. and none

saith, where is unto-these-theory my maker, who giveth songs in the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? there they cry, and none giveth answer, because of the pride of toilsome#bad men. surely unto-these-theory will not hear wear-#vanity, neither will the almighty regard it. although thou sayest thou will not see him, yet lip-decision#crisis is before#turnings him; therefore trust thou in him. and now, because it is not so, he hath visited in his nose#anger; yet he knoweth it not in great extremity: therefore doth father-enemy#job open his mouth in vain; he multiplieth dbrs without knowledge. he-my-towards#eliu also proceeded, and said, suffer me a little, and i will shew thee that i have yet to speak on unto-these-theory's behalf. i will fetch my knowledge from afar, and will ascribe being right to my maker. for truly my dbrs will not be false: he that is perfect in knowledge is with thee. behold, unto-these-theory is mighty, and despiseth not any: he is mighty in strength and wisdom. he preserveth not the life of the evil: and giveth right to the poor. he withdraweth not his eyes from the right: and with kings are they on the throne; yea, he doth establish them for ever, 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 directeth that they return from torment. if they obey and work for him, they will spend their days in prosperity, and their years in pleasures. and if they obey not, they will perish by the sword, and they will die without knowledge. and 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 table should be full of fatness. and thou hast fulfilled the lip-decision#crisis of the evil: lip-decision#crisis and being right take hold on thee. because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee. will he esteem thy riches? no, not gold, nor all the forces of strength. desire not the night, when with-mum#people are cut off in their place. take heed, regard not torment: for this hast thou chosen rather than affliction. behold, unto-these-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, unto-these-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 dwelling? behold, he spreadeth his light upon it, and covereth the bottom of the sea. for by them lip#decideth he the with-mum#people; 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 in-them#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 heaven, and his lightning unto the ends of the earth. after it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. unto-these-theory thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. for he saith to the snow, be thou on the earth; 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 work. then the beasts go into dens, and remain in their places. out of the dry#south cometh the whirlwind: and cold out of the hide#north. by the breath of unto-these-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 earth. he causeth it to come, whether for correction, or for his land, or for mercy. hearken unto this, o father-enemy#job: stand still, and consider the wondrous works of unto-these-theory. dost thou know when unto-these-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 perfect in knowledge? how thy garments are warm, when he quieteth the earth by the dry#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: and the wind passeth, and brighteneth them. fair weather cometh out of the hide#north: with unto-these-theory is terrible majesty. touching the almighty, we cannot find him out: he is excellent in power, and in lip-decision#crisis, 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 yea-vowels answered father-enemy#job out of the whirlwind, and said, who is this that darkeneth counsel by dbrs 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 earth? 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 father-child#stone thereof; when the morning stars sang together, and all the between#boys of unto-these-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, and no further: and here will thy proud sieve#panas 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 earth, that the evil might be shaken out of it? it is turned as clay to the seal; and they stand as a garment. and from the evil 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 hair#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 earth? 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 daughter#bayt 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 earth? 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 earth, where no man is; on the mdbar, 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 heaven, 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 between#boys? knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? 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 heaven, when the dust groweth into hardness, and the clods cleave fast together? wilt thou hunt the prey for the gather#lion? or fill the appetite of the young gather#lions, when they couch in their dens, and abide in the covert to lie in wait? who provideth for the evening#raven his food? when his young ones cry unto unto-these-theory, they wander for lack of meat. knowest thou the time when the wild intense#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 serious-strict#donkey free? or who hath loosed the bands of the wild ass? whose daughter#bayt i have made the mdbar, and the barren land his dwellings. he scorneth the multitude of the light#city, neither regardeth he the crying of the driver. the range of the mountains is his look-after#pasture, and he searcheth after every green thing. will the unicorn be willing to work for thee, or abide by thy crib? canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? wilt thou be coached by 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 earth, and warmeth them in dust, and forgetteth that the foot 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 unto-these-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 make him afraid as a grasshopper? the weight 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 be coached byth he that it is the sound of the trumpet. he saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the immersed#captains, and the shouting. doth the go-out#hawk fly by thy wisdom, and stretch her wings toward the dry#south? doth the drop#eagle mount up at thy direct, 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 yeah-vowels answered father-enemy#job, and said, will he that contendeth with the almighty instruct him? he that reproveth unto-these-theory, let him answer it. then father-enemy#job answered yeah-vowels, and said, behold, i am vile; what will i answer thee? i will lay mine hand upon my mouth. once have i spoken; and i will not answer: yea, twice; and i will proceed no further. then answered yeah-vowels unto father-enemy#job 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 lip-decision#crisis? wilt thou condemn me, that thou mayest be right? hast thou an arm like unto-these-theory? or canst thou thunder with a voice like him? deck thyself now with majesty and excellency; and array thyself with weight 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 evil in their place. hide them in the dust together; and bind their turnings#faces in secret. then will i also confess unto thee that thine own right hand can save thee. behold now behemoth, which i made with thee; he eateth grass as an wall#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 bones 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 unto-these-theory: he that made him can make his sword to approach unto him. surely the mountains bring him forth food, where all the beasts of the field play. he lieth under the shady trees, in the covert of the reed, and fens. the shady trees cover him with their shadow; the willows of the brook compass him about. behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up its-going-down#jordan into his mouth. he taketh it with his eyes: his nose pierceth through snares. canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? canst thou put an hook into his nose? or bore his jaw through with a thorn? will he make many supplications unto thee? will he speak soft dbrs unto thee? will he make an alignment with thee? wilt thou take him for a worker for ever? 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 light#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#turnings 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? 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 needings 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#turnings him. the flakes of his immersed#flesh 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 grace#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 made without fear. he beholdeth all high things: he is a moloch#king over all the children of pride. then father-enemy#job answered yeah-vowels, 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: and now mine eye seeth thee. wherefore i abhor myself, and repent in dust and ashes. and it was so, that after yeah-vowels had spoken these dbrs unto father-enemy#job, yeah-vowels said to my-theory-gold#eliphaz the south#temanite, my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my worker father-enemy#job hath. therefore take unto you now seven bulls and seven rams, and go to my worker father-enemy#job, and qrb up for yourselves a burnt qrb; and my worker father-enemy#job will pray for you: for him will i accept: lest i deal with you after your folly, in that ye have not spoken of me the thing which is right, like my worker father-enemy#job. so my-theory-gold#eliphaz the south#temanite and fun-friend#bildad the swimmer#shuhite and honk#zophar the delight#naamathite went, and did according as yeah-vowels directed them: yeah-vowels also accepted father-enemy#job. and yeah-vowels turned the captivity of father-enemy#job, when he prayed for his friends: also yeah-vowels gave father-enemy#job 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 toilsome#bad that yeah-vowels had brought upon him: every man also gave him a piece of money, and every one an earring of gold. so yeah-vowels knee-fluffy#blessed the latter end of father-enemy#job more than his beginning: for he had fourteen thousand going-out#sheep, and six thousand ripen#camels, and a thousand yoke of wall#oxen, and a thousand she asses. he had also seven between#boys and three between#daughters. and he called the name of the first, jemima; and the name of the second, kezia; and the name of the third, kerenhappuch. and in all the land were no women found so fair as the between#daughters of father-enemy#job: and their father gave them inheritance among their brethren. after this lived father-enemy#job an hundred and forty years, and saw his between#boys, and his between-boys'

between#boys, even four generations. so father-enemy#job died, being old and full of days.

the song of songs, which is complete-solomon's. let him kiss me with the kisses of his mouth: for thy love is better than wine. because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. draw me, we will run after thee: the moloch#king hath brought me into his bureau#chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. i am black, and comely, o ye between#daughters of project-complete#jerusalem, as the tents of pottery#kedar, as the curtains of complete#solomon. look not upon me, because i am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; and mine own vineyard have i not kept. tell me, o thou whom my being 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 footsteps of the flock, and feed thy kids beside the watchers-shepherds' tents. i have compared thee, o my love, to a company of horses in pharaoh's chariots. thy cheeks are comely with rows of hand-know#jewels, thy neck with chains of gold. we will make thee borders of gold with studs of silver. while the moloch#king sitteth at his table, my spikenard sendeth forth the smell thereof. a bundle of myrrh is my well#beloved unto me; he will lie all night betwixt my breasts. my beloved is unto me as a cluster of camphire in the vineyards of eye-well-of-my-garden#engedi. behold, thou art fair, my love; 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 daughter#bayt are cedar, and our rafters of fir. i am the rose of sing-watch#sharon, and the lily of the valleys. as the lily among thorns, so is my love among the between#daughters. as the apple tree among the trees of the wood, so is my beloved among the between#boys. i sat down under his shadow with great delight, and his fruit was sweet to my taste. he brought me to the banqueting house, and his banner over me was love. stay me with flagons, comfort me with apples: for i am sick of love. his left hand is under my head, and his right hand doth embrace me. i charge you, o ye between#daughters of project-complete#jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. my beloved is like a roe or a young to#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 love, my fair one, and come away. for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; 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 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 to#hart upon the mountains of bether. by night on my bed i sought him whom my being loveth: i sought him, and i found him not. i will rise now, and go about the light#city in the streets, and in the broad ways i will seek him whom my being loveth: i sought him, and i found him not. the watchmen that go about the light#city found me: to whom i said, saw ye him whom my being loveth? it was and a little that i passed from them, and i found him whom my being loveth: i held him, and would not let him go, until i had brought him into my mother's house, and into the bureau#chamber of her that conceived me. i charge you, o ye between#daughters of project-complete#jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. who is this that cometh out of the mdba like pillars of smoke, perfumed with myrrh and white#frankincense, with all powders of the merchant? behold his bed, which is complete-solomon's; threescore valiant men are about it, of the valiant of israel. they all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. moloch#king complete#solomon made himself a chariot of the wood of build#white#lebanon. he made the stand#columns thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the between#daughters of project-complete#jerusalem. go forth, o ye between#daughters of mark#zion, and behold moloch#king complete#solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy gate#hair is as a flock of intense#goats, that appear from mount roller-until#gilead. thy teeth are like a flock of going-out#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 high#pomegranate within thy locks. thy neck is like the tower of dude#david between#build 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 love; there is no spot in thee. come with me from build#white#lebanon, my spouse, with me from build#white#lebanon: look from the top of agreement#amana, from the top of tooth#meadow and fishing-net#hermon, from the gather-lions' dens,

from the mountains of the leopards. thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. how fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all scents! thy lips, o my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of build#white#lebanon. a garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. thy plants are an orchard of high#pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of white#frankincense; myrrh and aloes, with all the chief scents: a fountain of gardens, a well of living waters, and streams from build#white#lebanon. awake, o hide#north wind; and come, thou dry#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 added 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, and my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. i have put off my coat; how will i put it on? i have washed my feet; how will i cease them? my beloved put in his hand by the hole of the 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; and my beloved had withdrawn himself, and was gone: my being failed when he spake: i sought him, and i could not find him; i called him, and he gave me no answer. the watchmen that went about the light#city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. i charge you, o between#daughters of project-complete#jerusalem, if ye find my beloved, that ye tell him, that i am sick of love. what is thy beloved more than another beloved, o thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? my beloved is to-build#white and ruddy, the chiefest among ten thousand. his head is as the most fine gold, his locks are bushy, and black as an evening#raven. his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. his cheeks are as a bed of scents, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. his hands are as gold rings set with the chrysolite-aquamarine#tarshish: his belly is as bright ivory overlaid with countable#sapphires. his legs are as stand#columns of marble, set upon sockets of fine gold: his countenance is as build#white#lebanon, excellent as the cedars. his mouth is most sweet: yea, he is altogether lovely. this is my beloved, and this is my friend, o between#daughters of project-complete#jerusalem. whither is thy beloved gone, o thou

fairest among women? whither is thy beloved turned aside? that we may seek him with thee. my beloved is gone down into his garden, to the beds of scents, to feed in the gardens, and to gather lilies. i am my beloved's, and my beloved is mine: he feedeth among the lilies. thou art beautiful, o my love, as want-placate-solve#tirtzah, comely as project-complete#jerusalem, terrible as an army with banners. turn away thine eyes from me, for they have overcome me: thy gate#hair is as a flock of intense#goats that appear from roller-until#gilead. thy teeth are as a flock of going-out#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 high#pomegranate are thy possibility-halls within thy locks. there are threescore queens, and fourscore concubines, and virgins without number. my dove, my undefiled is and one; she is the only one of her mother, she is the choice one of her that bare her. the between#daughters saw her, and knee-fluffy#blessed her; yea, the queens and the concubines, and they praised 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 high#pomegranates budded. or ever i was aware, my being made me like the chariots of aminadib. return, return, o payed-up#shulamite; return, return, that we may look upon thee. what will ye see in the payed-up#shulamite? as it were the company of two zabas. how beautiful are thy feet with shoes, o prince's daughter! the joints of thy thighs are like hand-know#jewels, the work of the hands of a cunning workman. thy navel is like a round den#goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. thy two breasts are like two young roes that are twins. thy neck is as a tower of ivory; thine eyes like the fishpools in score-supposition#heshbon, by the hair#gate of aged-daughter#bathrabbim: thy nose is as the tower of build#white#lebanon which looketh toward blood-bag#damascus. thine head upon thee is like damp-unripe-grain#carmel, and the gate#hair of thine head like purple; the moloch#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 high#pomegranates bud forth: there will i give thee my loves. the mandrakes give a smell, and at our hair#gates are all manner of pleasant fruits, new and old, which i have laid up for thee, o my beloved. o that thou wert as my brother, that sucked the breasts of my mother! when

i should find thee without, i would kiss thee; yea, i should not be despised. i would lead thee, and bring thee into my mother's house, who would instruct me: i would cause thee to drink of spiced wine of the juice of my high-pomegranate. his left hand should be under my head, and his right hand should embrace me. i charge you, o between#daughters of project-complete#jerusalem, that ye stir not up, nor awake my love, until he please. who is this that cometh up from the mdbar, 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: 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 daughter-bayt 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 spoken for? if she be a wall, we will between#build upon her a palace of silver: and if she be a opening, we will inclose her with boards of cedar. i am a wall, and my breasts like towers: then was i in his eyes as one that found favour. complete#solomon had a vineyard at husband-plenty#baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. my vineyard, which is mine, is before#turnings me: thou, o complete#solomon, must have a thousand, and those that keep the fruit thereof two hundred. thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it. make haste, my beloved, and be thou like to a roe or to a young to#hart upon the mountains of scents.

now it came to pass in the days when the lip#decides ruled, that there was a famine in the land. and a certain man of bethlehem judah went to sojourn in the country of from-father#moab, he, and his woman, and his two between#boys. and the name of the man was unto-my-king-moloch#elimelech, and the name of his woman pleasant#naomi, and the name of his two between#boys sickness#mahlon and annihilation#chilion, wishy-washy#ephrathites of bethlehem judah. and they came into the country of from-father#moab, and continued there. and unto-my-king-moloch#elimelech pleasant-naomi's man died; and she was left, and her two between#boys. and they took them women of the women of from-father#moab; the name of the one was drip#orpah, and the name of the other foresight#ruth: and they dwelled there about ten years. and sickness#mahlon and annihilation#chilion died also both of them; and the woman was left of her two between#boys and her man. then she arose with her between#daughters in torah, that she might return from the country of from-father#moab: for she had heard in the country of from-father#moab how that yeah-vowels had visited his with-mum#people in giving them bread. wherefore she went forth out of the place where she was, and her two between#daughters in torah with

her; and they went on the way to return unto the land of know-hand#judah. and pleasant#naomi said unto her two between#daughters in torah, go, return each to her mother's house: yeah-vowels deal kindly with you, as ye have dealt with the dead, and with me. the yeah-vowels grant you that ye may find rest, each of you in the daughter#bayt 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#people. and pleasant#naomi said, turn again, my between#daughters: why will ye go with me? are there yet any more between#boys in my womb, that they may be your mans? turn again, my between#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 between#boys; would ye tarry for them till they were grown? would ye stay for them from having mans? nay, my between#daughters; for it grieveth me much for your sakes that the hand of yeah-vowels is gone out against me. and they lifted up their voice, and wept again: and drip#orpah kissed her mother in torah; and foresight#ruth clave unto her. and she said, behold, thy sister in torah is gone back unto her with-mum#people, and unto her elohim: return thou after thy sister in torah. and foresight#ruth said, entreat me not to leave thee, or to return from following after thee: for whither thou goest, i will go; and where thou lodgest, i will lodge: thy with-mum#people will be my with-mum#people, and thy unto-these-theory my unto-these-theory: where thou diest, will i die, and there will i be buried: yeah-vowels do so to me, and more also, if ought and death part thee and me. when she saw that she was stedfastly minded to go with her, then she left speaking unto her. so they two went until they came to bread-house#bethlehem. and it came to pass, when they were come to bread-house#bethlehem, that all the light#city was moved about them, and they said, is this pleasant#naomi? and she said unto them, call me not pleasant#naomi, call me mara: for the almighty hath dealt very bitterly with me. i went out full and yeah-vowels hath brought me home again empty: why then call ye me pleasant#naomi, seeing yeah-vowels hath testified against me, and the almighty hath afflicted me? so pleasant#naomi returned, and foresight#ruth the from-father#moabitess, her bayt#daughter in torah, with her, which returned out of the country of from-father#moab: and they came to bread-house#bethlehem in the beginning of gates#barley harvest. and pleasant#naomi had a kinsman of her man's, a mighty man of wealth, of the family of unto-my-king-moloch#elimelech; and his name was in-goat-strength#boaz. and foresight#ruth the from-father#moabitess said unto pleasant#naomi, let me now go to the field, and glean ears of swimming#corn after him in whose sight i will find attractiveness-grace. and she said unto her, go, my daughter. and she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto in-goat-strength#boaz, who was of the kindred of unto-my-king-moloch#elimelech. and, behold, in-goat-

strength#boaz came from bread-house#bethlehem, and said unto the reapers, the yeah-vowels be with you. and they answered him, the yeah-vowels kneefluffy#bless thee. then said in-goat-strength#boaz unto his worker that was set over the reapers, whose damsel is this? and the worker that was set over the reapers answered and said, it is the from-father#moabitish damsel that came back with pleasant#naomi out of the country of from-father#moab: and she said, i pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. then said in-goat-strength#boaz unto foresight#ruth, hearest thou not, my daughter? go not to glean in another field, neither go from hence, and 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 tools, and drink of that which the young men have drawn. then she fell on her face, and bowed herself to the ground, and said unto him, why have i found attractiveness-grace in thine eyes, that thou shouldst take knowledge of me, seeing i am a stranger? and in-goat-strength#boaz answered and said unto her, it hath fully been showed me, all that thou hast done unto thy mother in torah 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#people which thou knewest not heretofore. the yeah-vowels recompense thy work, and a full reward be given thee of yeah-vowels unto-these-theory of israel, under whose wings thou art come to trust. then she said, let me find favor in thy sight, my base#lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though i be not like unto one of thine handmaidens. and in-goat-strength#boaz said unto her, at mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. and she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. and when she was risen up to glean, in-goat-strength#boaz directed his young men, saying, let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. so she gleaned in the field until even, and beat out that she had gleaned: and it was about an tired#ephah of gates#barley. and she took it up, and went into the light#city: and her mother in torah 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 torah said unto her, where hast thou gleaned to day? and where wroughtest thou? kneefluffy#blessed be he that did take knowledge of thee. and she showed her mother in torah with whom she had wrought, and said, the man's name with whom i wrought to day is in-goat-strength#boaz. and pleasant#naomi said unto her bayt#daughter in torah, kneefluffy#blessed be he of yeah-vowels, who hath not left off his kindness to the living and to the dead. and pleasant#naomi said

unto her, the man is near of kin unto us, one of our next kinsmen. and foresight#ruth the from-father#moabitess said, he said unto me also, thou will keep fast by my young men, until they have ended all my harvest. and pleasant#naomi said unto foresight#ruth her bayt#daughter in torah, it is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. so she kept fast by the maidens of in-goat-strength#boaz to glean unto the end of gates#barley harvest and of wheat harvest; and dwelt with her mother in torah. then pleasant#naomi her mother in torah said unto her, my daughter, will i not seek rest for thee, that it may be well with thee? and now is not in-goat-strength#boaz of our kindred, with whose maidens thou wast? behold, he winnoweth gates#barley to night in the threshingfloor. wash thyself therefore, and impregnate#anoint thee, and put thy raiment upon thee, and get thee down to the floor: and 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 will mark the place where he will lie, and thou will go in, and uncover his feet, and lay thee down; and he will tell thee what thou will 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 torah bade her. and when in-goat-strength#boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, 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. and he said, who art thou? and she answered, i am foresight#ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. and he said, kneefluffy#blessed be thou of yeah-vowels, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. and now, my daughter, fear not; i will do to thee all that thou request: for all the light#city of my with-mum#people 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: and if he will not do the part of a kinsman to thee, then will i do the part of a kinsman to thee, as yeah-vowels liveth: lie down until the morning. and she lay at his feet until the morning: and she rose up before#turnings 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 gates#barley, and laid it on her: and she went into the light#city. and when she came to her mother in torah, she said, who art thou, my daughter? and she told her all that the man had done to her. and she said, these six measures of gates#barley gave he me; for he said to me, go not empty unto thy mother in torah. then said she, sit still, my daughter, until thou know how the matter will fall: for the man

will not be in rest, until he have finished the thing this day. then went in-goat-strength#boaz up to the hair#gate, and sat him down there: and, behold, the kinsman of whom in-goat-strength#boaz spake 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 light#city, and said, sit ye down here. and they sat down. and he said unto the kinsman, pleasant#naomi, that is come again out of the country of from-father#moab, sel-leth a parcel of land, which was our brother unto-my-king-moloch-elimelech's: and i thought to advertise thee, saying, buy it before#turnings the inhabitants, and before#turnings the elders of my with-mum#people. if thou wilt redeem it, redeem it: and if thou wilt not redeem it, then tell me, that i may know: for there is none to redeem it beside thee; and i am after thee. and he said, i will redeem it. then said in-goat-strength#boaz, what day thou buyest the field of the hand of pleasant#naomi, thou must buy it also of foresight#ruth the from-father#moabite's, the woman of the dead, to raise up the name 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 unto-immersed#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 israel. therefore the kinsman said unto in-goat-strength#boaz, buy it for thee. so he drew off his shoe. and in-goat-strength#boaz said unto the elders, and unto all the with-mum#people, ye are witnesses this day, that i have bought all that was unto-my-king-moloch-elimelech's, and all that was annihilation-chilion's and sickness-mahlon's, of the hand of pleasant#naomi. moreover foresight#ruth the from-father#moabite's, the woman of sickness#mahlon, have i purchased to be my woman, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the hair#gate of his place: ye are witnesses this day. and all the with-mum#people that were in the hair#gate, and the elders, said, we are witnesses. the yeah-vowels make the woman that is come into thine daughter#bayt like ewe#rachel and like tired#leah, which two did between#build the daughter#bayt of israel: and do thou worthily in gray-fruitful#ephraim, and be famous in bread-house#bethlehem: and let thy daughter#bayt be like the daughter#bayt of break#pharez, whom date-palm#tamar bare unto know-hand#judah, of the seed which yeah-vowels will give thee of this young woman. so in-goat-strength#boaz took foresight#ruth, and she was his woman: and when he went in unto her, yeah-vowels gave her conception, and she bare a son. and the women said unto pleasant#naomi, knee-fluffy#blessed be yeah-vowels, which hath not left thee this day without a kinsman, that his name may be famous in israel. and he will be unto thee a restorer of thy life, and a nourisher of thine old age: for thy bayt#daughter in torah, which loveth thee, which is better to thee than seven

between#boys, hath born him. and pleasant#naomi took the child, and laid it in her bosom, and became nurse unto it. and the women her neighbors gave it a name, saying, there is a between#boy born to pleasant#naomi; and they called his name obed: he is the father of save#jesse, the father of dude#david. now these are the generations of break#pharez: break#pharez begat courtyard#hezron, and courtyard#hezron begat high#ram, and high#ram begat my-people-contribute#aminadab, and my-people-contribute#aminadab begat pioneer#nahshon, and pioneer#nahshon begat complete#salmon, and complete#salmon begat in-goat-strength#boaz, and in-goat-strength#boaz begat obed, and work#obed begat save#jesse, and save#jesse begat dude#david.

how doth the light#city sit solitary, that was full of with-mum#people! how is she become as a widow! she that was great among the nations, and immersed#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 fathers#enemies. know-hand#judah is gone into captivity because of affliction, and because of great work: she dwelleth among the nations, she findeth no rest: all her persecutors overtook her between the straits. the ways of mark#zion do mourn, because none come to the solemn feasts: all her hair#gates are desolate: her darkener#server sigh, her virgins are afflicted, and she is in bitterness. her adversaries are the chief, her fathers#enemies prosper; for yeah-vowels hath afflicted her for the multitude of her crimes: her children are gone into captivity before#turnings the father#enemy. and from the bayt#daughter of mark#zion all her beauty is departed: her immersed#princes are become like to#harts that find no look-after#pasture, and they are gone without strength before#turnings the pursuer. project-complete#jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her with-mum#people fell into the hand of the father#enemy, and none did help her: the adversaries saw her, and did mock at her seven#sabbaths. project-complete#jerusalem hath grievously missed; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. her stained#ceasedness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. o yeah-vowels, behold my affliction: for the father#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 dedicated, whom thou didst direct that they should not enter into thy congregation. all her with-mum#people sigh, they seek bread; they have given their pleasant things for meat to relieve the being: see, o yeah-vowels, 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, where-

with yeah-vowels hath afflicted me in the day of his fierce nose#anger. from above hath he sent fire into my bones, and it prevailth against them: he hath spread a net for my feet, 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, yeah-vowels hath delivered me into their hands, from whom i am not able to rise up. the yeah-vowels hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: yeah-vowels hath trodden the virgin, the bayt#daughter of know-hand#judah, as in a winepress. for these things i weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my being is far from me: my children are desolate, because the father#enemy prevailed. mark#zion spreadeth forth her hands, and there is none to comfort her: yeah-vowels hath directed concerning backstreet-boy#jacob, that his adversaries should be round about him: project-complete#jerusalem is as a menstruous woman among them. the yeah-vowels is right; for i have rebelled against his directive: hear, i pray you, all with-mum#people, and behold my sorrow: my virgins and my young men are gone into captivity. i called for my lovers, and they deceived me: my darkener#server and mine elders gave up the ruakh in the light#city, while they sought their meat to relieve their beings. behold, o yeah-vowels; 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 fathers#enemies have heard of my trouble; 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 badness#rah come before#turnings 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 yeah-vowels covered the bayt#daughter of mark#zion with a cloud in his nose#anger, and cast down from namespaces unto the earth the beauty of israel, and remembered not his footstool in the day of his nose#anger! the yeah-vowels hath swallowed up all the habitations of backstreet-boy#jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the bayt#daughter of know-hand#judah; he hath brought them down to the ground: he hath polluted the kingdom and the immersed#princes thereof. he hath cut off in his fierce nose#anger all the ray#horn of israel: he hath drawn back his right hand from before#turnings the father#enemy, and he burned against backstreet-boy#jacob like a flaming fire, which devoureth round about. he hath bent his bow like an father#enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the dwelling of the bayt#daughter of mark#zion: he poured out his fury like fire. the yeah-vowels was as an father#enemy: he hath swallowed up israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased

in the bayt#daughter of know-hand#judah mourning and lamentation. and he hath violently taken away his dwelling, as if it were of a garden: he hath destroyed his places of the assembly: yeah-vowels hath caused the solemn feasts and seven#sabbaths to be forgotten in mark#zion, and hath despised in the indignation of his nose#anger the moloch#king and the priest. the yeah-vowels hath cast off his kitchen#butcher, he hath abhorred his dedicated, he hath given up into the hand of the father#enemy the walls of her palaces; they have made a noise in the daughter#bayt of yeah-vowels, as in the day of a solemn feast. the yeah-vowels hath purposed to destroy the wall of the bayt#daughter of mark#zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. her hair#gates are sunk into the ground; he hath destroyed and broken her bars: her moloch#king and her immersed#princes are among the nations: the torah is no more; her bringers also find no vision from yeah-vowels. the elders of the bayt#daughter of mark#zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of project-complete#jerusalem hang down their heads to the ground. mine eyes do fail with tears, my bowels are troubled, my weight#liver is poured upon the earth, for the destruction of the bayt#daughter of my with-mum#people; because the children and the sucklings swoon in the streets of the light#city. they say to their mothers, where is swimming#corn and wine? when they swooned as the wounded in the streets of the light#city, when their being was poured out into their mothers' bosom. what thing will i take to witness for thee? what thing will i liken to thee, o bayt#daughter of project-complete#jerusalem? what will i equal to thee, that i may comfort thee, o virgin bayt#daughter of mark#zion? for thy breach is great like the sea: who can heal thee? thy bringers have seen vain and kasil#foolish things for thee; and they have not discovered thine torment, to turn away thy captivity; and have seen for thee false burdens and causes of between-me#banishment. all that pass by clap their hands at thee; they hiss and wag their head at the bayt#daughter of project-complete#jerusalem, saying, is this the light#city that men call the perfection of beauty, the joy of the whole earth? all thine fathers#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. the yeah-vowels hath done that which he had devised; he hath fulfilled his dbr that he had directed in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine father#enemy to rejoice over thee, he hath set up the ray#horn of thine adversaries. their heart cried unto yeah-vowels, o wall of the bayt#daughter of mark#zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. arise, cry out in the night: in the beginning of the watches pour out thine heart like water before#turnings the face#turnings of

yeah-vowels: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. behold, o yeah-vowels, 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 dedicated of the base#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 nose#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 yeah-vowels's nose#anger none escaped nor remained: those that i have swaddled and brought up hath mine father#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, and not into light. surely against me is he turned; he turneth his hand against me all the day. my immersed#flesh and my light#skin hath he made old; he hath broken my bones. he hath between#build 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 fall#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#people; 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 being far off from peace: i forgot prosperity. and i said, my strength and my hope is perished from yeah-vowels: remembering mine affliction and my misery, the wormwood and the gall. my being hath them still in remembrance, and is humbled in me. this i recall to my mind, therefore have i hope. it is of yeah-vowels's mercies that we are not consumed, because his compassions fail not. they are new every morning: great is thy training#faithfulness. the yeah-vowels is my portion, saith my being; therefore will i hope in him. the yeah-vowels is good unto them that wait for him, to the being that seeketh him. it is good that a man should both hope and quietly wait for the saving of yeah-vowels. 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 yeah-vowels will not cast off for ever: and though he cause grief, yet will he have compassion according to the multitude of his mercies. for he doth not afflict willingly nor grieve the children of men. to crush under his feet all the prisoners of the earth. to turn aside the right of a man before#turnings the face#turnings of the most high, to subvert a man in his cause, yeah-vow-

els approveth not. who is he that saith, and it cometh to pass, when the base#lord directeth it not? out of the mouth of the most high proceedeth not toilsome#bad 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 yeah-vowels. let us lift up our heart with our hands unto unto-these-theory in the namespaces. we have transgressed and have rebelled: thou hast not pardoned. thou hast covered with nose#anger, and persecuted us: thou hast slain, thou hast not pitied. thou hast covered thyself with a cloud, that our fall#prayer should not pass through. thou hast made us as the offscouring and refuse in the midst of the with-mum#people. all our fathers#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 bayt#daughter of my with-mum#people. mine eye tricketh down, and ceaseth not, without any intermission. till yeah-vowels look down, and behold from heaven. mine eye affecteth mine heart because of all the between#daughters of my light#city. mine fathers#enemies chased me sore, like a bird, without cause. they have cut off my life in the dungeon, and cast a father-child#stone upon me. waters flowed over mine head; then i said, i am cut off. i called upon thy name, o yeah-vowels, out of the low dungeon. thou hast heard my voice: hide not thine ear at my breathing, at my cry. thou drestest near in the day that i called upon thee: thou saidst, fear not. o yeah-vowels, thou hast pleaded the causes of my being; thou hast redeemed my life. o yeah-vowels, thou hast seen my wrong: lip#decide thou my cause. thou hast seen all their vengeance and all their imaginations against me. thou hast heard their reproach, o yeah-vowels, 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, o yeah-vowels, according to the work of their hands. give them sorrow of heart, thy curse unto them. persecute and destroy them in nose#anger from under the namespaces of yeah-vowels. how is the gold become dim! how is the most fine gold changed! the stones of the dedicated are poured out in the top of every street. the precious between#boys of mark#zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! even the sea monsters draw out the breast, they give suck to their young ones: the bayt#daughter of my with-mum#people is become cruel, like the ostriches in the mdbar. 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 bayt#daughter of my with-mum#people is greater than the punishment of the miss of splint-blood#sodom, that was overthrown as in a moment, and no hands stayed on her. her separate#nazarites were brighttr than snow,



they were to-build#whiter than milk, they were more ruddy in body than rubies, their polishing was of countable#sapphire: their visage is blacker than a coal; they are not known in the streets: their light#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 bayt#daughter of my with-mum#people. the yeah-vowels hath accomplished his fury; he hath poured out his fierce nose#anger, and hath kindled a fire in mark#zion, and it hath devoured the foundations thereof. the kings of the earth, and all the inhabitants of the world, would not have been coached by that the adversary and the father#enemy should have entered into the hair#gates of project-complete#jerusalem. for the misses of her bringers, and the seasons of her darkener#server, that have shed the blood of the just in the midst 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 nose#anger of yeah-vowels 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 save 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 drop#eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the mdbar. the breath of our nostrils, the impregnated#anointed of yeah-vowels, was taken in their pits, of whom we said, under his shadow we will live among the nations. rejoice and be glad, o bayt#daughter of man-red#edom, that dwellest in the land of uz; the cup also will pass through unto thee: thou wilt be drunken, and will make thyself naked. the punishment of thine torment is accomplished, o bayt#daughter of mark#zion; he will no more carry thee away into captivity: he will visit thine torment, o bayt#daughter of man-red#edom; he will discover thy misses. remember, o yeah-vowels, what is come upon us: consider, and behold our reproach. our inheritance is turned to strangers, our houses to aliens. we are orphans and fatherless, our mothers are as widows. we have drunken our water for money; our wood is sold unto us. our necks are under persecution: we labour, and have no rest. we have given the hand to the narrows-create#mizraimians, and to the beech-tree#assyrians, 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 mdbar. our light#skin was black like an oven because of the terrible famine. they ravished the

women in mark#zion, and the maids in the cities of know-hand#judah. immersed#princes are hanged up by their hand: the turnings#faces of elders were not honoured. they took the young men to grind, and the children fell under the wood. the elders have ceased from the hair#gate, the young men from their musick. the joy of our heart is ceased; our dance is turned into mourning. the crown is fallen from our head: woe unto us, that we have missed! for this our heart is faint; for these things our eyes are dim. because of the mountain of mark#zion, which is desolate, the foxes walk upon it. thou, o yeah-vowels, remainest for ever; thy throne from generation to generation. wherefore dost thou forget us for ever, and forsake us so long time? turn thou us unto thee, o yeah-vowels, and we will be turned; renew our days as of old. and thou hast utterly rejected us; thou art very wroth against us.

the dbrs of the preacher, the between#boy of dude#david, moloch#king in project-complete#jerusalem. wear-out#vanity of vanities, saith the preacher, wear-out#vanity of vanities; all is wear-out#vanity. what profit hath a man of all his labour which he taketh under the sun? one generation passeth away, and another generation cometh: and the earth abideth for ever. the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. the wind goeth toward the dry#south, and turneth about unto the hide#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 things 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#turnings us. there is no remembrance of former things; neither will there be any remembrance of things that are to come with those that will come after. i the preacher was moloch#king over unto-immersed#israel in project-complete#jerusalem. and i gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath unto-these-theory given to the between#boys of man to be exercised therewith. i have seen all the works that are done under the sun; and, behold, all is wear-out#vanity and vexation of ruakh. 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#turnings me in project-complete#jerusalem: yea, my heart had great experience of wisdom and knowledge. and i gave my heart to know wisdom, and to know madness and folly: i perceived that this also is vexation of ruakh. 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 between#boys of men, which they should do under the namespaces all the days of their life. i made me great works; i between#build me houses; i planted me vineyards: i made me gardens and orchards, and i planted trees in them of all kind of fruits: i made 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 in-them#animal above all that were in project-complete#jerusalem before#turnings me: i added 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 between#boys of men, as musical instruments, and that of all sorts. so i was great, and increased more than all that were before#turnings me in project-complete#jerusalem: also my wisdom remained with me. and whatsoever mine eyes desired i kept not from them, i withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. then i looked on all the works 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 ruakh, 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; and the kasil#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 kasil#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 kasil#fool for ever; seeing that which now is in the days to come will all be forgotten. and how dieth the wise man? as the kasil#fool. therefore i hated life; because the work that is wrought under the sun is grievous unto me: for all is wear-out#vanity and vexation of ruakh. 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 kasil#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 evil. 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 being enjoy good in his labour. this also i saw, that it was from the hand of unto-these-theory. for who can eat, or who else can hasten hereunto, more than i? for unto-these-theory giveth to a man that is good in his sight wisdom, and knowledge, and joy: and to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before#turnings unto-these-theory. this also is wear-out#vanity and vexation of ruakh. to every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to between#build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace. what profit hath he that worketh in that wherein he laboureth? i have seen the travail, which unto-these-theory hath given to the between#boys of men to be exercised in it. he hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that unto-these-theory maketh from the beginning to the end. i know that there is no good in them, and 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 unto-these-theory. i know that, whatsoever unto-these-theory doeth, it will be for ever: nothing can be put to it, nor any thing taken from it: and unto-these-theory doeth it, that men should fear before#turnings him. that which hath been is now; and that which is to be hath already been; and unto-these-theory requireth that which is past. and moreover i saw under the sun the place of lip-decision#crisis, that badness#rah was there; and the place of being right, that torment was there. i said in mine heart, unto-these-theory will lip#decide the right and the evil: for there is a time there for every purpose and for every work. i said in mine heart concerning the estate of the between#boys of men, that unto-these-theory might manifest them, and that they might see that they themselves are beasts. for that which befalleth the between#boys 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 the ruakh of man that goeth upward, and the ruakh of the beast that goeth downward to the earth? wherefore i perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who will bring him to see what will

be after him? so i returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; and they had no comforter. wherefore i praised the dead which are already dead more than the living which are yet alive. yea, better is he than both they, which hath not yet been, who hath not seen the toilsome#bad work that is done under the sun. again, i considered all travail, and every right work, that for this a man is envied of his neighbour. this is also wear-out#vanity and vexation of ruakh. the kasil#fool foldeth his hands together, and eateth his own immersed#flesh. better is an handful with quietness, than both the hands full with travail and vexation of ruakh. 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 being of good? this is also wear-out#vanity, yea, it is a sore 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: and 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: and 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 kasil#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#people, even of all that have been before#turnings them: they also that come after will not rejoice in him. surely this also is wear-out#vanity and vexation of ruakh. keep thy foot when thou goest to the daughter#bayt of unto-these-theory, and be more ready to hear, than to give the butcher of kasil#fools: for they consider not that they do evil. be not rash with thy mouth, and let not thine heart be hasty to utter any thing before#turnings unto-these-theory: for unto-these-theory is in heaven, and thou upon earth: therefore let thy dbrs be few. for a dream cometh through the multitude of business; and a kasil-fool's voice is known by multitude of dbrs. when thou vowest a vow unto unto-these-theory, defer not to pay it; for he hath no pleasure in kasil#fools: pay that which thou hast vowed. better is it that thou shouldst not vow, than that thou shouldst vow and not pay. suffer not thy mouth to cause thy immersed#flesh to sin; neither say thou before#turnings the messenger#angel, that it was an error: wherefore should unto-these-theory be angry at thy voice, and destroy the work of thine hands? for in the multitude of dreams and many dbrs there are also divers vanities: and fear thou unto-these-theory. if thou seest the oppression of the poor, and violent perverting of lip-decision#crisis 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 earth is for all: the moloch#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: and the abundance of the rich will not suffer him to sleep. there is a sore toilsome#bad which i have seen under the sun, namely, riches kept for the owners thereof to their hurt. and those riches perish by toilsome#bad travail: and he begetteth a son, 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 evil, 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 unto-these-theory giveth him: for it is his portion. every man also to whom unto-these-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 unto-these-theory. for he will not much remember the days of his life; because unto-these-theory answereth him in the joy of his heart. there is an toilsome#bad which i have seen under the sun, and it is upstarting among men: a man to whom unto-these-theory hath given riches, wealth, and honour, so that he wanteth nothing for his being of all that he desireth, yet unto-these-theory giveth him not power to eat thereof, and a stranger eateth it: this is wear-out#vanity, and it is an toilsome#bad disease. if a man beget an hundred children, and live many years, so that the days of his years be many, and his being 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 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 kasil#fool? what hath the poor, that knoweth to walk before#turnings the living? better is the sight of the eyes than the wandering of the desire: this is also wear-out#vanity and vexation of ruakh. 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 things 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 is better than precious ointment; and the day of death than the day of one's birth. it is better to go to the daughter#bayt of mourning, than to go to the daughter#bayt 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 daughter#bayt of mourning; and the heart of kasil#fools is in the daughter#bayt of mirth. it is better to hear the rebuke of the wise, than for a man to hear the song of kasil#fools. for as the crackling of thorns under a pot, so is the laughter of the kasil#fool: this also is wear-out#vanity. surely oppression maketh a wise man mad; and a gift destroyeth the heart. better is the end of a thing than the beginning thereof: and the patient in ruakh is better than the proud in ruakh. be not hasty in thy ruakh to be angry: for nose#anger resteth in the bosom of kasil#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: and the excellency of knowledge is, that wisdom giveth life to them that have it. consider the work of unto-these-theory: for who can make that straight, which he hath made crooked? in the day of prosperity be joyful, and in the day of adversity consider: unto-these-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 just man that perisheth in his being right, and there is a evil man that longeth his life in his badness#rah. be not right over much; neither make thyself over wise: why shouldest thou destroy thyself? be not over much evil, neither be thou kasil#foolish: why shouldest thou die before#turnings thy time? it is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth unto-these-theory will come forth of them all. wisdom strengtheneth the wise more than ten mighty men which are in the light#city. for there is not a just man upon earth, that doeth good, and sinneth not. also take no heed unto all dbrs that are spoken; 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; and 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 badness#rah of folly, even of kasil#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 unto-these-theory will escape from her; and 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 being seeketh, and i find not: one man among a thousand have i found; and a woman among all those have

i not found. lo, this only have i found, that unto-these-theory hath made man upright; and 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 directive, and that in regard of the unto#oath of unto-these-theory. be not hasty to go out of his sight: stand not in an toilsome#bad thing; for he doeth whatsoever pleaseth him. where the dbr of a moloch#king is, there is power: and who may say unto him, what doest thou? whoso keepeth the directive will feel no toilsome#bad thing: and a wise man's heart discerneth both time and lip-decision#crisis. because to every purpose there is time and lip-decision#crisis, therefore the misery 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 the ruakh to retain the ruakh; neither hath he power in the day of death: and there is no discharge in that war; neither will badness#rah deliver those that are given to it. all this have i seen, and applied my heart unto every work 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 evil buried, who had come and gone from the place of the dedicated, and they were forgotten in the light#city where they had so done: this is also wear-out#vanity. because sentence against an toilsome#bad work is not executed speedily, therefore the heart of the between#boys of men is fully set in them to do evil. though a sinner do toilsome#bad an hundred times, and his days be prolonged, yet surely i know that it will be well with them that fear unto-these-theory, which fear before#turnings him: and it will not be well with the evil, neither will he prolong his days, which are as a shadow; because he feareth not before#turnings unto-these-theory. there is a wear-out#vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the evil; again, there be evil men, to whom it happeneth according to the work 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 unto-these-theory giveth him under the sun. when i applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) then i beheld all the work of unto-these-theory, that a man cannot find out the work 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 unto-these-theory: no man knoweth either love or hatred by all that is before#turnings them. all things come alike to all: there is one event to the right, and to the evil; to the

good and to the bright, and to the stained; to him that butcherth, and to him that butcherth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an unto-oath. this is an toilsome#bad among all things that are done under the sun, that there is one event unto all: yea, also the heart of the between#boys of men is full of evil, 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: and 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 for ever 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 unto-these-theory now accepteth thy works. let thy garments be always to-build#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 work, nor device, nor knowledge, nor wisdom, in the grave, 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; and time and chance happeneth to them all. for man also knoweth not his time: as the fishes that are taken in an toilsome#bad net, and as the birds that are caught in the snare; so are the between#boys of men snared in an toilsome#bad 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 light#city, and few men within it; and there came a great moloch#king against it, and besieged it, and between#built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the light#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 dbrs are not heard. the dbrs of wise men are heard in quiet more than the cry of him that ruleth among kasil#fools. wisdom is better than weapons of war: and 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; and a kasil-fool's heart at his left. yea also, when he that is a kasil#fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a kasil#fool. if the ruakh of the governor rise up against thee, leave not thy place; for yielding pacifieth great offences. there is an toilsome#bad 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 immersed#princes walking as workers upon the earth. 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: and wisdom is profitable to direct. surely the serpent will bite without enchantment; and a babbler is no better. the dbrs of a wise man's mouth are gracious; and the lips of a kasil#fool will swallow up himself. the beginning of the dbrs of his mouth is kasil#foolishness: and the end of his talk is mischievous madness. a kasil#fool also is full of dbrs: a man cannot tell what will be; and what will be after him, who can tell him? the labour of the kasil#foolish wearieth every one of them, because he knoweth not how to go to the light#city. woe to thee, o land, when thy moloch#king is a child, and thy immersed#princes eat in the morning! knee-fluffy#blessed art thou, o land, when thy moloch#king is the between#boy of nobles, and thy immersed#princes eat in due season, for strength, and not for drunkenness! by much slothfulness the between#building decayeth; and through idleness of the hands the daughter#bayt droppeth through. a feast is made for laughter, and wine maketh merry: and 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 will find it after many days. give a portion to seven, and also to eight; for thou knowest not what toilsome#bad will be upon the earth. if the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the dry#south, or toward the hide#north, in the place where the tree falleth, there it will be. he that observe#guardth the wind will not sow; and he that regardeth the clouds will not reap. as thou knowest not what is the way of the ruakh, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of unto-these-theory who maketh 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: and 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: and know thou, that for all these things unto-these-theory will bring thee into lip-decision#crisis. therefore remove sorrow from thy heart, and put away toilsome#bad from thy immersed#flesh: for childhood and youth are wear-out#vanity. remember now thy creator in the days of thy youth, while the toilsome#bad 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 daughter#bayt 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 between#daughters of musick will be brought low; also when they will be afraid of that which is high, and fears will be in the way, and the youth#almond tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ring-tinkle#kishtern. then will the dust return to the earth as it was: and the ruakh will return unto unto-these-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#people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. the preacher sought to find out acceptable dbrs: and that which was written was upright, even dbrs of truth. the dbrs of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one watcher-shepherd. and further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the immersed#flesh. let us hear the conclusion of the whole matter: fear unto-these-theory, and keep his directives: for this is the whole duty of man. for unto-these-theory will bring every work into lip-decision#crisis, with every secret thing, whether it be good, or whether it be evil.

now it came to pass in the days of king-and-male#ahasuerus, (this is king-and-male#ahasuerus which kinged, from echo-hodu#india even unto cush-spindle#ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the moloch#king king-and-male#ahasuerus sat on the throne of his kingdom, which was in lily#shushan the palace, in the third year of his king, he made a feast unto all his immersed#princes and his workers; the power of split-spread#persia and betweeness, the nobles and immersed#princes of the provinces, being before#turnings him: when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. and when these days were expired, the moloch#king made a feast unto all the with-mum#people that were present in lily#shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; where were to-build#white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and stand#columns of marble: the beds were of gold and silver, upon a pavement of red, and blue, and to-build#white, and black, marble. and they gave them drink in tools of gold, (the tools being diverse one from another,) and royal wine in abundance,

according to the state of the king. and the drinking was according to the torah; none did compel: for so the moloch#king had appointed to all the officers of his house, that they should do according to every man's pleasure. also drinking-beauty#vashti the queen made a feast for the women in the royal daughter#bayt which belonged to moloch#king king-and-male#ahasuerus. on the seventh day, when the heart of the moloch#king was merry with wine, he directed faithful#mehuman, despise#biztha, after-maker#harbona, fortune#bigtha, and fortune#abagtha, hide#zethar, and carcas, the seven bureau#chamberlains that workd in the presence of king-and-male#ahasuerus the king, to bring drinking-beauty#vashti the queen before#turnings the moloch#king with the crown royal, to shew the with-mum#people and the immersed#princes her beauty: for she was fair to look on. and the queen drinking-beauty#vashti refused to come at the king's directive by his bureau#chamberlains: therefore was the moloch#king very wroth, and his nose#anger burned in him. then the moloch#king said to the wise men, which knew the times, (for so was the king's manner toward all that knew torah and lip-decision#crisis: and the next unto him was pillow-hate#carshena, shethar, land#admatha, cypress-cedar#tarshish, from-eyelash#meres, bitter-bush#marsena, and ready#memucan, the seven immersed#princes of split-spread#persia and betweeness, which saw the king's face, and which sat the first in the kingdom;) what will we do unto the queen drinking-beauty#vashti according to law, because she hath not performed the directive of the moloch#king king-and-male#ahasuerus by the bureau#chamberlains? and ready#memucan answered before#turnings the moloch#king and the immersed#princes, drinking-beauty#vashti the queen hath not done wrong to the moloch#king only, and also to all the immersed#princes, and to all the with-mum#people that are in all the provinces of the moloch#king king-and-male#ahasuerus. for this deed of the queen will come abroad unto all women, so that they will despise their mans in their eyes, when it will be reported, the moloch#king king-and-male#ahasuerus directed drinking-beauty#vashti the queen to be brought in before#turnings him, and she came not. likewise will the ladies of split-spread#persia and betweeness say this day unto all the king's immersed#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 directive from him, and let it be written among the torahs of the split-spread#persians and the each-and-every#medes, that it be not altered, that drinking-beauty#vashti come no more before#turnings moloch#king king-and-male#ahasuerus; and let the moloch#king give her royal estate unto another that is better than she. and when the king's decree which he will make 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 saying pleased the moloch#king and the immersed#princes;

and the moloch#king did according to the dbr of ready#memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every with-mum#people 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#people. after these things, when the wrath of moloch#king king-and-male#ahasuerus was appeased, he remembered drinking-beauty#vashti, and what she had done, and what was decreed against her. then said the king's workers that was immersed unto him, let there be fair young virgins sought for the king: and let the moloch#king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto lily#shushan the palace, to the daughter#bayt of the women, unto the custody of hege the king's bureau#chamberlain, keeper of the women; and let their things for brightening be given them: and let the maiden which pleaseth the moloch#king be queen instead of drinking-beauty#vashti. and the thing pleased the king; and he did so. now in lily#shushan the palace there was a certain hand-know#jew, whose name was bitter-crush#mordecai, the between#boy of glow#jair, the between#boy of hear-listen#shimei, the between#boy of ring-tinkle#kish, a between-boy-righthand#benjamite; who had been carried away from project-complete#jerusalem with the captivity which had been carried away with ready-yeah#jeconiah moloch#king of know-hand#judah, whom bring-jug-and-guard-it#nebuchadnezzar the moloch#king of wear-out#babylon had carried away. and he brought up myrtle#hadassah, that is, star-myrtle#esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom bitter-crush#mordecai, when her father and mother were dead, took for his own daughter. so it came to pass, when the king's directive and his decree was heard, and when many maidens were added together unto lily#shushan the palace, to the custody of circle#hegai, that star-myrtle#esther was brought also unto the king's house, to the custody of circle#hegai, keeper of the women. and the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for brightening, 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 daughter#bayt of the women. star-myrtle#esther had not shewed her with-mum#people nor her kindred: for bitter-crush#mordecai had charged her that she should not shew it. and bitter-crush#mordecai walked every day before#turnings the court of the women's house, to know how star-myrtle#esther did, and what should become of her. now when every maid's turn was come to go in to moloch#king king-and-male#ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their brightenings accomplished, to wit, six months with name-sex#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 daughter#bayt of the women unto the king's house. in the evening she went, and on the morrow she returned into the second daughter#bayt of the women, to the custody of amusement-fleeze#shaashgaz, the king's bureau#chamberlain, which kept the concubines: she came in unto the moloch#king no more, except the moloch#king delighted in her, and that she were called by name. now when the turn of star-myrtle#esther, the bayt#daughter of my-father-force#abihail the uncle of bitter-crush#mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing and what circle#hegai the king's bureau#chamberlain, the keeper of the women, appointed. and star-myrtle#esther obtained favour in the sight of all them that looked upon her. so star-myrtle#esther was taken unto moloch#king king-and-male#ahasuerus into his daughter#bayt royal in the tenth month, which is the month sink#tebeth, in the seventh year of his king. and the moloch#king loved star-myrtle#esther above all the women, and she obtained attractiveness-grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of drinking-beauty#vashti. then the moloch#king made a great feast unto all his immersed#princes and his workers, even star-myrtle#esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. and when the virgins were added together the second time, then bitter-crush#mordecai sat in the king's hair#gate. star-myrtle#esther had not yet shewed her kindred nor her with-mum#people; as bitter-crush#mordecai had charged her: for star-myrtle#esther did the directive of bitter-crush#mordecai, like as when she was brought up with him. in those days, while bitter-crush#mordecai sat in the king's hair#gate, two of the king's bureau#chamberlains, fortune#bigthan and feared-desired#teresh, of those which kept the opening, were wroth, and sought to lay hands on the moloch#king king-and-male#ahasuerus. and the thing was known to bitter-crush#mordecai, who told it unto star-myrtle#esther the queen; and star-myrtle#esther certified the moloch#king thereof in bitter-crush#mordecai's name. 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 chronicles before#turnings the king. after these things did moloch#king king-and-male#ahasuerus promote solitary-illustrious#haman the between#boy of measure#hammedatha the roof#agagite, and advanced him, and set his seat above all the immersed#princes that were with him. and all the king's workers, that were in the king's hair#gate, bowed, and revered solitary-illustrious#haman: for the moloch#king had so directed concerning him. and bitter-crush#mordecai bowed not, nor did him reverence. then the king's workers, which were in the king's hair#gate, said unto bitter-crush#mordecai, why transgresses thou

the king's directive? now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told solitary-illustrious#haman, to see whether bitter-crush-mordecai's matters would stand: for he had told them that he was a hand-know#jew. and when solitary-illustrious#haman saw that bitter-crush#mordecai bowed not, nor did him reverence, then was solitary-illustrious#haman full of wrath. and he thought scorn to lay hands on bitter-crush#mordecai alone; for they had shewed him the with-mum#people of bitter-crush#mordecai: wherefore solitary-illustrious#haman sought to destroy all the hand-know#jews that were throughout the whole kingdom of king-and-male#ahasuerus, even the with-mum#people of bitter-crush#mordecai. in the first month, that is, the month try-out#nisan, in the twelfth year of moloch#king king-and-male#ahasuerus, they cast pur, that is, the lot, before#turnings solitary-illustrious#haman from day to day, and from month to month, to the twelfth month, that is, the month maple-promise#adar. and solitary-illustrious#haman said unto moloch#king king-and-male#ahasuerus, there is a certain with-mum#people scattered abroad and dispersed among the with-mum#people in all the provinces of thy kingdom; and their torahs are diverse from all with-mum#people; neither keep they the king's torahs: 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 moloch#king took his ring from his hand, and gave it unto solitary-illustrious#haman the between#boy of measure#hammedatha the roof#agagite, the hand-know#jews' enemy. and the moloch#king said unto solitary-illustrious#haman, the silver is given to thee, the with-mum#people also, to do with them as it seemeth good to thee. then were the king's story-writers called on the thirteenth day of the first month, and there was written according to all that solitary-illustrious#haman had directed unto the king's lieutenants, and to the governors that were over every province, and to the governors of every with-mum#people of every province according to the writing thereof, and to every with-mum#people after their language; in the name of moloch#king king-and-male#ahasuerus 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 hand-know#jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month maple-promise#adar, and to take the spoil of them for a prey. the copy of the writing for a directive to be given in every province was published unto all with-mum#people, that they should be ready against that day. the posts went out, being hastened by the king's directive, and the decree was given in lily#shushan the palace. and the moloch#king and solitary-illustrious#haman sat down to drink; and the light#city lily#shushan was

perplexed. when bitter-crush#mordecai perceived all that was done, bitter-crush#mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the light#city, and cried with a loud and a bitter cry; and came even before#turnings the king's hair#gate: for none might enter into the king's hair#gate clothed with sackcloth. and in every province, whithersoever the king's directive and his decree came, there was great mourning among the hand-know#jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. so star-myrtle-esther's maids and her bureau#chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe bitter-crush#mordecai, and to take away his sackcloth from him: and he received it not. then called star-myrtle#esther for melt#hatach, one of the king's bureau#chamberlains, whom he had appointed to attend upon her, and gave him a directive to bitter-crush#mordecai, to know what it was, and why it was. so melt#hatach went forth to bitter-crush#mordecai unto the street of the light#city, which was before#turnings the king's hair#gate. and bitter-crush#mordecai told him of all that had happened unto him, and of the sum of the money that solitary-illustrious#haman had promised to pay to the king's stores for the hand-know#jews, to destroy them. also he gave him the copy of the writing of the decree that was given at lily#shushan to destroy them, to shew it unto star-myrtle#esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before#turnings him for her with-mum#people. and melt#hatach came and told star-myrtle#esther the dbrs of bitter-crush#mordecai. again star-myrtle#esther spake unto melt#hatach, and gave him directive unto bitter-crush#mordecai; all the king's workers, and the with-mum#people of the king's provinces, do know, that whosoever, whether man or women, will come unto the moloch#king into the inner court, who is not called, there is one torah of his to put him to death, except such to whom the moloch#king will hold out the golden sceptre, that he may live: and i have not been called to come in unto the moloch#king these thirty days. and they told to bitter-crush#mordecai star-myrtle-esther's dbrs. then bitter-crush#mordecai directed to answer star-myrtle#esther, think not with thyself that thou wilt escape in the king's house, more than all the hand-know#jews. for if thou altogether holdest thy peace at this time, then will there enlargement and deliverance arise to the hand-know#jews from another place; and thou and thy father's daughter#bayt will be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? then star-myrtle#esther bade them return bitter-crush#mordecai this answer, go, gather together all the hand-know#jews that are present in lily#shushan, and fast ye for me, and neither eat nor drink three days, night or day: i also and my maidens will fast likewise; and so will i go in unto the king, which is not according to the torah:



and if i perish, i perish. so bitter-crush#mordecai went his way, and did according to all that star-myrtle#esther had directed him. now it came to pass on the third day, that star-myrtle#esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the moloch#king sat upon his royal throne in the royal house, over against the hair#gate of the house. and it was so, when the moloch#king saw star-myrtle#esther the queen standing in the court, that she obtained favour in his sight: and the moloch#king held out to star-myrtle#esther the golden sceptre that was in his hand. so star-myrtle#esther drew near, and touched the top of the sceptre. then said the moloch#king unto her, what wilt thou, queen star-myrtle#esther? and what is thy request? it will be even given thee to the half of the kingdom. and star-myrtle#esther answered, if it seem good unto the king, let the moloch#king and solitary-illustrious#haman come this day unto the banquet that i have prepared for him. then the moloch#king said, cause solitary-illustrious#haman to make haste, that he may do as star-myrtle#esther hath said. so the moloch#king and solitary-illustrious#haman came to the banquet that star-myrtle#esther had prepared. and the moloch#king said unto star-myrtle#esther at the banquet of wine, what is thy petition? and it will be granted thee: and what is thy request? even to the half of the kingdom it will be performed. then answered star-myrtle#esther, and said, my petition and my request is; if i have found favour in the sight of the king, and if it please the moloch#king to grant my petition, and to perform my request, let the moloch#king and solitary-illustrious#haman come to the banquet that i will prepare for them, and i will do to morrow as the moloch#king hath said. then went solitary-illustrious#haman forth that day joyful and with a glad heart: and when solitary-illustrious#haman saw bitter-crush#mordecai in the king's hair#gate, that he stood not up, nor moved for him, he was full of indignation against bitter-crush#mordecai. nevertheless solitary-illustrious#haman refrained himself: and when he came home, he sent and called for his friends, and golden#zeresh his woman. and solitary-illustrious#haman told them of the weight of his riches, and the multitude of his children, and all the things wherein the moloch#king had promoted him, and how he had advanced him above the immersed#princes and workers of the king. solitary-illustrious#haman said moreover, yea, star-myrtle#esther the queen did let no man come in with the moloch#king unto the banquet that she had prepared and myself; and to morrow am i invited unto her also with the king. yet all this twist#avaleth me nothing, so long as i see bitter-crush#mordecai the hand-know#jew sitting at the king's hair#gate. then said golden#zeresh his woman and all his friends unto him, let a gallows be made of fifty cubits high, and to morrow speak thou unto the moloch#king that bitter-crush#mordecai may be hanged thereon: then go thou in merrily with the moloch#king unto the banquet. and the thing

pleased solitary-illustrious#haman; and he caused the gallows to be made. on that night could not the moloch#king sleep, and he directed to bring the book of records of the chronicles; and they were read before#turnings the king. and it was found written, that bitter-crush#mordecai had told of fortune#bigthana and feared#desired#teresh, two of the king's bureau#chamberlains, the keepers of the opening, who sought to lay hand on the moloch#king king-and-male#ahasuerus. and the moloch#king said, what honour and dignity hath been done to bitter-crush#mordecai for this? then said the king's workers that was immersed unto him, there is nothing done for him. and the moloch#king said, who is in the court? now solitary-illustrious#haman was come into the outward court of the king's house, to speak unto the moloch#king to hang bitter-crush#mordecai on the gallows that he had prepared for him. and the king's workers said unto him, behold, solitary-illustrious#haman standeth in the court. and the moloch#king said, let him come in. so solitary-illustrious#haman came in. and the moloch#king said unto him, what will be done unto the man whom the moloch#king delighteth to honour? now solitary-illustrious#haman thought in his heart, to whom would the moloch#king delight to do honour more than to myself? and solitary-illustrious#haman answered the king, for the man whom the moloch#king delighteth to honour, let the royal apparel be brought which the moloch#king useth to wear, and the horse that the moloch#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 immersed#princes, that they may array the man withal whom the moloch#king delighteth to honour, and bring him on horseback through the street of the light#city, and proclaim before#turnings him, thus will it be done to the man whom the moloch#king delighteth to honour. then the moloch#king said to solitary-illustrious#haman, make haste, and take the apparel and the horse, as thou hast said, and do even so to bitter-crush#mordecai the hand-know#jew, that sitteth at the king's hair#gate: let nothing fail of all that thou hast spoken. then took solitary-illustrious#haman the apparel and the horse, and arrayed bitter-crush#mordecai, and brought him on horseback through the street of the light#city, and proclaimed before#turnings him, thus will it be done unto the man whom the moloch#king delighteth to honour. and bitter-crush#mordecai came again to the king's hair#gate. and solitary-illustrious#haman hasted to his daughter#bayt mourning, and having his head covered. and solitary-illustrious#haman told golden#zeresh his woman and all his friends every thing that had befallen him. then said his wise men and golden#zeresh his woman unto him, if bitter-crush#mordecai be of the seed of the hand-know#jews, before#turnings whom thou hast begun to fall, thou wilt not prevail against him, and will surely fall before#turnings him. and while they were yet talking with him, came the king's bureau#chamberlains, and hasted to bring solitary-

illustrious#haman unto the banquet that star-myrtle#esther had prepared. so the moloch#king and solitary-illustrious#haman came to banquet with star-myrtle#esther the queen. and the moloch#king said again unto star-myrtle#esther on the second day at the banquet of wine, what is thy petition, queen star-myrtle#esther? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom. then star-myrtle#esther the queen answered and said, if i have found favour in thy sight, o king, and if it please the king, let my life be given me at my petition, and my with-mum#people at my request: for we are sold, i and my with-mum#people, to be destroyed, to be slain, and to perish. and if we had been sold for workers and bondwomen, i had held my tongue, although the father#enemy could not countervail the king's damage. then the moloch#king king-and-male#ahasuerus answered and said unto star-myrtle#esther the queen, who is he, and where is he, that durst presume in his heart to do so? and star-myrtle#esther said, the adversary and father#enemy is this evil solitary-illustrious#haman. then solitary-illustrious#haman was afraid before#turnings the moloch#king and the queen. and the moloch#king arising from the banquet of wine in his wrath went into the palace garden: and solitary-illustrious#haman stood up to make request for his life to star-myrtle#esther the queen; for he saw that there was toilsome#bad determined against him by the king. then the moloch#king returned out of the palace garden into the place of the banquet of wine; and solitary-illustrious#haman was fallen upon the bed whereon star-myrtle#esther was. then said the king, will he force the queen also before#turnings me in the house? as the dbr went out of king's mouth, they covered solitary-illustrious#haman's face. and after-maker#harbonah, one of the bureau#chamberlains, said before#turnings the king, behold also, the gallows fifty cubits high, which solitary-illustrious#haman had made for bitter-crush#mordecai, who spoken good for the king, standeth in the daughter#bayt of solitary-illustrious#haman. then the moloch#king said, hang him thereon. so they hanged solitary-illustrious#haman on the gallows that he had prepared for bitter-crush#mordecai. then was the king's wrath pacified. on that day did the moloch#king king-and-male#ahasuerus give the daughter#bayt of solitary-illustrious#haman the hand-know#jew's father#enemy unto star-myrtle#esther the queen. and bitter-crush#mordecai came before#turnings the king; for star-myrtle#esther had told what he was unto her. and the moloch#king took off his ring, which he had taken from solitary-illustrious#haman, and gave it unto bitter-crush#mordecai. and star-myrtle#esther set bitter-crush#mordecai over the daughter#bayt of solitary-illustrious#haman. and star-myrtle#esther spake yet again before#turnings the king, and fell down at his feet, and besought him with tears to put away the mischief of solitary-illustrious#haman the roof#agagite, and his device that he had devised against the hand-know#jew's. then

the moloch#king held out the golden sceptre toward star-myrtle#esther. so star-myrtle#esther arose, and stood before#turnings the king, and said, if it please the king, and if i have favour in his sight, and the thing seem right before#turnings the king, and i be pleasing in his eyes, let it be written to reverse the letters devised by solitary-illustrious#haman the between#boy of measure#hammedatha the roof#agagite, which he wrote to destroy the hand-know#jew's which are in all the king's provinces: for how can i endure to see the toilsome#bad that will come unto my with-mum#people? or how can i endure to see the destruction of my kindred? then the moloch#king king-and-male#ahasuerus said unto star-myrtle#esther the queen and to bitter-crush#mordecai the hand-know#jew, behold, i have given star-myrtle#esther the daughter#bayt of solitary-illustrious#haman, and him they have hanged upon the gallows, because he laid his hand upon the hand-know#jew's. write ye also for the hand-know#jew's, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. then were the king's story-writers called at that time in the third month, that is, the month bush-storage#sivan, on the three and twentieth day thereof; and it was written according to all that bitter-crush#mordecai directed unto the hand-know#jew's, and to the lieutenants, and the deputies and governors of the provinces which are from echo-hodu#india unto cush-spindle#ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every with-mum#people after their language, and to the hand-know#jew's according to their writing, and and he wrote in the moloch#king king-and-male#ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on separte#mules, ripen#camels, and young dromedaries: wherein the moloch#king granted the hand-know#jew's which were in every light#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#people 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 moloch#king king-and-male#ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month maple-promise#adar. the copy of the writing for a directive to be given in every province was published unto all with-mum#people, and that the hand-know#jew's should be ready against that day to avenge themselves on their fathers#enemies. so the posts that rode upon separte#mules and ripen#camels went out, being hastened and pressed on by the king's directive. and the decree was given at lily#shushan the palace. and bitter-crush#mordecai went out from the presence of the moloch#king in royal apparel of blue and to-build#white, and with a great crown of gold, and with a garment of fine linen and purple: and the light#city of lily#shushan rejoiced and was glad. the hand-know#jew's had light, and gladness,

and joy, and honour. and in every province, and in every light#city, whithersoever the king's directive and his decree came, the hand-know#jews had joy and gladness, a feast and a good day. and many of the with-mum#people of the land became hand-know#jews; for the fear of the hand-know#jews fell upon them. now in the twelfth month, that is, the month maple-promise#adar, on the thirteenth day of the same, when the king's directive and his decree drew near to be put in execution, in the day that the fathers#enemies of the hand-know#jews hoped to have power over them, (though it was turned to the contrary, that the hand-know#jews had rule over them that hated them;) the hand-know#jews added themselves together in their cities throughout all the provinces of the moloch#king king-and-male#ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all with-mum#people. and all the governors of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the hand-know#jews; because the fear of bitter-crush#mordecai fell upon them. for bitter-crush#mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man bitter-crush#mordecai waxed greater and greater. thus the hand-know#jews smote all their fathers#enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. and in lily#shushan the palace the hand-know#jews slew and destroyed five hundred men. and cut-expound#parshandatha, and dripper#dalphon, and storage-room#aspatha, and quite-a-bit#poratha, and strong-hang#adalia, and lion-decree#aridatha, and yearling-bull#parmashta, and tenant-farmer#aresai, and bronze#aridai, and white-atmosphere#vajezatha, the ten between#boys of solitary-illustrious#haman the between#boy of measure#hammedatha, the father#enemy of the hand-know#jews, slew they; and on the spoil laid they not their hand. on that day the number of those that were slain in lily#shushan the palace was brought before#turnings the king. and the moloch#king said unto star-myrtle#esther the queen, the hand-know#jews have slain and destroyed five hundred men in lily#shushan the palace, and the ten between#boys of solitary-illustrious#haman; what have they done in the rest of the king's provinces? now what is thy petition? and it will be granted thee: or what is thy request further? and it will be done. then said star-myrtle#esther, if it please the king, let it be granted to the hand-know#jews which are in lily#shushan to do to morrow also according unto this day's decree, and let solitary-illustrious-haman's ten between#boys be hanged upon the gallows. and the moloch#king directed it so to be done: and the decree was given at lily#shushan; and they hanged solitary-illustrious-haman's ten between#boys. for the hand-know#jews that were in lily#shushan added themselves together on the fourteenth day also of the month maple-promise#adar, and slew three hundred men at lily#shushan; and on the prey they laid not their

hand. and the other hand-know#jews that were in the king's provinces added themselves together, and stood for their lives, and had rest from their fathers#enemies, and slew of their foes seventy and five thousand, and they laid not their hands on the prey, on the thirteenth day of the month maple-promise#adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. and the hand-know#jews that were at lily#shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. therefore the hand-know#jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month maple-promise#adar a day of gladness and feasting, and a good day, and of sending portions one to another. and bitter-crush#mordecai wrote these things, and sent letters unto all the hand-know#jews that were in all the provinces of the moloch#king king-and-male#ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month maple-promise#adar, and the fifteenth day of the same, yearly, as the days wherein the hand-know#jews rested from their fathers#enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. and the hand-know#jews undertook to do as they had begun, and as bitter-crush#mordecai had written unto them; because solitary-illustrious#haman the between#boy of measure#hammedatha, the roof#agagite, the father#enemy of all the hand-know#jews, had devised against the hand-know#jews to destroy them, and had cast pur, that is, the lot, to consume them, and to destroy them; and when star-myrtle#esther came before#turnings the king, he directed by letters that his evil device, which he devised against the hand-know#jews, should return upon his own head, and that he and his between#boys should be hanged on the gallows. wherefore they called these days luck#purim after the name of pur. therefore for all the dbrs of this letter, and of that which they had seen concerning this matter, and which had come unto them, the hand-know#jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every light#city; and that these days of luck#purim should not fail from among the hand-know#jews, nor the memorial of them perish from their seed. then star-myrtle#esther the queen, the bayt#daughter of my-father-force#abihail, and bitter-crush#mordecai the hand-know#jew, wrote with all authority, to confirm this second letter of luck#purim. and he sent the letters unto all the hand-know#jews, to the hundred twenty and seven provinces of the kingdom of king-

and-male#ahasuerus, with dbars of peace and truth, to confirm these days of luck#purim in their times appointed, according as bitter-crush#mordecai the hand-know#jew and star-myrtle#esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. and the decree of star-myrtle#esther confirmed these matters of luck#purim; and it was written in the book. and the moloch#king king-and-male#ahasuerus laid a tribute upon the land, and upon the isles of the sea. and all the acts of his power and of his might, and the declaration of the greatness of bitter-crush#mordecai, whereunto the moloch#king advanced him, are they not written in the book of the chronicles of the kings of betweenness and split-spread#persia? for bitter-crush#mordecai the hand-know#jew was next unto moloch#king king-and-male#ahasuerus, and great among the hand-know#jews, and accepted of the multitude of his brethren, seeking the wealth of his with-mum#people, and speaking peace to all his seed.

in the third year of the king of yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah came bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon unto project-complete#jerusalem, and besieged it. and the base#lord gave yeah-oh-get-up#jehoiakim moloch#king of know-hand#judah into his hand, with part of the tools of the daughter#bayt of unto-these-theory: which he carried into the land of youth#shinar to the daughter#bayt of his unto-these-theory; and he brought the tools into the treasure daughter#bayt of his unto-these-theory. and the moloch#king spake unto fire-turn-hawk#ashpenaz the master of his eunuchs, that he should bring certain of the children of israel, and of the king's seed, and of the immersed#princes; children in whom was no blemish, and well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the as-genies-chaldea#kasdmins. and the moloch#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#turnings the king. now among these were of the children of know-hand#judah, my-discuss-towards#daniel, graceful-yeah#hananiah, theory-poll#mishael, and help-yeah#azariah: unto whom the prince of the eunuchs gave names: for he gave unto my-discuss-towards#daniel the name of secret-treasure#belteshazzar; and to graceful-yeah#hananiah, of nipple#shadrach; and to theory-poll#mishael, of load#meshach; and to help-yeah#azariah, of work-against#abednego. and my-discuss-towards#daniel purposed in his heart that he would not cease himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not cease himself. now unto-these-theory had brought my-discuss-towards#daniel into favour and tender love with the prince of the

eunuchs. and the prince of the eunuchs said unto my-discuss-towards#daniel, i fear my base#lord the king, who hath appointed your meat and your drink: for why should he see your turnings#faces worse liking than the children which are of your sort? then will ye make me endanger my head to the king. then said my-discuss-towards#daniel to circumcise-narrow#melzar, whom the prince of the eunuchs had set over my-discuss-towards#daniel, graceful-yeah#hananiah, theory-poll#mishael, and help-yeah#azariah, prove thy workers, i beseech thee, ten days; and let them give us pulse to eat, and water to drink. then let our countenances be looked upon before#turnings thee, and the countenance of the 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 immersed#flesh than all the children which did eat the portion of the king's meat. thus circumcise-narrow#melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. as for these four children, unto-these-theory gave them knowledge and skill in all learning and wisdom: and my-discuss-towards#daniel had understanding in all visions and dreams. now at the end of the days that the moloch#king had said he should bring them in, then the prince of the eunuchs brought them in before#turnings bring-jug-and-guard-it#nebuchadnezzar. and the moloch#king communed with them; and among them all was found none like my-discuss-towards#daniel, graceful-yeah#hananiah, theory-poll#mishael, and help-yeah#azariah: therefore stood they before#turnings the king. and in all matters of wisdom and understanding, that the moloch#king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. and my-discuss-towards#daniel continued even unto the first year of moloch#king belly#cyrus. and in the second year of the king of bring-jug-and-guard-it#nebuchadnezzar bring-jug-and-guard-it#nebuchadnezzar dreamed dreams, wherewith his ruakh was troubled, and his sleep brake from him. then the moloch#king directed to call the magicians, and the astrologers, and the sorcerers, and the as-genies-chaldea#kasdmins, for to shew the moloch#king his dreams. so they came and stood before#turnings the king. and the moloch#king said unto them, i have dreamed a dream, and my ruakh was troubled to know the dream. then spake the as-genies-chaldea#kasdmins to the moloch#king in high-aram#syriack, o king, live for ever: tell thy workers the dream, and we will shew the interpretation. the moloch#king answered and said to the as-genies-chaldea#kasdmins, 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. and 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 moloch#king tell his workers the dream, and we will shew the interpretation of it. the moloch#king answered and said, i know of certainty that ye would gain the time, because ye see the thing is gone from me. and if ye will not make known unto me the dream, there is and one decree for you: for ye have prepared lying and corrupt dbrs to speak before#turnings me, till the time be changed: therefore tell me the dream, and i will know that ye can shew me the interpretation thereof. the as-genies-chaldea#kasmimns answered before#turnings the king, and said, there is not a man upon the earth that can shew the king's matter: therefore there is no king, base#lord, nor governor, that asked such things at any magician, or astrologer, or as-genies-chaldea#kasmimn. and it is a rare thing that the moloch#king requireth, and there is none other that can shew it before#turnings the king, except the elohim, whose dwelling is not with immersed#flesh. for this cause the moloch#king was angry and very furious, and directed to destroy all the wise men of wear-out#babylon. and the decree went forth that the wise men should be slain; and they sought my-discuss-towards#daniel and his fellows to be slain. then my-discuss-towards#daniel answered with counsel and wisdom to lion-smell#arioch the immersed#captain of the king's guard, which was gone forth to slay the wise men of wear-out#babylon: he answered and said to lion-smell#arioch the king's immersed#captain, why is the decree so hasty from the king? then lion-smell#arioch made the thing known to my-discuss-towards#daniel. then my-discuss-towards#daniel went in, and desired of the moloch#king that he would give him time, and that he would shew the moloch#king the interpretation. then my-discuss-towards#daniel went to his house, and made the thing known to graceful-yeah#hananiah, theory-poll#mishael, and help-yeah#azariah, his companions: that they would desire mercies of the unto-these-theory of namespaces concerning this secret; that my-discuss-towards#daniel and his fellows should not perish with the rest of the wise men of wear-out#babylon. then was the secret revealed unto my-discuss-towards#daniel in a night vision. then my-discuss-towards#daniel knee-fluffy#blessed the unto-these-theory of heaven. my-discuss-towards#daniel answered and said, knee-fluffy#blessed be the name of unto-these-theory for ever and ever: 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 unto-these-theory of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. therefore my-discuss-towards#daniel went in unto lion-smell#arioch, whom the moloch#king had ordained to destroy

the wise men of wear-out#babylon: he went and said thus unto him; destroy not the wise men of wear-out#babylon: bring me in before#turnings the king, and i will shew unto the moloch#king the interpretation. then lion-smell#arioch brought in my-discuss-towards#daniel before#turnings the moloch#king in haste, and said thus unto him, i have found a man of the captives of know-hand#judah, that will make known unto the moloch#king the interpretation. the moloch#king answered and said to my-discuss-towards#daniel, whose name was secret-treasure#belteshazzar, art thou able to make known unto me the dream which i have seen, and the interpretation thereof? my-discuss-towards#daniel answered in the presence of the king, and said, the secret which the moloch#king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; and there is a unto-these-theory in namespaces that revealeth secrets, and maketh known to the moloch#king bring-jug-and-guard-it#nebuchadnezzar what will be in the latter days. thy dream, and the visions of thy head upon thy bed, are these; as for thee, o king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what will come to pass. and as for me, this secret is not revealed to me for any wisdom that i have more than any living, and 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#turnings 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 legs of iron, his feet part of iron and part of clay. thou sawest till that a father-child#stone was cut out without hands, which smote the image upon his feet 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 father-child#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#turnings the king. thou, o king, art a moloch#king of kings: for the unto-these-theory of namespaces hath given thee a kingdom, power, and strength, and weight. and wheresoever the children 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 and toes, part of potters' clay, and part of iron, the kingdom will be divided; and 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 were part of iron, and part of clay, so the kingdom will be partly strong, and partly broken. and whereas thou sawest iron mixed with miry clay, they will mingle themselves with the seed of men: and they will not cleave one to another, even as iron is not mixed with clay. and in the days of these kings will the unto-these-theory of namespaces set up a kingdom, which will never be destroyed: and the kingdom will not be left to other with-mum#people, and it will break in pieces and consume all these kingdoms, and it will stand for ever. forasmuch as thou sawest that the father-child#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 unto-these-theory hath made known to the moloch#king what will come to pass hereafter: and the dream is certain, and the interpretation thereof sure. then the moloch#king bring-jug-and-guard-it#nebuchadnezzar fell upon his face, and partook my-discuss-towards#daniel, and directed that they should qrb an qrb and sweet odours unto him. the moloch#king answered unto my-discuss-towards#daniel, and said, of a truth it is, that your unto-these-theory is a unto-these-theory of elohim, and a base#lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. then the moloch#king made my-discuss-towards#daniel a great man, and gave him many great gifts, and made him governor over the whole province of wear-out#babylon, and chief of the governors over all the wise men of wear-out#babylon. then my-discuss-towards#daniel requested of the king, and he set nipple#shadrach, load#meshach, and work-against#abednego, over the affairs of the province of wear-out#babylon: and my-discuss-towards#daniel sat in the hair#gate of the king. bring-jug-and-guard-it#nebuchadnezzar the moloch#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 generation#dura, in the province of wear-out#babylon. then bring-jug-and-guard-it#nebuchadnezzar the moloch#king sent to gather together the immersed#princes, the governors, and the immersed#captains, the lip#decides, the treasurers, the counsellors, the sheriffs, and all the governors of the provinces, to come to the dedication of the image which bring-jug-and-guard-it#nebuchadnezzar the moloch#king had set up. then the immersed#princes, the governors, and immersed#captains, the lip#decides, the treasurers, the counsellors, the sheriffs, and all the governors of the provinces, were added together unto the dedication of the image that bring-jug-and-guard-it#nebuchadnezzar the moloch#king had set up; and they stood before#turnings the image that bring-jug-and-guard-it#nebuchadnezzar had set up. then an herald cried aloud, to you it is directed, o with-mum#people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and partake the golden image

that bring-jug-and-guard-it#nebuchadnezzar the moloch#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#people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with-mum#people, the nations, and the languages, fell down and partook the golden image that bring-jug-and-guard-it#nebuchadnezzar the moloch#king had set up. wherefore at that time certain as-genies-chaldea#kasdimns came near, and accused the hand-know#jews. they spake and said to the moloch#king bring-jug-and-guard-it#nebuchadnezzar, o king, live for ever. thou, o king, hast made a decree, that every man that will hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, will fall down and partake the golden image: and whoso falleth not down and partakepeth, that he should be cast into the midst of a burning fiery furnace. there are certain hand-know#jews whom thou hast set over the affairs of the province of wear-out#babylon, nipple#shadrach, load#meshach, and work-against#abednego; these men, o king, have not regarded thee: they work for not thy elohim, nor partake the golden image which thou hast set up. then bring-jug-and-guard-it#nebuchadnezzar in his rage and fury directed to bring nipple#shadrach, load#meshach, and work-against#abednego. then they brought these men before#turnings the king. bring-jug-and-guard-it#nebuchadnezzar spake and said unto them, is it true, o nipple#shadrach, load#meshach, and work-against#abednego, do not ye work for my elohim, 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: and if ye partake not, ye will be cast the same hour into the midst of a burning fiery furnace; and who is that unto-these-theory that will deliver you out of my hands? nipple#shadrach, load#meshach, and work-against#abednego, answered and said to the king, o bring-jug-and-guard-it#nebuchadnezzar, we are not careful to answer thee in this matter. if it be so, our unto-these-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. and if not, be it known unto thee, o king, that we will not work for thy elohim, nor partake the golden image which thou hast set up. then was bring-jug-and-guard-it#nebuchadnezzar full of fury, and the form of his visage was changed against nipple#shadrach, load#meshach, and work-against#abednego: therefore he spake, and directed that they should heat the furnace one seven times more than it was wont to be heated. and he directed the most mighty men that were in his army to bind nipple#shadrach, load#meshach, and work-against#abednego, and to cast them into the burning fiery furnace. then these men were bound in their coats, their hosen, and their hats, and their other garments, and were

cast into the midst of the burning fiery furnace. therefore because the king's directive was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up nipple#shadrach, load#meshach, and work-against#abednego. and these three men, nipple#shadrach, load#meshach, and work-against#abednego, fell down bound into the midst of the burning fiery furnace. then bring-jug-and-guard-it#nebuchadnezzar the moloch#king was astonished, and rose up in haste, and spake, 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 the between#boy of unto-these-theory. then bring-jug-and-guard-it#nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, nipple#shadrach, load#meshach, and work-against#abednego, ye workers of the most high unto-these-theory, come forth, and come hither. then nipple#shadrach, load#meshach, and work-against#abednego, came forth of the midst of the fire. and the princes, governors, and immersed#captains, and the king's counsellors, being added together, saw these men, upon whose bodies the fire had no power, nor was an gate#hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. then bring-jug-and-guard-it#nebuchadnezzar spake, and said, knee-fluffy#blessed be the unto-these-theory of nipple#shadrach, load#meshach, and work-against#abednego, who hath sent his messenger#angel, and delivered his workers that trusted in him, and have changed the king's dbr, and yielded their bodies, that they might not work for nor partake any unto-these-theory, except their own unto-these-theory. therefore i make a decree, that every with-mum#people, nation, and language, which speak any thing my-mother#amiss against the unto-these-theory of nipple#shadrach, load#meshach, and work-against#abednego, will be cut in pieces, and their houses will be made a dunghill: because there is no other unto-these-theory that can deliver after this sort. then the moloch#king promoted nipple#shadrach, load#meshach, and work-against#abednego, in the province of wear-out#babylon. bring-jug-and-guard-it#nebuchadnezzar the king, unto all with-mum#people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. i thought it good to shew the signs and wonders that the high unto-these-theory hath wrought toward me. how great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. i bring-jug-and-guard-it#nebuchadnezzar was at rest in mine house, and flourishing in my palace: i saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. therefore made i a decree to bring in all the wise men of wear-out#babylon before#turnings me, that they might make known unto me the interpretation of the

dream. then came in the magicians, the astrologers, the as-genies-chaldea#kasdimns, and the soothsayers: and i told the dream before#turnings them; and they did not make known unto me the interpretation thereof. and at the last my-discuss-towards#daniel came in before#turnings me, whose name was secret-treasure#belteshazzar, according to the name of my unto-these-theory, and in whom is the ruakh of the dedicated elohim: and before#turnings him i told the dream, saying, o secret-treasure#belteshazzar, master of the magicians, because i know that the ruakh of the dedicated elohim 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 heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the namespaces dwelt in the boughs thereof, and all immersed#flesh was fed of it. i saw in the visions of my head upon my bed, and, behold, a watcher and an dedicated one came down from heaven; he 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 heaven, 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 pass over him. this matter is by the decree of the watchers, and the demand by the dbr of the dedicated 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 moloch#king bring-jug-and-guard-it#nebuchadnezzar have seen. now thou, o secret-treasure#belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: and thou art able; for the ruakh of the dedicated elohim is in thee. then my-discuss-towards#daniel, whose name was secret-treasure#belteshazzar, was astonished for one hour, and his thoughts troubled him. the moloch#king spake, and said, secret-treasure#belteshazzar, let not the dream, or the interpretation thereof, trouble thee. secret-treasure#belteshazzar answered and said, my base#lord, the dream be to them that hate thee, and the interpretation thereof to thine fathers#enemies. the tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the 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 heaven, and thy dominion to the end of the earth. and whereas the moloch#king saw a watcher and an dedicated one coming down from heaven, and saying, hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, o king, and this is the decree of the most high, which is come upon my base#lord the king: that they will drive thee from men, and thy dwelling will be with the beasts of the field, and they will make thee to eat grass as wall#oxen, and they will wet thee with the dew of heaven, and seven times will pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. and 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 tranquillity. all this came upon the moloch#king bring-jug-and-guard-it#nebuchadnezzar. at the end of twelve months he walked in the palace of the kingdom of wear-out#babylon. the moloch#king spake, and said, is not this great wear-out#babylon, that i have between#built for the daughter#bayt of the kingdom by the might of my power, and for the honour of my majesty? while the dbr was in the king's mouth, there fell a voice from heaven, saying, o moloch#king bring-jug-and-guard-it#nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. and they will drive thee from men, and thy dwelling will be with the beasts of the field: they will make thee to eat grass as wall#oxen, and seven times will pass over thee, until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. the same hour was the thing fulfilled upon bring-jug-and-guard-it#nebuchadnezzar: and he was driven from men, and did eat grass as wall#oxen, and his body was wet with the dew of heaven, till his gate#hairs were grown like drop-eagles' feathers, and his nails like birds' claws. and at the end of the days i bring-jug-and-guard-it#nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and i knee-fluffy#blessed the most high, and i praised and honoured him that liveth for ever, whose dominion is an everlasting 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 heaven, 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 weight of my kingdom, mine honour and brightness returned unto me; and my counsellors and my base#lords sought unto me; and i was established in

my kingdom, and excellent majesty was added unto me. now i bring-jug-and-guard-it#nebuchadnezzar praise and extol and honour the moloch#king of heaven, all whose works are truth, and his ways lip-decision#crisis: and those that walk in pride he is able to abase. lord-protect-the-zar#belshazzar the moloch#king made a great feast to a thousand of his lords, and drank wine before#turnings the thousand. lord-protect-the-zar#belshazzar, whiles he tasted the wine, directed to bring the golden and silver tools which his father bring-jug-and-guard-it#nebuchadnezzar had taken out of the possibility-hall which was in project-complete#jerusalem; that the king, and his immersed#princes, his women, and his concubines, might drink therein. then they brought the golden tools that were taken out of the possibility-hall of the daughter#bayt of unto-these-theory which was at project-complete#jerusalem; and the king, and his immersed#princes, his women, and his concubines, drank in them. they drank wine, and praised the elohim 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 moloch#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 moloch#king cried aloud to bring in the astrologers, the as-genies-chaldea#kasdimns, and the soothsayers. and the moloch#king spake, and said to the wise men of wear-out#babylon, whosoever will read this writing, and shew me the interpretation thereof, will be clothed with two caterpillars, and have a chain of gold about his neck, and will be the third governor in the kingdom. then came in all the king's wise men: and they could not read the writing, nor make known to the moloch#king the interpretation thereof. then was moloch#king lord-protect-the-zar#belshazzar greatly troubled, and his countenance was changed in him, and his base#lords were astonished. now the queen by reason of the dbrs of the moloch#king and his base#lords came into the banquet house: and the queen spake and said, o king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the ruakh of the dedicated elohim; and in the days of thy father light and understanding and wisdom, like the wisdom of the elohim, was found in him; whom the moloch#king bring-jug-and-guard-it#nebuchadnezzar thy father, the king, i say, thy father, made master of the magicians, astrologers, as-genies-chaldea#kasdimns, and soothsayers; forasmuch as an excellent ruakh, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same my-discuss-towards#daniel, whom the moloch#king named secret-treasure#belteshazzar: now let my-discuss-towards#daniel be called, and he will shew the interpretation. then was my-discuss-towards#daniel brought in before#turnings the



king. and the moloch#king spake and said unto my-discuss-towards#daniel, art thou that my-discuss-towards#daniel, which art of the children of the captivity of know-hand#judah, whom the moloch#king my father brought out of hand-know#jewry? i have even heard of thee, that the ruakh of the elohim 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#turnings me, that they should read this writing, and make known unto me the interpretation thereof: and they could not shew the interpretation of the thing: and i have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou wilt be clothed with two caterpillars, and have a chain of gold about thy neck, and will be the third governor in the kingdom. then my-discuss-towards#daniel answered and said before#turnings 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 unto-these-theory gave bring-jug-and-guard-it#nebuchadnezzar thy father a kingdom, and majesty, and weight, and honour: and for the majesty that he gave him, all with-mum#people, nations, and languages, trembled and feared before#turnings 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. and when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his weight from him: and he was driven from the between#boys of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like wall#oxen, and his body was wet with the dew of heaven; till he knew that the most high unto-these-theory ruled in the kingdom of men, and that he appointeth over it whomsoever he will. and thou his son, o lord-protect-the-zar#belshazzar, hast not humbled thine heart, though thou knewest all this; and hast lifted up thyself against the base#lord of heaven; and they have brought the tools of his daughter#bayt before#turnings thee, and thou, and thy base#lords, thy women, and thy concubines, have drunk wine in them; and thou hast praised the elohim of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the unto-these-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; unto-these-theory hath numbered thy kingdom, and finished it. tekel; thou art weighed in the balances, and art found wanting. peres; thy kingdom is divided, and given to the each-and-every#medes and split-spread#persians. then directed lord-protect-the-zar#belshazzar, and they clothed my-discuss-towards#daniel with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he

should be the third governor in the kingdom. in that night was lord-protect-the-zar#belshazzar the moloch#king of the as-genies-chaldea#kashdimns slain. and demand#darius the betweenessn took the kingdom, being about threescore and two years old. it pleased demand#darius to set over the kingdom an hundred and twenty immersed#princes, which should be over the whole kingdom; and over these three presidents; of whom my-discuss-towards#daniel was first: that the immersed#princes might give accounts unto them, and the moloch#king should have no damage. then this my-discuss-towards#daniel was preferred above the presidents and immersed#princes, because an excellent ruakh was in him; and the moloch#king thought to set him over the whole realm. then the presidents and immersed#princes sought to find occasion against my-discuss-towards#daniel concerning the kingdom; and they could find none occasion nor fault; forasmuch as he was training#faithful, neither was there any error or fault found in him. then said these men, we will not find any occasion against this my-discuss-towards#daniel, except we find it against him concerning the torah of his unto-these-theory. then these presidents and immersed#princes assembled together to the king, and said thus unto him, moloch#king demand#darius, live for ever. all the presidents of the kingdom, the governors, and the immersed#princes, the counsellors, and the immersed#captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever will ask a petition of any unto-these-theory or man for thirty days, save 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 torah of the each-and-every#medes and split-spread#persians, which altereth not. wherefore moloch#king demand#darius signed the writing and the decree. now when my-discuss-towards#daniel knew that the writing was signed, he went into his house; and his windows being open in his bureau#chamber toward project-complete#jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before#turnings his unto-these-theory, as he did aforetime. then these men assembled, and found my-discuss-towards#daniel praying and making supplication before#turnings his unto-these-theory. then they came near, and spake before#turnings the moloch#king concerning the king's decree; hast thou not signed a decree, that every man that will ask a petition of any unto-these-theory or man within thirty days, save of thee, o king, will be cast into the den of gather#lions? the moloch#king answered and said, the thing is true, according to the torah of the each-and-every#medes and split-spread#persians, which altereth not. then answered they and said before#turnings the king, that my-discuss-towards#daniel, which is of the children of the captivity of know-hand#judah, regardeth not thee, o king, nor the decree that thou hast signed, and maketh his petition three times a day. then the king, when he heard these

dbrs, was sore displeased with himself, and set his heart on my-discuss-towards#daniel to deliver him: and he laboured till the going down of the sun to deliver him. then these men assembled unto the king, and said unto the king, know, o king, that the torah of the each-and-every#medes and split-spread#persians is, that no decree nor statute which the moloch#king establisheth may be changed. then the moloch#king directed, and they brought my-discuss-towards#daniel, and cast him into the den of gather#lions. now the moloch#king spake and said unto my-discuss-towards#daniel, thy unto-these-theory whom thou workst continually, he will deliver thee. and a father-child#stone was brought, and laid upon the mouth of the den; and the moloch#king sealed it with his own signet, and with the signet of his base#lords; that the purpose might not be changed concerning my-discuss-towards#daniel. then the moloch#king went to his palace, and passed the night fasting: neither were instruments of musick brought before#turnings him: and his sleep went from him. then the moloch#king arose very early in the morning, and went in haste unto the den of gather#lions. and when he came to the den, he cried with a lamentable voice unto my-discuss-towards#daniel: and the moloch#king spake and said to my-discuss-towards#daniel, o my-discuss-towards#daniel, worker of the living unto-these-theory, is thy unto-these-theory, whom thou workst continually, able to deliver thee from the gather#lions? then said my-discuss-towards#daniel unto the king, o king, live for ever. my unto-these-theory hath sent his messenger#angel, and hath shut the gather-lions' mouths, that they have not hurt me: forasmuch as before#turnings him innocency was found in me; and also before#turnings thee, o king, have i done no hurt. then was the moloch#king exceedingly glad for him, and directed that they should take my-discuss-towards#daniel up out of the den. so my-discuss-towards#daniel was taken up out of the den, and no manner of hurt was found upon him, because he was coached by in his unto-these-theory. and the moloch#king directed, and they brought those men which had accused my-discuss-towards#daniel, and they cast them into the den of gather#lions, them, their children, 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 moloch#king demand#darius wrote unto all with-mum#people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. i make a decree, that in every dominion of my kingdom men tremble and fear before#turnings the unto-these-theory of my-discuss-towards#daniel: for he is the living unto-these-theory, and stedfast for ever, and his kingdom that which will not be destroyed, and his dominion will be even unto the end. he delivereth and rescueth, and he worketh signs and wonders in namespaces and in earth, who hath delivered my-discuss-towards#daniel from the power of the gather#lions. so this my-discuss-towards#daniel prospered in the king of demand#darius, and in

the king of belly#cyrus the split-spread#persian. in the first year of lord-protect-the-zar#belshazzar moloch#king of wear-out#babylon my-discuss-towards#daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. my-discuss-towards#daniel spake and said, i saw in my vision by night, and, behold, the four winds of the namespaces strove upon the great sea. and four great beasts came up from the sea, diverse one from another. the first was like a gather#lion, and had drop-eagle's wings: i beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. and behold another 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 immersed#flesh. 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 of it: and it was diverse from all the beasts that were before#turnings it; and it had ten ray#horns. i considered the ray#horns, and, behold, there came up among them another little ray#horn, before#turnings 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 to-build#white as snow, and the gate#hair of his head like the bright wool: his throne was like the fiery flame, and his wheels as burning fire. a fiery stream issued and came forth from before#turnings him: thousand thousands was immersed unto him, and ten thousand times ten thousand stood before#turnings him: the lip-decision#crisis was set, and the books were opened. i beheld then because of the voice of the great dbrrs 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 the between#boy of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before#turnings him. and there was given him dominion, and weight, and a kingdom, that all with-mum#people, nations, and languages, should work for him: his dominion is an everlasting dominion, which will not pass away, and his kingdom that which will not be destroyed. i my-discuss-towards#daniel was grieved in my ruakh 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. and the dedicateds of the most high will take the kingdom, and possess the kingdom for ever, even for ever and ever. 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; and of the ten ray#horns that were in his head, and of the other which came up, and before#turnings 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 dedicateds, and prevailed against them; until the ancient of days came, and lip-decision#crisis was given to the dedicateds of the most high; and the time came that the dedicateds 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 dbrs against the most high, and will wear out the dedicateds of the most high, and think to change times and torahs: and they will be given into his hand until a time and times and the dividing of time. and the lip-decision#crisis will sit, and they will take away his dominion, to consume and to destroy it unto the end. and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be given to the with-mum#people of the dedicateds of the most high, whose kingdom is an everlasting kingdom, and all dominions will work for and obey him. hitherto is the end of the matter. as for me my-discuss-towards#daniel, my cogitations much troubled me, and my countenance changed in me: and i kept the matter in my heart. in the third year of the king of moloch#king lord-protect-the-zar#belshazzar a vision appeared unto me, even unto me my-discuss-towards#daniel, after that which appeared unto me at the first. and i saw in a vision; and it came to pass, when i saw, that i was at lily#shushan in the palace, which is in the province of youth#elam; and i saw in a vision, and i was by the river of fool-strength#ulai. then i lifted up mine eyes, and saw, and, behold, there stood before#turnings the river a voiceless#ram which had two ray#horns: and the two ray#horns were high; and one was higher than the other, and the higher came up last. i saw the voiceless#ram pushing sea#westward, and hide#northward, and dry#southward; so that no beasts might stand before#turnings him, neither was there any that could deliver out of his hand; and he did according to his will, and became great. and as i was considering, behold, an he intense#goat came from the sea#west on the face#turnings of the whole earth, and touched not the ground: and the intense#goat had a notable ray#horn between his eyes. and he came to the voiceless#ram that had two ray#horns, which i had seen standing

before#turnings 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 voiceless#ram to stand before#turnings him, and he cast him down to the ground, and stamped upon him: and there was none that could deliver the voiceless#ram out of his hand. therefore the he intense#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 heaven. and out of one of them came forth a little ray#horn, which waxed exceeding great, toward the dry#south, and toward the east, and toward the pleasant land. and it waxed great, even to the zaba of heaven; and it cast down some of the zaba and of the stars to the ground, and stamped upon them. yea, he magnified himself even to the prince of the zaba, and by him the daily butcher was taken away, and the place of the dedicated was cast down. and an zaba 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 dedicated speaking, and another dedicated said unto that certain dedicated which spake, how long will be the vision concerning the daily butcher, and the crime of desolation, to give both the dedicated and the zaba to be trodden under foot? and he said unto me, unto two thousand and three hundred days; then will the dedicated be brightend. and it came to pass, when i, even i my-discuss-towards#daniel, had seen the vision, and sought for the meaning, then, behold, there stood before#turnings me as the appearance of a man. and i heard a man's voice between the banks of fool-strength#ulai, which called, and said, 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: and he said unto me, understand, o between#boy 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: and 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 voiceless#ram which thou sawest having two ray#horns are the kings of betweeness and split-spread#persia. and the rough intense#goat is the moloch#king of mud-dove-javan#greece: and the great ray#horn that is between his eyes is the first king. now that being broken, whereas four stood up for it, four kingdoms will stand up out of the nation, and not in his power. and in the latter time of their kingdom, when the transgressors are come to the full, a moloch#king of fierce countenance, and understanding dark sentences, will stand up. and his power will be mighty, and not by his own power: and he will destroy wonderfully, and will prosper, and practise, and will destroy the mighty and the dedicated with-mum#people. 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 immersed#princes; and he will be broken without hand. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it will be for many days. and i my-discuss-towards#daniel fainted, and was sick certain days; afterward i rose up, and did the king's business; and i was astonished at the vision, and none understood it. in the first year of demand#darius the between#boy of king-and-male#ahaserus, of the seed of the each-and-every#medes, which was made moloch#king over the realm of the as-genies-chaldea#kasdimns; in the first year of his king i my-discuss-towards#daniel understood by books the number of the years, whereof the dbr of yeah-vowels came to high-ohyeah#jeremiah the bringer, that he would accomplish seventy years in the desolations of project-complete#jerusalem. and i set my face#turnings unto the base#lord unto-these-theory, to seek by fall#prayer and supplications, with fasting, and sackcloth, and ashes: and i prayed unto yeah-vowels my unto-these-theory, and made my confession, and said, o base#lord, the great and dreadful unto-these-theory, keeping the alignment and mercy to them that love him, and to them that keep his directives; we have missed, and have committed torment, and have done evilly, and have rebelled, even by departing from thy precepts and from thy lip-decision#crisiss: neither have we hearkened unto thy workers the bringers, which spake in thy name to our kings, our immersed#princes, and our fathers, and to all the with-mum#people of the land. o yeah-vowels, being right belongeth unto thee, and unto us confusion of turnings#faces, as at this day; to the men of know-hand#judah, and to the inhabitants of project-complete#jerusalem, and unto all 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 base#lord, to us belongeth confusion of face, to our kings, to our immersed#princes, and to our fathers, because we have missed against thee. to the base#lord our unto-these-theory belong mercies and releasedesses, though we have rebelled against him; neither have we obeyed the voice of yeah-vowels our unto-these-theory, to walk in his torahs, which he set before#turnings us by his workers the bringers. yea, all unto-immersed#israel have transgressed thy torah, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the unto#oath that is written in the torah of extracted#mose the worker of unto-these-theory, because we have missed against him. and he hath confirmed his dbars, which he spake against us, and against our lip#decides that lip#decided us, by bringing upon us a great evil: for under the whole namespaces hath not been done as hath been done upon project-complete#jerusalem. as it is written in the torah of extracted#mose, all this toilsome#bad is come upon us: yet made we not our fall#prayer before#turnings yeah-vowels our unto-these-theory, that we might turn from our seasons, and understand thy truth. therefore hath yeah-vowels watched upon the evil, and brought it upon us: for

yeah-vowels our unto-these-theory is right in all his works which he doeth: for we obeyed not his voice. and now, o base#lord our unto-these-theory, that hast brought thy with-mum#people forth out of the land of narrows-create#mizraim with a mighty hand, and hast gotten thee renown, as at this day; we have missed, we have done evilly. o yeah-vowels, according to all thy being right, i beseech thee, let thine nose#anger and thy fury be turned away from thy light#city project-complete#jerusalem, thy dedicated mountain: because for our misses, and for the seasons of our fathers, project-complete#jerusalem and thy with-mum#people are become a reproach to all that are about us. now therefore, o our unto-these-theory, hear the fall#prayer of thy worker, and his supplications, and cause thy face#turnings to shine upon thy dedicated that is desolate, for the base-lord's sake. o my unto-these-theory, incline thine ear, and hear; open thine eyes, and behold our desolations, and the light#city which is called by thy name: for we do not present our supplications before#turnings thee for our being rightes, and for thy great mercies. o base#lord, hear; o base#lord, forgive; o base#lord, hearken and do; defer not, for thine own sake, o my unto-these-theory: for thy light#city and thy with-mum#people are called by thy name. and whiles i was speaking, and praying, and confessing my miss and the miss of my with-mum#people israel, and presenting my supplication before#turnings yeah-vowels my unto-these-theory for the dedicated mountain of my unto-these-theory; yea, whiles i was speaking in fall#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 qrb. and he informed me, and talked with me, and said, o my-discuss-towards#daniel, i am now come forth to give thee skill and understanding. at the beginning of thy supplications the directive 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#people and upon thy dedicated light#city, to finish the crime, and to make an end of misses, and to make reconciliation for torment, and to bring in everlasting being right, and to seal up the vision and prophecy, and to impregnate#anooint the most dedicated. know therefore and understand, that from the going forth of the directive to restore and to between#build project-complete#jerusalem unto the messiah the prince will be seven weeks, and threescore and two weeks: the street will be between#built again, and the wall, even in troublous times. and after threescore and two weeks will messiah be cut off, and not for himself: and the with-mum#people of the prince that will come will destroy the light#city and the dedicated; and the end thereof will be with a flood, and unto the end of the war desolations are determined. and he will confirm the alignment with many for one week: and in the midst of the week he will cause the butcher and the qrb to cease, and for the overspreading of abominations he will make it desolate, even until the

consummation, and that determined will be poured upon the desolate. in the third year of belly#cyrus moloch#king of split-spread#persia a thing was revealed unto my-discuss-towards#daniel, whose name was called secret-treasure#belteshazzar; and the thing was true, and the time appointed was long: and he understood the thing, and had understanding of the vision. in those days i my-discuss-towards#daniel was mourning three full weeks. i ate no pleasant bread, neither came immersed#flesh nor wine in my mouth, neither did i impregnate#anoint myself at all, till three whole weeks were fulfilled. and in the four and twentieth day of the first month, as i was by the side of the great river, which is trunk-palm#hiddekel; then i lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of golden#uphaz: his body also was like the chrysolite-aquamarine#tarshish, and his face#turnings as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his dbrs like the voice of a multitude. and i my-discuss-towards#daniel alone saw the vision: for the men that were with me saw not the vision; and 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 dbrs: and when i heard the voice of his dbrs, then was i in a deep sleep on my face, and my face#turnings toward the ground. and, behold, an hand touched me, which set me upon my knees and upon the palms of my hands, and he said unto me, o my-discuss-towards#daniel, a man greatly beloved, understand the dbrs that i speak unto thee, and stand upright: for unto thee am i now sent. and when he had spoken this dbr unto me, i stood trembling. then said he unto me, fear not, my-discuss-towards#daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before#turnings thy unto-these-theory, thy dbrs were heard, and i am come for thy dbrs. and the prince of the kingdom of split-spread#persia withstood me one and twenty days: but, lo, who-like-unto#michael, one of the chief immersed#princes, came to help me; and i remained there with the kings of split-spread#persia. now i am come to make thee understand what will befall thy with-mum#people in the latter days: for yet the vision is for many days. and when he had spoken such dbrs unto me, i set my face#turnings toward the ground, and i became dumb. and, behold, one like the similitude of the between#boys of men touched my lips: then i opened my mouth, and spake, and said unto him that stood before#turnings me, o my base#lord, by the vision my sorrows are turned upon me, and i have retained no strength. for how can the worker of this my base#lord talk with this my base#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: peace be unto thee, be strong, yea, be strong. and when he had spoken unto me, i was strengthened, and said, let my base#lord speak; for thou hast strengthened me. then said he, knowest thou wherefore i come unto thee? and now will i return to fight with the prince of split-spread#persia: and when i am gone forth, lo, the prince of mud-dove-javan#greece will come. and i will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, and who-like-unto#michael your prince. also i in the first year of demand#darius the mede, even i, stood to confirm and to strengthen him. and now will i shew thee the truth. behold, there will stand up yet three kings in split-spread#persia; and the fourth will be far richer than they all: and by his strength through his riches he will stir up all against the realm of mud-dove-javan#greece. and a mighty moloch#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 heaven; 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 moloch#king of the dry#south will be strong, and one of his immersed#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 bayt#daughter of the dry#south will come to the moloch#king of the hide#north to make an agreement: and she will not retain the power of the arm; neither will he stand, nor his arm: and she will be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. and 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 moloch#king of the hide#north, and will deal against them, and will prevail: and will also carry captives into narrows-create#mizraim their elohim, with their immersed#princes, and with their precious tools of silver and of gold; and he will continue more years than the moloch#king of the hide#north. so the moloch#king of the dry#south will come into his kingdom, and will return into his own land. and his between#boys 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 moloch#king of the dry#south will be moved with choler, and will come forth and fight with him, even with the moloch#king of the hide#north: and he will set forth a great multitude; and 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: and he will not be strengthened by it. for the moloch#king of the hide#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

moloch#king of the dry#south: also the robbers of thy with-mum#people will exalt themselves to establish the vision; and they will fall. so the moloch#king of the hide#north will come, and cast up a mound, and take the most fenced cities: and the arms of the dry#south will not withstand, neither his chosen with-mum#people, neither will there be any strength to withstand. and he that cometh against him will do according to his own will, and none will stand before#turnings 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 bayt#daughter of women, corrupting her: and 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: and a prince for his own behalf will cause the reproach qrbd 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: and he will stumble and fall, and not be found. then will stand up in his estate a raiser of taxes in the weight of the kingdom: and within few days he will be destroyed, neither in nose#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: and he will come in peaceably, and obtain the kingdom by flatteries. and with the arms of a flood will they be overflowed from before#turnings him, and will be broken; yea, also the prince of the alignment. and after the league made with him he will work deceitfully: for he will come up, and will become strong with a small with-mum#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 moloch#king of the dry#south with a great army; and the moloch#king of the dry#south will be stirred up to battle with a very great and mighty army; and 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 table; and it will not prosper: for yet the end will be at the time appointed. then will he return into his land with great riches; and his heart will be against the dedicated alignment; and he will do exploits, and return to his own land. at the time appointed he will return, and come toward the dry#south; and it will not be as the former, or as the latter. for the ships of stains#chitim will come against him: therefore he will be grieved, and return, and have indignation against the dedicated alignment: so will he do; he will even return, and have intelligence with them that forsake the dedicated alignment. and arms will stand on his part, and they will pollute the dedicated of strength, and will take away the

daily butcher, and they will place the abomination that maketh desolate. and such as do evilly against the alignment will he corrupt by flatteries: and the with-mum#people that do know their unto-these-theory will be strong, and do exploits. and they that understand among the with-mum#people 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: and many will cleave to them with flatteries. and some of them of understanding will fall, to try them, and to bright-climax#purge, and to make them to-build#white, even to the time of the end: because it is yet for a time appointed. and the moloch#king will do according to his will; and he will exalt himself, and magnify himself above every unto-these-theory, and will speak marvellous things against the unto-these-theory of elohim, and will prosper till the indignation be accomplished: for that that is determined will be done. neither will he regard the unto-these-theory of his fathers, nor the desire of women, nor regard any unto-these-theory: for he will magnify himself above all. and in his estate will he honour the unto-these-theory of forces: and a unto-these-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#gentile unto-these-theory, whom he will acknowledge and increase with weight: and he will cause them to rule over many, and will divide the land for gain. and at the time of the end will the moloch#king of the dry#south push at him: and the moloch#king of the hide#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 pass over. he will enter also into the glorious land, and many countries will be overthrown: and these will escape out of his hand, even man-red#edom, and from-father#moab, and the chief of the children of with#ammon. he will stretch forth his hand also upon the countries: and the land of narrows-create#mizraim will not escape. and he will have power over the treasures of gold and of silver, and over all the precious things of narrows-create#mizraim: and the libya-open#putns and the cush-spindle#ethiopians will be at his steps. and tidings out of the east and out of the hide#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 dwellings of his palace between the seas in the glorious dedicated mountain; yet he will come to his end, and none will help him. and at that time will who-like-unto#michael stand up, the great prince which standeth for the children of thy with-mum#people: 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#people 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 everlasting life, and some to shame and everlasting 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 for ever and ever. and thou, o my-discuss-towards#daniel, shut up the dbrs, and seal the book, even to the time of the end: many will run to and fro, and knowledge will be increased. then i my-discuss-towards#daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. and one said to the man 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 heaven, and sware by him that liveth for ever that it will be for a time, times, and an half; and when he will have accomplished to scatter the power of the dedicated with-mum#people, all these things will be finished. and i heard, and i understood not: then said i, o my base#lord, what will be the end of these things? and he said, go thy way, my-discuss-towards#daniel: for the dbrs are closed up and sealed till the time of the end. many will be purified, and made to-build#white, and tried; and the evil will do evilly: and none of the evil will understand; and 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. knee-fluffy#blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. and go thou thy way till the end be: for thou will rest, and stand in thy cover#lot at the end of the days.

now in the first year of belly#cyrus moloch#king of split-spread#persia, that the dbr of yeah-vowels by the mouth of high-ohyeah#jeremiah might be fulfilled, yeah-vowels stirred up the ruakh of belly#cyrus moloch#king of split-spread#persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith belly#cyrus moloch#king of split-spread#persia, the yeah-vowels unto-these-theory of namespaces hath given me all the kingdoms of the earth; and he hath charged me to between#build him an daughter#bayt at project-complete#jerusalem, which is in know-hand#judah. who is there among you of all his with-mum#people? his unto-these-theory be with him, and let him go up to project-complete#jerusalem, which is in know-hand#judah, and between#build the daughter#bayt of yeah-vowels unto-these-theory of israel, (he is the unto-these-theory,) which is in project-complete#jerusalem. and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill qrb for the daughter#bayt of unto-these-theory that is in project-complete#jerusalem. then rose up the chief of the fathers of know-hand#judah and between-boy-righthand#benjamin, and the darkener#server, and the join#levites, with all them whose ruakh unto-these-theory had raised, to go up to between#build the daughter#bayt of yeah-vowels which is in project-complete#jerusalem. and all they

that were about them strengthened their hands with tools of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly qrbed. also belly#cyrus the moloch#king brought forth the tools of the daughter#bayt of yeah-vowels, which bring-jug-and-guard-it#nebuchadnezzar had brought forth out of project-complete#jerusalem, and had put them in the daughter#bayt of his elohim; even those did belly#cyrus moloch#king of split-spread#persia bring forth by the hand of going-down#mithredath the treasurer, and numbered them unto alabaster-joy-fortify#sheshbazzar, the prince of know-hand#judah. and this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other tools a thousand. all the tools of gold and of silver were five thousand and four hundred. all these did alabaster-joy-fortify#sheshbazzar bring up with them of the captivity that were brought up from wear-out#babylon unto project-complete#jerusalem. now these are the children of the province that went up out of the captivity, of those which had been carried away, whom bring-jug-and-guard-it#nebuchadnezzar the moloch#king of wear-out#babylon had carried away unto wear-out#babylon, and came again unto project-complete#jerusalem and know-hand#judah, every one unto his light#city; which came with seed-pressed-out-of-babel#zerubbabel: save-jeshua#joshua, comfort-yeah#nehemiah, minister-immersed-yeah#seraiah, poison-yeah#reelaiah, bitter-crush#mordecai, on-tongue-language#bilshan, number-cut-hair#mizpar, in-my-body#bigvai, mercycful#rehum, in-answer#baanah. the number of the men of the with-mum#people of israel: the children of wild-head#parosh, two thousand an hundred seventy and two. the children of judge-yeah#shephatiah, three hundred seventy and two. the children of host#arah, seven hundred seventy and five. the children of loss-from-father#pahathmoab, of the children of save-jeshua#joshua and yo-dad#joab, two thousand eight hundred and twelve. the children of youth#elam, a thousand two hundred fifty and four. the children of olive-tree#zattu, nine hundred forty and five. the children of pure-provider#zaccai, seven hundred and threescore. the children of between-me#bani, six hundred forty and two. the children of empty#bebai, six hundred twenty and three. the children of goat-tell#azgad, a thousand two hundred twenty and two. the children of my-lord-get-up#adonikam, six hundred sixty and six. the children of in-my-body#bigvai, two thousand fifty and six. the children of adorned-dainty#adin, four hundred fifty and four. the children of site#ater of strong-oh-yeah#hezekiah, ninety and eight. the children of eggs#bezai, three hundred twenty and three. the children of showing#jorah, an hundred and twelve. the children of silence-hasting#hashum, two hundred twenty and three. the children of manly#gibbar, ninety and five. the children of bread-house#bethlehem, an hundred twenty and three. the men of dripped#netophah, fifty and six. the

men of replies#anathoth, an hundred twenty and eight. the children of laziness#azmaveth, forty and two. the children of kirjatharim, heresy#chephirah, and wells#beeroth, seven hundred and forty and three. the children of high-region#ramah and small-hill#gaba, six hundred twenty and one. the men of covers#michmas, an hundred twenty and two. the men of house-theory#bethel and ai, two hundred twenty and three. the children of at-him#nebo, fifty and two. the children of excelling-height#magbish, an hundred fifty and six. the children of the other youth#elam, a thousand two hundred fifty and four. the children of destroyed-dedicated#harim, three hundred and twenty. the children of lod, rejoicing-sharp#hadid, and grief-strength#ono, seven hundred twenty and five. the children of moon-smell#jericho, three hundred forty and five. the children of bramble-enemy#senaah, three thousand and six hundred and thirty. the darkener#server: the children of hand-knowledge#jedaiah, of the daughter#bayt of save-jeshua#joshua, nine hundred seventy and three. the children of immer, a thousand fifty and two. the children of break#pashur, a thousand two hundred forty and seven. the children of destroyed-dedicated#harim, a thousand and seventeen. the join#levites: the children of save-jeshua#joshua and antiquity-rising-unto#kadmil, of the children of glory-yeah#hodaviah, seventy and four. the singers: the children of add-collect#asaph, an hundred twenty and eight. the children of the porters: the children of willum, the children of site#ater, the children of furrow#talmon, the children of footprint-lewedness#akkub, the children of bending-of-sin#hatita, the children of captivity#shobai, in all an hundred thirty and nine. the givens#nethinims: the children of brightness-drought#ziha, the children of exposed#hasupha, the children of rings#tabbaoth, the children of crooked#keros, the children of drive#siaha, the children of redeem#padon, the children of brick-white#lebanah, the children of grasshopper#hagabah, the children of footprint-lewedness#akkub, the children of grasshopper#hagab, the children of my-garment#shalmai, the children of hanan, the children of great#giddel, the children of bend-over#gahar, the children of see-yeah#reiah, the children of run#seriously#rezin, the children of painted-inconstant#nekoda, the children of cutting-fleece#gazzam, the children of goat#uzza, the children of pass-over-halt#paseah, the children of despising-dirty#besai, the children of eat#asnah, the children of springs#mehunim, the children of occupied#nephusim, the children of bottle#bakbuk, the children of girth#hakupha, the children of instigation#harhur, the children of onions#bazluth, the children of riddle-on-the-contrary#mehida, the children of workmanship-wood#harsha, the children of capable-glass#barkos, the children of kaiser#sisera, the children of blot-out-supress#thamah, the children of eternal#neziah, the children of kidnapped#hatipha. the children of complete-solomon's workers: the children of conclusion-in-pleading#sotai, the children of scribe-recount#sophereth, the children of separa-

tion#peruda, the children of rise#jaalah, the children of generation-possession#darkon, the children of great#giddel, the children of judge-yeah#shephatiah, the children of eggplant#hattil, the children of cut-mouth#pochereth of deer#zebaim, the children of my-mother#ami. all the givens#nethinims, and the children of complete-solomon's workers, were three hundred ninety and two. and these were they which went up from hill-of-salt#atmelah, hill-of-deaf#telharsa, qrbcherub, base-lord#addan, and immer: and they could not shew their father's house, and their seed, whether they were of israel: the children of weak-i-o#delaiah, the children of good#tobiah, the children of painted-inconstant#nekoda, six hundred fifty and two. and of the children of the darkener#server: the children of debt-yeah#habaiah, the children of thorn#koz, the children of iron#barzillai; which took a woman of the between#daughters of iron#barzillai the roller-until#gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, and they were not found: therefore were they, as polluted, put from the priesthood. and the resigned#tirshatha said unto them, that they should not eat of the most dedicated things, till there stood up a darkener#server with fires#urim and with simple-finished#thumim. the whole congregation together was forty and two thousand three hundred and threescore, beside their workers and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. their horses were seven hundred thirty and six; their separate#mules, two hundred forty and five; their ripen#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 daughter#bayt of yeah-vowels which is at project-complete#jerusalem, qrbcd freely for the daughter#bayt of unto-these-theory to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener-server garments. so the darkener#server, and the join#levites, and some of the with-mum#people, and the singers, and the porters, and the givens#nethinims, dwelt in their cities, and all unto-immersed#israel in their cities. and when the seventh month was come, and the children of unto-immersed#israel were in the cities, the with-mum#people added themselves together as one man to project-complete#jerusalem. then stood up save-jeshua#joshua the between#boy of right-io#jozadak, and his brethren the darkener#server, and seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, and his brethren, and between#build the kitchen#butcher of the unto-these-theory of israel, to qrb burnt qrbs thereon, as it is written in the torah of extracted#mose the man of unto-these-theory. and they set the kitchen#butcher upon his bases; for fear was upon them because of the with-mum#people of those countries: and they qrbcd burnt qrbs thereon unto yeah-vowels, even



burnt qrb's morning and evening. they kept also the feast of dwellings, as it is written, and qrb'd the daily burnt qrb's by number, according to the custom, as the duty of every day required; and afterward qrb'd the continual burnt qrb, both of the new moons, and of all the set feasts of yeah-vowels that were fill'd, and of every one that willingly qrb'd a freewill qrb unto yeah-vowels. from the first day of the seventh month began they to qrb burnt qrb's unto yeah-vowels. and the foundation of the possibility-hall of yeah-vowels was not yet laid. they gave money also unto the masons, and to the carpenters; and meat, and drink, and name-sex#oil, unto them of side-by-side#zidon, and to them of narrow-flint-create#tyre, to bring cedar trees from build#white#lebanon to the sea of beauty#joppa, according to the grant that they had of belly#cyrus moloch#king of split-spread#persia. now in the second year of their coming unto the daughter#bayt of unto-these-theory at project-complete#jerusalem, in the second month, began seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, and save-jeshua#joshua the between#boy of right-io#jozadak, and the remnant of their brethren the darkener#server and the join#levites, and all they that were come out of the captivity unto project-complete#jerusalem; and appointed the join#levites, from twenty years old and upward, to set forward the work of the daughter#bayt of yeah-vowels. then stood save-jeshua#joshua with his between#boys and his brethren, antiquity-rising-unto#kadmuel and his between#boys, the between#boys of know-hand#judah, together, to set forward the workmen in the daughter#bayt of unto-these-theory: the between#boys of movement#henadad, with their between#boys and their brethren the join#levites. and when the between#builders laid the foundation of the possibility-hall of yeah-vowels, they set the darkener#server in their apparel with trumpets, and the join#levites the between#boys of add-collect#asaph with cymbals, to praise yeah-vowels, after the ordinance of duder#david moloch#king of israel. and they sang together by course in praising and giving thanks unto yeah-vowels; because he is good, for his mercy endureth for ever toward israel. and all the with-mum#people shouted with a great shout, when they praised yeah-vowels, because the foundation of the daughter#bayt of yeah-vowels was laid. and many of the darkener#server and join#levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this daughter#bayt was laid before#turnings their eyes, wept with a loud voice; and many shouted aloud for joy: so that the with-mum#people could not discern the noise of the shout of joy from the noise of the weeping of the with-mum#people: for the with-mum#people shouted with a loud shout, and the noise was heard afar off. now when the adversaries of know-hand#judah and between-boy-righthand#benjamin heard that the children of the captivity between#build the possibility-hall unto yeah-vowels unto-these-theory of israel; then they came to seed-pressed-out-of-

babel#zerubbabel, and to the chief of the fathers, and said unto them, let us between#build with you: for we seek your unto-these-theory, as ye do; and we do butcher unto him since the days of banned-sharp#esarhaddon moloch#king of assur, which brought us up hither. and seed-pressed-out-of-babel#zerubbabel, and save-jeshua#joshua, and the rest of the chief of the fathers of israel, said unto them, ye have nothing to do with us to between#build a daughter#bayt unto our unto-these-theory; and we ourselves together will between#build unto yeah-vowels unto-these-theory of israel, as moloch#king belly#cyrus the moloch#king of split-spread#persia hath directed us. then the with-mum#people of the land weakened the hands of the with-mum#people of know-hand#judah, and troubled them in between#building, and hired counsellors against them, to frustrate their purpose, all the days of belly#cyrus moloch#king of split-spread#persia, even until the king of demand#darius moloch#king of split-spread#persia. and in the king of king-and-male#ahashuerus, in the beginning of his king, wrote they unto him an accusation against the inhabitants of know-hand#judah and project-complete#jerusalem. and in the days of silence-light-fervent-spoil#artaxerxes wrote in peace-complete#bishlam, going-down#mithredath, good-unto#tabeel, and the rest of their companions, unto silence-light-fervent-spoil#artaxerxes moloch#king of split-spread#persia; and the writing of the letter was written in the high#aram tongue, and interpreted in the high#aram tongue. merciful#rehum the chancellor and sun#shimshai the story-writer wrote a letter against project-complete#jerusalem to silence-light-fervent-spoil#artaxerxes the moloch#king in this sort: then wrote merciful#rehum the chancellor, and sun#shimshai the story-writer, and the rest of their companions; the dispute-law#dinaites, the divide-rend#apharsathchites, the ravish#tarpeletes, the divide-rend#apharsites, the long#archevites, the wear-out#babylonians, the lily#susanchites, the that's-it#dehavites, and the youth#elamites, and the rest of the nations whom the great and noble anger-increase#asnapper brought over, and set in the cities of keep-guard#samaria, and the rest that are on this side the river, and at such a time. this is the copy of the letter that they sent unto him, even unto silence-light-fervent-spoil#artaxerxes the king; thy workers the men on this side the river, and at such a time. be it known unto the king, that the hand-know#jews which came up from thee to us are come unto project-complete#jerusalem, between#building the embittered#rebellious and the toilsome#bad light#city, and have set up the walls thereof, and joined the foundations. be it known now unto the king, that, if this light#city be between#build, 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 light#city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this light#city destroyed. we certify the moloch#king that, if this city be between#build again, and the walls thereof set up, by this means thou will have no portion on this side the river. then sent the moloch#king an answer unto merciful#rehum the chancellor, and to sun#shimshai the story-writer, and to the rest of their companions that dwell in keep-guard#samaria, and unto the rest beyond the river, peace, and at such a time. the letter which ye sent unto us hath been plainly read before#turnings me. and i directed, and search hath been made, and it is found that this light#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 project-complete#jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. give ye now directive to cause these men to cease, and that this light#city be not between#build, until another directive 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 moloch#king silence-light-fervent-spoil-artaxerxes' letter was read before#turnings merciful#rehum, and sun#shimshai the story-writer, and their companions, they went up in haste to project-complete#jerusalem unto the hand-know#jews, and made them to cease by force and power. then ceased the work of the daughter#bayt of unto-these-theory which is at project-complete#jerusalem. so it ceased unto the second year of the king of demand#darius moloch#king of split-spread#persia. then the bringers, festival#haggai the bringer, and remember-yeah#zechariah the between#boy of up-to#iddo, brought unto the hand-know#jews that were in know-hand#judah and project-complete#jerusalem in the name of the unto-these-theory of israel, even unto them. then rose up seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, and save-jeshua#joshua the between#boy of right-io#jozadak, and began to between#build the daughter#bayt of unto-these-theory which is at project-complete#jerusalem: and with them were the bringers of unto-these-theory helping them. at the same time came to them give#tatnai, governor on this side the river, and explore-falcon-despise#shethar-boznai and his companions, and said thus unto them, who hath directed you to between#build 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 between#building? and the eye of their unto-these-theory was upon the elders of the hand-know#jews, that they could not cause them to cease, till the matter came to demand#darius: and then they returned answer by letter concerning this matter. the copy of the letter that give#tatnai, governor on this side the river, and explore-falcon-

despise#shethar-boznai and his companions the slice-spread#apharsachites, which were on this side the river, sent unto demand#darius the king: they sent a letter unto him, wherein was written thus; unto demand#darius the king, all peace. be it known unto the king, that we went into the province of aeiou-glory#judea, to the daughter#bayt of the great unto-these-theory, which is between#build 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 between#build 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 unto-these-theory of namespaces and earth, and between#build the daughter#bayt that was between#build these many years ago, which a great moloch#king of unto-immersed#israel between#build and set up. and after that our fathers had provoked the unto-these-theory of namespaces unto wrath, he gave them into the hand of bring-jug-and-guard-it#nebuchadnezzar the moloch#king of wear-out#babylon, the as-genies-chaldea#kasdim, who destroyed this house, and carried the with-mum#people away into wear-out#babylon. and in the first year of belly#cyrus the moloch#king of wear-out#babylon the same moloch#king belly#cyrus made a decree to between#build this daughter#bayt of unto-these-theory. and the tools also of gold and silver of the daughter#bayt of unto-these-theory, which bring-jug-and-guard-it#nebuchadnezzar took out of the possibility-hall that was in project-complete#jerusalem, and brought them into the possibility-hall of wear-out#babylon, those did belly#cyrus the moloch#king take out of the possibility-hall of wear-out#babylon, and they were delivered unto one, whose name was alabaster-joy-fortify#sheshbazzar, whom he had made governor; and said unto him, take these tools, go, carry them into the possibility-hall that is in project-complete#jerusalem, and let the daughter#bayt of unto-these-theory be between#build in his place. then came the same alabaster-joy-fortify#sheshbazzar, and laid the foundation of the daughter#bayt of unto-these-theory which is in project-complete#jerusalem: and since that time even until now hath it been in between#building, and yet it is not finished. now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at wear-out#babylon, whether it be so, that a decree was made of belly#cyrus the moloch#king to between#build this daughter#bayt of unto-these-theory at project-complete#jerusalem, and let the moloch#king send his pleasure to us concerning this matter. then demand#darius the moloch#king made a decree, and search was made in the daughter#bayt of the rolls, where the treasures were laid up in wear-out#babylon. and there was found at brother-of-death#achmetha, in the palace that is in the province of the each-and-every#medes, a roll, and

therein was a record thus written: in the first year of belly#cyrus the moloch#king the same belly#cyrus the moloch#king made a decree concerning the daughter#bayt of unto-these-theory at project-complete#jerusalem, let the daughter#bayt be between#build, the place where they qrbed butchers, 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 tools of the daughter#bayt of unto-these-theory, which bring-jug-and-guard-it#nebuchadnezzar took forth out of the possibility-hall which is at project-complete#jerusalem, and brought unto wear-out#babylon, be restored, and brought again unto the possibility-hall which is at project-complete#jerusalem, every one to his place, and place them in the daughter#bayt of unto-these-theory. now therefore, give#tatnai, governor beyond the river, explore-falcon-despise#shethar-boznai, and your companions the slice-spread#apharsachites, which are beyond the river, be ye far from thence: let the work of this daughter#bayt of unto-these-theory alone; let the governor of the hand-know#jews and the elders of the hand-know#jews between#build this daughter#bayt of unto-these-theory in his place. moreover i make a decree what ye will do to the elders of these hand-know#jews for the between#building of this daughter#bayt of unto-these-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 young bulls, and rams, and lambs, for the burnt qrbs of the unto-these-theory of heaven, wheat, salt, wine, and name-sex#oil, according to the appointment of the darkener#server which are at project-complete#jerusalem, let it be given them day by day without fail: that they may qrb butchers of sweet savours unto the unto-these-theory of heaven, and pray for the life of the king, and of his between#boys. also i have made a decree, that whosoever will alter this dbr, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his daughter#bayt be made a dunghill for this. and the unto-these-theory that hath caused his name to dwell there destroy all kings and with-mum#people, that will put to their hand to alter and to destroy this daughter#bayt of unto-these-theory which is at project-complete#jerusalem. i demand#darius have made a decree; let it be done with speed. then give#tatnai, governor on this side the river, explore-falcon-despise#shethar-boznai, and their companions, according to that which demand#darius the moloch#king had sent, so they did speedily. and the elders of the hand-know#jews between#build, and they prospered through the bringing of festival#haggai the bringer and remember-yeah#zechariah the between#boy of up-to#iddo. and they between#build, and finished it, according to the directive of the unto-these-theory of israel, and according to the directive

of belly#cyrus, and demand#darius, and silence-light-fervent-spoil#artaxerxes moloch#king of split-spread#persia. and this daughter#bayt was finished on the third day of the month maple-promise#adar, which was in the sixth year of the king of demand#darius the king. and the children of israel, the darkener#server, and the join#levites, and the rest of the children of the captivity, kept the dedication of this daughter#bayt of unto-these-theory with joy. and qrbed at the dedication of this daughter#bayt of unto-these-theory an hundred bulls, two hundred rams, four hundred lambs; and for a miss qrb for all israel, twelve he intense#goats, according to the number of the branches of israel. and they set the darkener#server in their divisions, and the join#levites in their courses, for the work of unto-these-theory, which is at project-complete#jerusalem; as it is written in the book of extracted#mose. and the children of the captivity kept the passover upon the fourteenth day of the first month. for the darkener#server and the join#levites were purified together, all of them were bright, and killed the passover for all the children of the captivity, and for their brethren the darkener#server, and for themselves. and the children of israel, which were come again out of captivity, and all such as had separated themselves unto them from the stained#ceasedness of the nations of the land, to seek yeah-vowels unto-these-theory of israel, did eat, and kept the feast of unleavened bread seven days with joy: for yeah-vowels had made them joyful, and turned the heart of the moloch#king of beech-tree#assyria unto them, to strengthen their hands in the work of the daughter#bayt of unto-these-theory, the unto-these-theory of israel. now after these things, in the king of silence-light-fervent-spoil#artaxerxes moloch#king of split-spread#persia, help#ezra the between#boy of minister-immersed-yeah#seraiah, the between#boy of help-yeah#azariah, the between#boy of part-yeah#hilkiah, the between#boy of willum, the between#boy of be-right#zadok, the between#boy of my-bro-good#ahitub, the between#boy of say-yeah#amariah, the between#boy of help-yeah#azariah, the between#boy of spatula#meraioth, the between#boy of shine#zerahiah, the between#boy of uzzai, the between#boy of skilled#buki, the between#boy of my-father-is-lord#abishua, the between#boy of mouth-attempt#pinehas, the between#boy of theory-stop#eleazar, the between#boy of cabinet#aaron the chief priest: this help#ezra went up from wear-out#babylon; and he was a ready story-writer in the torah of extracted#mose, which yeah-vowels unto-these-theory of unto-immersed#israel had given: and the moloch#king granted him all his request, according to the hand of yeah-vowels his unto-these-theory upon him. and there went up some of the children of israel, and of the darkener#server, and the join#levites, and the singers, and the porters, and the givens#nethinims, unto project-complete#jerusalem, in the seventh year of silence-light-fervent-spoil#artaxerxes the king. and he came to project-complete#jerusalem

in the fifth month, which was in the seventh year of the king. for upon the first day of the first month began he to go up from wear-out#babylon, and on the first day of the fifth month came he to project-complete#jerusalem, according to the good hand of his unto-these-theory upon him. for help#ezra had prepared his heart to seek the torah of yeah-vowels, and to do it, and to teach in unto-immersed#israel statutes and lip-decision#crisis. now this is the copy of the letter that the moloch#king silence-light-fervent-spoil#artaxerxes gave unto help#ezra the priest, the story-writer, even a story-writer of the dbrs of the directives of yeah-vowels, and of his statutes to israel. silence-light-fervent-spoil#artaxerxes, moloch#king of kings, unto help#ezra the priest, a story-writer of the law of the unto-these-theory of heaven, perfect peace, and at such a time. i make a decree, that all they of the with-mum#people of israel, and of his darkener#server and join#levites, in my realm, which are minded of their own freewill to go up to project-complete#jerusalem, go with thee. forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning know-hand#judah and project-complete#jerusalem, according to the torah of thy unto-these-theory which is in thine hand; and to carry the silver and gold, which the moloch#king and his counsellors have freely qrbd unto the unto-these-theory of israel, whose habitation is in project-complete#jerusalem, and all the silver and gold that thou canst find in all the province of wear-out#babylon, with the freewill qrb of the with-mum#people, and of the darkener#server, qrb willingly for the daughter#bayt of their unto-these-theory which is in project-complete#jerusalem: that thou mayest buy speedily with this money bulls, rams, lambs, with their meat qrbs and their drink qrbs, and qrb them upon the kitchen#butcher of the daughter#bayt of your unto-these-theory which is in project-complete#jerusalem. and whatsoever will seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your unto-these-theory. the tools also that are given thee for the work of the daughter#bayt of thy unto-these-theory, those deliver thou before#turnings the unto-these-theory of project-complete#jerusalem. and whatsoever more will be needful for the daughter#bayt of thy unto-these-theory, which thou will have occasion to bestow, bestow it out of the king's treasure house. and i, even i silence-light-fervent-spoil#artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever help#ezra the priest, the story-writer of the law of the unto-these-theory of heaven, will require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred aged-daughter#baths of wine, and to an hundred aged-daughter#baths of name-sex#oil, and salt without prescribing how much. whatsoever is directed by the unto-these-theory of heaven, let it be diligently done for the daughter#bayt of the unto-these-theory of heaven: for why should there be wrath against the realm of

the moloch#king and his between#boys? also we certify you, that touching any of the darkener#server and join#levites, singers, porters, givens#nethinims, or immerses of this daughter#bayt of unto-these-theory, it will not be torahful to impose toll, tribute, or custom, upon them. and thou, help#ezra, after the wisdom of thy unto-these-theory, that is in thine hand, set magistrates and lip#decides, which may lip#decide all the with-mum#people that are beyond the river, all such as know the torahs of thy unto-these-theory; and teach ye them that know them not. and whosoever will not do the law of thy unto-these-theory, and the law of the king, let lip-decision#crisis be executed speedily upon him, whether it be unto death, or to between-me#banishment, or to confiscation of goods, or to imprisonment. knee-fluffy#blessed be yeah-vowels unto-these-theory of our fathers, which hath put such a thing as this in the king's heart, to beautify the daughter#bayt of yeah-vowels which is in project-complete#jerusalem: and hath extended mercy unto me before#turnings the king, and his counsellors, and before#turnings all the king's mighty immersed#princes. and i was strengthened as the hand of yeah-vowels my unto-these-theory was upon me, and i added together out of unto-immersed#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 wear-out#babylon, in the king of silence-light-fervent-spoil#artaxerxes the king. of the between#boys of mouth-attempt#pinehas; stranger#gershom: of the between#boys of with-palm#itamar; my-discuss-towards#daniel: of the between#boys of dude#david; forsaking-sin#hattush. of the between#boys of neighbors#shechaniah, of the between#boys of bull-noise#pharosh; remember-yeah#zechariah: and with him were reckoned by genealogy of the remembrers an hundred and fifty. of the between#boys of loss-from-father#pahathmoab; unto-aeiou-my-eyes#elihoenai the between#boy of shine#zerahiah, and with him two hundred remembrers. of the between#boys of neighbors#shechaniah; the between#boy of stress#jahaziel, and with him three hundred remembrers. of the between#boys also of adorned-dainty#adin; worker#ebed the between#boy of yo-given#jonathan, and with him fifty remembrers. and of the between#boys of youth#elam; save-yeah#jeshaiah the between#boy of time#athaliah, and with him seventy remembrers. and of the between#boys of judge-yeah#shephatiah; portion-yeah#zebadijah the between#boy of who-like-unto#michael, and with him fourscore remembrers. of the between#boys of yo-dad#joab; work-the-yeah#obadijah the between#boy of live-unto#jehiel, and with him two hundred and eighteen remembrers. and of the between#boys of my-completion#sheolmith; the between#boy of add-yeah#josphiah, and with him an hundred and threescore remembrers. and of the between#boys of empty#bebai; remember-yeah#zechariah the between#boy of empty#bebai, and with him twenty and eight remembrers. and of the between#boys of goat-tell#azgad; yeah-attractive#johanan the

between#boy of the-little#hakkatan, and with him an hundred and ten rememberers. and of the last between#boys of my-lord-get-up#adonikam, whose names are these, towards-emit#eliphelet, yey-towards#jeiel, and hear-yeah#shemaiah, and with them threescore rememberers. of the between#boys also of in-my-body#bigvai; my-twist#uthai, and honor#zabbud, and with them seventy rememberers. and i added them together to the river that runneth to being-generation#ahava; and there abode we in tents three days: and i viewed the with-mum#people, and the darkener#server, and found there none of the between#boys of levi. then sent i for my-theory-helps#eliezer, for lion-unto#ariel, for hear-yeah#shemaiah, and for towards-given#elnathan, and for rival#jarib, and for towards-given#elnathan, and for given#natan, and for remember-yeah#zechariah, and for complete#meshullam, chief men; also for io-fight#joiarib, and for towards-given#elnathan, men of understanding. and i sent them with directive unto up-to#iddo the chief at the place money#casiphia, and i told them what they should say unto up-to#iddo, and to his brethren the givens#nethinims, at the place money#casiphia, that they should bring unto us immersed#princes had appointed for the work of the join#levites, two hundred and twenty givens#nethinims: all of them were expressed by name. then i proclaimed a fast there, at the river of being-generation#ahava, that we might afflict ourselves before#turnings our unto-these-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 moloch#king a band of soldiers and horsemen to help us against the father#enemy in the way: because we had spoken unto the king, saying, the hand of our unto-these-theory is upon all them for good that seek him; and his power and his wrath is against all them that forsake him. so we fasted and besought our unto-these-theory for this: and he was intreated of us. then i separated twelve of the chief of the darkener#server, heat-wave-yeah#sherebiah, account#hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the tools, even the qrb of the daughter#bayt of our unto-these-theory, which the king, and his counsellors, and his base#lords, and all unto-immersed#israel there present, had qrbed: i even weighed unto their hand six hundred and fifty talents of silver, and silver tools an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams;

and two tools of fine copper, precious as gold. and i said unto them, ye are dedicated unto yeah-vowels; the tools are dedicated also; and the silver and the gold are a freewill qrb unto yeah-vowels unto-these-theory of your fathers. watch ye, and keep them, until ye weigh them before#turnings the chief of the darkener#server and the join#levites, and chief of the fathers of israel, at project-complete#jerusalem, in the bureau#chambers of the daughter#bayt of yeah-vowels. so took the darkener#server and the join#levites the weight of the silver, and the gold, and the tools, to bring them to project-complete#jerusalem unto the daughter#bayt of our unto-these-theory. then we departed from the river of being-generation#ahava on the twelfth day of the first month, to go unto project-complete#jerusalem: and the hand of our unto-these-theory was upon us, and he delivered us from the hand of the father#enemy, and of such as lay in wait by the way. and we came to project-complete#jerusalem, and abode there three days. now on the fourth day was the silver and the gold and the tools weighed in the daughter#bayt of our unto-these-theory by the hand of place-of-highs#meremoth the between#boy of fire-blaze-yeah#uriah the priest; and with him was theory-stop#eleazar the between#boy of mouth-attempt#pinehas; and with them was io-dowry#jozabad the between#boy of save-jeshua#joshua, and intended#noadiah the between#boy of built#binnui, join#levites; by number and by weight of every one: and all the weight was written at that time. also the children of those that had been carried away, which were come out of the captivity, qrbed burnt qrbs unto the unto-these-theory of israel, twelve bulls for all israel, ninety and six rams, seventy and seven lambs, twelve he intense#goats for a miss qrb: all this was a burnt qrb unto yeah-vowels. 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#people, and the daughter#bayt of unto-these-theory. now when these things were done, the immersed#princes came to me, saying, the with-mum#people of israel, and the darkener#server, and the join#levites, have not separated themselves from the with-mum#people of the lands, doing according to their abominations, even of the trader#canaanites, the tusk#hittites, the unvalled#perizzites, the trampler#jebusites, the with#ammonites, the from-father#moabites, the narrows-create#mizraimians, and the talker#amorites. for they have taken of their between#daughters for themselves, and for their between#boys: so that the dedicated seed have mingled themselves with the with-mum#people of those lands: yea, the hand of the immersed#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 gate#hair of my head and of my beard, and sat down astonished. then were assembled unto me every one that trembled at the dbrs of the unto-these-theory of israel, because of the crime of those that had been carried away; and

i sat astounded 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 yeah-vowels my unto-these-theory, and said, o my unto-these-theory, i am ashamed and blush to lift up my face#turnings to thee, my unto-these-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, as it is this day. and now for a little space attractiveness-grace hath been shewed from yeah-vowels our unto-these-theory, to leave us a remnant to escape, and to give us a nail in his dedicated place, that our unto-these-theory may lighten our eyes, and give us a little reviving in our bondage. for we were workers; yet our unto-these-theory hath not forsaken us in our bondage, and hath extended mercy unto us in the sight of the kings of split-spread#persia, to give us a reviving, to set up the daughter#bayt of our unto-these-theory, and to repair the desolations thereof, and to give us a wall in know-hand#judah and in project-complete#jerusalem. and now, o our unto-these-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 stained#ceasedness of the with-mum#people of the lands, with their abominations, which have filled it from one end to another with their stainedness. now therefore give not your daughters unto their between#boys, neither take their between#daughters unto your between#boys, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. and after all that is come upon us for our toilsome#bad deeds, and for our great name#fire, seeing that thou our unto-these-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#people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? o yeah-vowels unto-these-theory of israel, thou art right: for we remain yet escaped, as it is this day: behold, we are before#turnings thee in our name#firees: for we cannot stand before#turnings thee because of this. now when help#ezra had prayed, and when he had confessed, weeping and casting himself down before#turnings the daughter#bayt of unto-these-theory, there assembled unto him out of unto-immersed#israel a very great ever#witness of men and women and children: for the with-mum#people wept very sore. and neighbors#shechaniah the between#boy of live-unto#jehiel, one of the between#boys of youth#elam, answered and said unto help#ezra, we

have name#fireed against our unto-these-theory, and have taken strange-substantial#gentile women of the with-mum#people of the land: yet now there is hope in unto-immersed#israel concerning this thing. now therefore let us make an alignment with our unto-these-theory to put away all the women, and such as are born of them, according to the counsel of my base#lord, and of those that tremble at the directive of our unto-these-theory; and let it be done according to the torah. arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it. then arose help#ezra, and made the chief darkener#server, the join#levites, and all israel, to swear that they should do according to this dbr. and they swore. then help#ezra rose up from before#turnings the daughter#bayt of unto-these-theory, and went into the bureau#chamber of yeah-attractive#johanan the between#boy of unto-answer#eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the crime of them that had been carried away. and they made proclamation throughout know-hand#judah and project-complete#jerusalem unto all the children of the captivity, that they should gather themselves together unto project-complete#jerusalem; and that whosoever would not come within three days, according to the counsel of the immersed#princes and the elders, all his substance should be forfeited, and himself separated from the ever#witness of those that had been carried away. then all the men of know-hand#judah and between-boy-righthand#benjamin added themselves together unto project-complete#jerusalem within three days. it was the ninth month, on the twentieth day of the month; and all the with-mum#people sat in the street of the daughter#bayt of unto-these-theory, trembling because of this matter, and for the great rain. and help#ezra the darkener#server stood up, and said unto them, ye have transgressed, and have taken strange-substantial#gentile women, to increase the name#fire of israel. now therefore make confession unto yeah-vowels unto-these-theory of your fathers, and do his pleasure: and separate yourselves from the with-mum#people of the land, and from the strange-substantial#gentile women. then all the ever#witness answered and said with a loud voice, as thou hast said, so must we do. and the with-mum#people 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 ever#witness stand, and let all them which have taken strange-substantial#gentile women in our cities come at appointed times, and with them the elders of every light#city, and the lip#decides thereof, until the fierce wrath of our unto-these-theory for this matter be turned from us. only yo-given#jonathan the between#boy of do-towards#asahel and stress#jahaziah the between#boy of hope#tikvah were employed about this matter: and complete#meshullam and return#shabbethai the join#levite helped them. and the children of the captivity did so. and help#ezra the priest, with

certain chief of the fathers, after the daughter#bayt 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#gentile women by the first day of the first month. and among the between#boys of the darkener#server there were found that had taken strange-substantial#gentile women: namely, of the between#boys of save-jeshua#joshua the between#boy of right-io#jozadak, and his brethren; action-yeah#maaseiah, and my-theory-helps#eliezer, and rival#jarib, and great-yeah#gedaliah. and they gave their hands that they would put away their women; and being name#fire, they qrbed a voiceless#ram of the flock for their name#fire. and of the between#boys of immer; hanani, and portion-yeah#zebadiah. and of the between#boys of destroyed-dedicated#harim; action-yeah#maaseiah, and towards-yeah#elijah, and hear-yeah#shemaiah, and live-unto#jehiel, and goat-strong-yeah#uzziah. and of the between#boys of break#pashur; unto-io-my-eyes#elioenai, action-yeah#maaseiah, theory-hears#ishmael, given-theory#nethanel, io-dowry#jozabad, and towards-action#elasah. also of the join#levites; io-dowry#jozabad, and hear-listen#shimei, and easy-roasting#kelaiah, (the same is easy#kelita,) opening-yeah#pethahiah, know-hand#judah, and my-theory-helps#eliezer. of the singers also; unto-answer#eliashib: and of the porters; willum, and furrow-hang#telem, and uri. moreover of israel: of the between#boys of wild-head#parosh; level-yeah#ramiah, and sprinkling#jeziah, and my-king-moloch#malchiah, and sign#miamin, and theory-stop#eleazar, and moloch-king-yeah#malchijah, and between-yeah#benaiah. and of the between#boys of youth#elam; giving#mattaniah, remember-yeah#zechariah, and live-unto#jehiel, and my-worker#abdi, and high-level#jeremoth, and unto-yeah#eliah. and of the between#boys of olive-tree#zattu; unto-io-my-eyes#elioenai, unto-answer#eliashib, giving#mattaniah, and high-level#jeremoth, and dowry#zabad, and goat#aziza. of the between#boys also of empty#bebai; aeiou-io-attractive-graceful#jehohanan, graceful-yeah#hananiah, my-dripping#zabbai, and my-time#athlai. and of the between#boys of between-me#bani; complete#meshullam, moloch-king#malluch, and until-yeah#adaiah, return#jashub, and ask#sheal, and ramoth. and of the between#boys of loss-from-father#pahathmoab; soften-era#adna, and all-of#chelal, between-yeah#benaiah, action-yeah#maaseiah, giving#mattaniah, onion-theory#bezaleel, and built#binnui, and sleep-forget#manasseh. and of the between#boys of destroyed-dedicated#harim; my-theory-helps#eliezer, my-man#ishijah, my-king-moloch#malchiah, hear-yeah#shemaiah, hear#shimeon, between-boy-righthand#benjamin, moloch-king#malluch, and keep-yeah#shemariah. of the between#boys of silence-hasting#hashum; waist-give#mattenai, died#mattathah, dowry#zabad, towards-emit#eliphelet, level#jeremai, sleep-

forget#manasseh, and hear-listen#shimei. of the between#boys of between-me#bani; meet#maadai, people-high#amram, and or-unto#uel, between-yeah#benaiah, fiction-lie-material#bedeiah, his-bride#chelluh, nourishment-weapon-yeah#vaniah, place-of-highs#meremoth, unto-answer#eliashib, giving#mattaniah, waist-give#mattenai, and do#jaasau, and between-me#bani, and built#binnui, hear-listen#shimei, and complete-yeah#shelemiah, and given#natan, and until-yeah#adaiah, volunteer#machnadebai, sixth#shashai, sing#sharai, help-unto#azareel, and complete-yeah#shelemiah, keep-yeah#shemariah, willum, say-yeah#amariah, and add#joseph. of the between#boys of at-him#nebo; yey-towards#jeiel, gift-of-yeah#mattithiah, dowry#zabad, flowing-selling-buying#zebina, his-hand#jadau, and yo-towards#joel, between-yeah#benaiah. all these had taken strange-substantial#gentile women: and some of them had women by whom they had children.

the dbrs of comfort-yeah#nehemiah the between#boy of everything-yeah#hachaliah. and it came to pass in the month loin-of-foolish-ness#chisleu, in the twentieth year, as i was in lily#shushan the palace, that hanani, one of my brethren, came, he and certain men of know-hand#judah; and i asked them concerning the hand-know#jews that had escaped, which were left of the captivity, and concerning project-complete#jerusalem. and they said unto me, the remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of project-complete#jerusalem also is broken down, and the hair#gates thereof are burned with fire. and it came to pass, when i heard these dbrs, that i sat down and wept, and mourned certain days, and fasted, and prayed before#turnings the unto-these-theory of heaven, and said, i beseech thee, o yeah-vowels unto-these-theory of heaven, the great and terrible unto-these-theory, that keepeth alignment and mercy for them that love him and observe#guard his directives: let thine ear now be attentive, and thine eyes open, that thou mayest hear the fall#prayer of thy worker, which i pray before#turnings thee now, day and night, for the children of unto-immersed#israel thy workers, and confess the misses of the children of israel, which we have missed against thee: both i and my father's daughter#bayt have missed. we have dealt very corruptly against thee, and have not kept the directives, nor the statutes, nor the lip-decision#crisis, which thou directedst thy worker extracted#mose. remember, i beseech thee, the dbr that thou directedst thy worker extracted#mose, saying, if ye transgress, i will scatter you abroad among the nations: and 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 heaven, yet will i gather them from thence, and will bring them unto the place that i have chosen to set my name there. now these are thy workers and thy with-mum#people, whom thou hast redeemed by thy great power, and by thy strong hand. o yeah-vowels, i beseech thee, let now thine ear be attentive to the

fall#prayer of thy worker, and to the fall#prayer of thy workers, who desire to fear thy name: and prosper, i pray thee, thy worker this day, and grant him mercy in the sight of this man. for i was the king's cupbearer. and it came to pass in the month try-out#nisan, in the twentieth year of silence-light-fervent-spoil#artaxerxes the king, that wine was before#turnings him: and i took up the wine, and gave it unto the king. now i had not been beforetime said in his presence. wherefore the moloch#king said unto me, why is thy countenance sad, seeing thou art not sick? this is nothing else and sorrow of heart. then i was very sore afraid, and said unto the king, let the moloch#king live for ever: why should not my countenance be sad, when the light#city, the place of my fathers' sepulchres, lieth waste, and the hair#gates thereof are consumed with fire? then the moloch#king said unto me, for what dost thou make request? so i prayed to the unto-these-theory of heaven. and i said unto the king, if it please the king, and if thy worker have found favour in thy sight, that thou wouldest send me unto know-hand#judah, unto the light#city of my fathers' sepulchres, that i may between#build it. and the moloch#king said unto me, (the queen also sitting by him,) for how long wilt thy journey be? and when wilt thou return? so it pleased the moloch#king to send me; and i set him a time. moreover i said unto the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over till i come into know-hand#judah; and a letter unto add-collect#asaph the keeper of the king's forest, that he may give me timber to make beams for the hair#gates of the palace which appertained to the house, and for the wall of the light#city, and for the daughter#bayt that i will enter into. and the moloch#king granted me, according to the good hand of my unto-these-theory upon me. then i came to the governors beyond the river, and gave them the king's letters. now the moloch#king had sent immersed#captains of the army and horsemen with me. when bramble-bush#sanballat the anger-liberty#horonite, and good#tobiah the worker, the with#ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of israel. so i came to project-complete#jerusalem, and was there three days. and i arose in the night, i and some few men with me; neither told i any man what my unto-these-theory had put in my heart to do at project-complete#jerusalem: neither was there any beast with me, save the beast that i rode upon. and i went out by night by the hair#gate of the valley, even before#turnings the dragon well, and to the dung port, and viewed the walls of project-complete#jerusalem, which were broken down, and the hair#gates thereof were consumed with fire. then i went on to the hair#gate of the fountain, and to the king's pool: and 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 hair#gate of the valley, and so returned. and the governors knew not whither i went, or what i did; neither

had i as yet told it to the hand-know#jews, nor to the darkener#server, nor to the nobles, nor to the governors, nor to the rest that did the work. then said i unto them, ye see the distress that we are in, how project-complete#jerusalem lieth waste, and the hair#gates thereof are burned with fire: come, and let us between#build up the wall of project-complete#jerusalem, that we be no more a reproach. then i told them of the hand of my unto-these-theory which was good upon me; as also the king's dbrs that he had spoken unto me. and they said, let us rise up and between#build. so they strengthened their hands for this good work. and when bramble-bush#sanballat the anger-liberty#horonite, and good#tobiah the worker, the with#ammonite, and rain#geshem the evening-pleasant#arabian, heard it, they laughed us to scorn, and despised us, and said, what is this thing that ye do? will ye rebel against the king? then answered i them, and said unto them, the unto-these-theory of heaven, he will prosper us; therefore we his workers will arise and between#build: and ye have no portion, nor right, nor memorial, in project-complete#jerusalem. then unto-answer#eliashib the high darkener#server rose up with his brethren the darkener#server, and they between#build the going-out#sheep hair#gate; they dedicated it, and set up the openings of it; even unto the tower of hundred#meah they dedicated it, unto the tower of towards-grace-attractive#hananeel. and next unto him between#build the men of moon-smell#jericho. and next to them between#build remember#zakur the between#boy of say#imri. and the fish hair#gate did the between#boys of hatred#hasseanaah between#build, who also laid the beams thereof, and set up the openings thereof, the locks thereof, and the bars thereof. and next unto them repaired place-of-highs#meremoth the between#boy of light-yeah#urijah, the between#boy of thorn#koz. and next unto them repaired complete#meshullam the between#boy of knee-bless#berechiah, the between#boy of stable-unto#meshezabel. and next unto them repaired be-right#zadok the between#boy of answer#baana. and next unto them the stuck#tekoites repaired; and their nobles put not their necks to the work of their yeah-vowels. moreover the old hair#gate repaired yeah-knows#jehoiada the between#boy of pass-over-halt#paseah, and complete#meshullam the between#boy of in-secret-yeah#besodeiah; they laid the beams thereof, and set up the openings thereof, and the locks thereof, and the bars thereof. and next unto them repaired cement-yeah#melatiah the small-hill#gibeonite, and discuss#jadon the sing-master#meronothite, the men of small-hill#gibeon, and of watch#mizpah, unto the throne of the governor on this side the river. next unto him repaired my-courage-theory#uzziel the between#boy of anger-yeah#harhaiah, of the goldsmiths. next unto him also repaired graceful-yeah#hananiah the between#boy of one of the apothecaries, and they fortified project-complete#jerusalem unto the broad wall. and next unto them repaired weak-yeah#rephaiah the between#boy of hur, the governor



of the half part of project-complete#jerusalem. and next unto them repaired hand-knowledge#jedaiah the between#boy of crunch#harumaph, even over against his house. and next unto him repaired forsaking-sin#hattush the between#boy of account-yeah#hashabniah. moloch-king-yeah#malchijah the between#boy of hrmharim, and important#hashub the between#boy of loss-from-father#pahathmoab, repaired the other piece, and the tower of the furnaces. and next unto him repaired willum the between#boy of whisper#halohesh, the governor of the half part of project-complete#jerusalem, he and his between#daughters. the valley hair#gate repaired compassionate#hanun, and the inhabitants of abandoned#zanoah; they between#built it, and set up the openings thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung hair#gate. and the dung hair#gate repaired my-king-moloch#malchiah the between#boy of vehicle#rechab, the governor of part of wineryard-house#beth-haccerem; he between#built it, and set up the openings thereof, the locks thereof, and the bars thereof. and the hair#gate of the fountain repaired willun the between#boy of all-chest#col-hozeh, the governor of part of watch#mizpah; he between#built it, and covered it, and set up the openings thereof, the locks thereof, and the bars thereof, and the wall of the pool of send#siloah by the king's garden, and unto the stairs that go down from the light#city of dude#david. after him repaired comfort-yeah#nehemiah the between#boy of left#azbuk, the governor of the half part of house-flint-create#bethzur, unto the place over against the sepulchres of dude#david, and to the pool that was made, and unto the daughter#bayt of the mighty. after him repaired the join#levites, merciful#rehum the between#boy of between-me#bani. next unto him repaired account#hashabiah, the governor of the half part of community#keilah, in his part. after him repaired their brethren, in-tick#bavai the between#boy of movement#henadad, the governor of the half part of community#keilah. and next to him repaired constrained#ezer the between#boy of save-jeshua#joshua, the governor of watch#mizpah, another piece over against the going up to the armoury at the turning of the wall. after him blessed-failure#baruch the between#boy of my-dripping#zabbai earnestly repaired the other piece, from the turning of the wall unto the opening of the daughter#bayt of unto-answer#eliashib the high priest. after him repaired place-of-highs#meremoth the between#boy of light-yeah#urijah the between#boy of thorn#koz another piece, from the opening of the daughter#bayt of unto-answer#eliashib even to the end of the daughter#bayt of unto-answer#eliashib. and after him repaired the darkener#server, the men of the plain. after him repaired between-boy-right-hand#benjamin and important#hashub over against their house. after him repaired help-yeah#azariah the between#boy of action-yeah#maaseiah the between#boy of load-yeah#ananiah by his house. after him repaired built#binnui the between#boy of movement#henadad another piece, from the daugh-

ter#bayt of help-yeah#azariah unto the turning of the wall, even unto the corner. discern-delouse#palal the between#boy of my-gooze#uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. after him redemption#pedaiah the between#boy of wild-head#parosh. moreover the givens#nethinims dwelt in tower-darkness-small-white-cloud#ophel, unto the place over against the water hair#gate toward the east, and the tower that lieth out. after them the stuck#tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of tower-darkness-small-white-cloud#ophel. from above the horse hair#gate repaired the darkener#server, every one over against his house. after them repaired be-right#zadok the between#boy of saying#immer over against his house. after him repaired also hear-yeah#shemaiah the between#boy of neighbors#shechaniah, the keeper of the east hair#gate. after him repaired graceful-yeah#hananiah the between#boy of complete-yeah#shelemiah, and compassionate#hanun the sixth between#boy of caper-snipe#zalaph, another piece. after him repaired complete#meshullam the between#boy of knee-bless#berechiah over against his bureau#chamber. after him repaired my-king-moloch#malchiah the goldsmith's between#boy unto the place of the givens#nethinims, and of the merchants, over against the hair#gate commander#miphkad, and to the going up of the corner. and between the going up of the corner unto the going-out#sheep hair#gate repaired the goldsmiths and the merchants. and it came to pass, that when bramble-bush#sanballat heard that we between#build the wall, he was wroth, and took great indignation, and mocked the hand-know#jews. and he spake before#turnings his brethren and the army of keep-guard#samaria, and said, what do these feeble hand-know#jews? will they fortify themselves? will they butcher? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? now good#tobiah the with#ammonite was by him, and he said, even that which they between#build, if a fox go up, he will even break down their father-child#stone wall. hear, o our unto-these-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#turnings thee: for they have provoked thee to nose#anger before#turnings the between#builders. so between#built we the wall; and all the wall was joined together unto the half thereof: for the with-mum#people had a mind to work. and it came to pass, that when bramble-bush#sanballat, and good#tobiah, and the evening-pleasant#arabians, and the with#ammonites, and the fire-plunder#ashdodites, heard that the walls of project-complete#jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against project-complete#jerusalem, and to hinder it. nevertheless

we made our fall#prayer unto our unto-these-theory, and set a watch against them day and night, because of them. and know-hand#judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to between#build the wall. and our adversaries said, they will not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. and it came to pass, that when the hand-know#jews which dwelt by them came, they said unto us ten times, from all places whence ye will return unto us they will be upon you. therefore set i in the lower places behind the wall, and on the higher places, i even set the with-mum#people 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#people, be not ye afraid of them: remember yeah-vowels, which is great and terrible, and fight for your brethren, your between#boys, and your between#daughters, your women, and your houses. and it came to pass, when our fathers#enemies heard that it was known unto us, and unto-these-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 workers 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 daughter#bay of know-hand#judah. they which between#build on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. for the between#builders, every one had his sword girded by his side, and so between#build. 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#people, 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 trumpet, resort ye thither unto us: our unto-these-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#people, let every one with his worker lodge within project-complete#jerusalem, that in the night they may be a guard to us, and labour on the day. so neither i, nor my brethren, nor my workers, 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#people and of their women against their brethren the hand-know#jews. for there were that said, we, our between#boys, and our between#daughters, are many: therefore we take up swimming#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 immersed#flesh is as the immersed#flesh of our brethren, our children as their children: and, lo, we bring into bondage our between#boys and our between#daughters to be workers, and some of our between#daughters are brought unto bondage 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 dbrs. then i consulted with myself, and i rebuked the nobles, and the governors, and said unto them, ye exact usury, every one of his brother. and i set a great assembly against them. and i said unto them, we after our ability have redeemed our brethren the hand-know#jews, which were sold unto the nations; and will ye even sell your brethren? or will they be sold unto us? then held they their peace, and found nothing to answer. also i said, it is not good that ye do: ought ye not to walk in the fear of our unto-these-theory because of the reproach of the nations our fathers#enemies? i likewise, and my brethren, and my workers, 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 name-sex#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 unto#oath of them, that they should do according to this promise. also i shook my lap, and said, so unto-these-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 ever#witness said, amen, and praised yeah-vowels. and the with-mum#people did according to this promise. moreover from the time that i was appointed to be their governor in the land of know-hand#judah, from the twentieth year even unto the two and thirtieth year of silence-light-fervent-spoil#artaxerxes the king, that is, twelve years, i and my brethren have not eaten the bread of the governor. and the former governors that had been before#turnings me were chargeable unto the with-mum#people, and had taken of them bread and wine, beside forty light#shekels of silver; yea, even their workers bare rule over the with-mum#people: and so did not i, because of the fear of unto-these-theory. yea, also i continued in the work of this wall, neither bought we any land: and all my workers were added thither unto the work. moreover there were at my table an hundred and fifty of the hand-know#jews and governors, beside those that came unto us from among the nations that are about us. now that which was prepared for me daily was one wall#ox and six choice going-out#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 bondage was heavy upon this with-mum#people. think upon me, my unto-these-theory, for good, according to all that i have done for this with-mum#people. now it came to pass when bramble-

bush#sanballat, and good#tobiah, and rain#geshem the evening-pleasant#arabian, and the rest of our fathers#enemies, heard that i had between#build the wall, and that there was no breach left therein; (though at that time i had not set up the openings upon the hair#gates;) that bramble-bush#sanballat and rain#geshem sent unto me, saying, come, let us meet together in some one of the villages in the plain of grief-strength#ono. and they thought to do me mischief. and i sent messengers unto them, saying, i am doing a great work, so that i cannot come down: why should the work cease, whilst i leave it, and come down to you? yet they sent unto me four times after this sort; and i answered them after the same manner. then sent bramble-bush#sanballat his worker unto me in like manner the fifth time with an open letter in his hand; wherein was written, it is reported among the nations, and rain#gashmu saith it, that thou and the hand-know#jews think to rebel: for which cause thou between#buildest the wall, that thou mayest be their king, according to these dbrs. and thou hast also appointed bringers to preach of thee at project-complete#jerusalem, saying, there is a moloch#king in know-hand#judah: and now will it be reported to the moloch#king according to these dbrs. come now therefore, and let us take counsel together. then i sent unto him, saying, there are no such things done as thou sayest, and thou feignest them out of thine own heart. for they all made us afraid, saying, their hands will be weakened from the work, that it be not done. now therefore, o unto-these-theory, strengthen my hands. afterward i came unto the daughter#bayt of hear-yeah#shemaiah the between#boy of weak-i-o#delaiah the between#boy of from-best-unto#mehetabeel, who was shut up; and he said, let us meet together in the daughter#bayt of unto-these-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 save his life? i will not go in. and, lo, i perceived that unto-these-theory had not sent him; and that he pronounced this prophecy against me: for good#tobiah and bramble-bush#sanballat had hired him. therefore was he hired, that i should be afraid, and do so, and sin, and that they might have matter for an toilsome#bad report, that they might reproach me. my unto-these-theory, think thou upon good#tobiah and bramble-bush#sanballat according to these their works, and on the bringeress intended#noadiah, and the rest of the bringers, that would have put me in fear. so the wall was finished in the twenty and fifth day of the month likely#elul, in fifty and two days. and it came to pass, that when all our fathers#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 unto-these-theory. moreover in those days the nobles of know-hand#judah sent many letters unto good#tobiah, and the letters of good#tobiah came unto them. for there

were many in know-hand#judah sworn unto him, because he was the between#boy in torah of neighbors#shechaniah the between#boy of host#arah; and his between#boy yeah-attractive#johanan had taken the bayt#daughter of complete#meshullam the between#boy of knee-bless#berechiah. also they reported his good deeds before#turnings me, and uttered my dbrs to him. and good#tobiah sent letters to put me in fear. now it came to pass, when the wall was between#built, and i had set up the openings, and the porters and the singers and the join#levites were appointed, that i gave my brother hanani, and graceful-yeah#hananiah the governor of the palace, charge over project-complete#jerusalem: for he was a training#faithful man, and feared unto-these-theory above many. and i said unto them, let not the hair#gates of project-complete#jerusalem be opened until the sun be hot; and while they stand by, let them shut the openings, and bar them: and appoint watches of the inhabitants of project-complete#jerusalem, every one in his watch, and every one to be over against his house. now the light#city was large and great: and the with-mum#people were few therein, and the houses were not between#build. and my unto-these-theory put into mine heart to gather together the nobles, and the governors, and the with-mum#people, 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 the children of the province, that went up out of the captivity, of those that had been carried away, whom bring-jug-and-guard-it#nebuchadnezzar the moloch#king of wear-out#babylon had carried away, and came again to project-complete#jerusalem and to know-hand#judah, every one unto his light#city; who came with seed-pressed-out-of-babel#zerubbabel, save-jeshua#joshua, comfort-yeah#nehemiah, help-yeah#azariah, thunder-yeah#raamiah, consolation#nahamani, bitter-crush#mordecai, on-tongue-language#bilshan, from-telling#mispereth, in-my-body#bigvai, consolation#nehum, in-answer#baanah. the number, i say, of the men of the with-mum#people of unto-immersed#israel was this; the children of wild-head#parosh, two thousand an hundred seventy and two. the children of judge-yeah#shephatiah, three hundred seventy and two. the children of host#arah, six hundred fifty and two. the children of loss-from-father#pahathmoab, of the children of save-jeshua#joshua and yo-dad#joab, two thousand and eight hundred and eighteen. the children of youth#elam, a thousand two hundred fifty and four. the children of olive-tree#zattu, eight hundred forty and five. the children of pure-provide#zaccai, seven hundred and threescore. the children of built#binnui, six hundred forty and eight. the children of empty#bebai, six hundred twenty and eight. the children of goat-tell#aazgad, two thousand three hundred twenty and two. the children of my-lord-get-up#adonikam, six hundred threescore and seven. the children of in-my-body#bigvai, two thousand threescore and seven. the children of adorned-dainty#adin, six hundred fifty and five. the

children of site#ater of strong-oh-yeah#hezekiah, ninety and eight. the children of silence-hasting#hashum, three hundred twenty and eight. the children of eggs#bezai, three hundred twenty and four. the children of sharp#hariph, an hundred and twelve. the children of small-hill#gibeon, ninety and five. the men of bread-house#bethlehem and dripped#netophah, an hundred fourscore and eight. the men of replies#anathoth, an hundred twenty and eight. the men of house-of-lazyness#beth-azmaveth, forty and two. the men of forests-city#kirjath-jearim, heresy#chephirah, and wells#beeroth, seven hundred forty and three. the men of high-region#ramah and small-hill#gaba, six hundred twenty and one. the men of covers#michmas, an hundred and twenty and two. the men of house-theory#bethel and ai, an hundred twenty and three. the men of the other at-him#nebo, fifty and two. the children of the other youth#elam, a thousand two hundred fifty and four. the children of hrmarim, three hundred and twenty. the children of moon-smell#jericho, three hundred forty and five. the children of lod, rejoicing-sharp#hadid, and grief-strength#ono, seven hundred twenty and one. the children of bramble-enemy#senaah, three thousand nine hundred and thirty. the darkener#server: the children of hand-knowledge#jedaiah, of the daughter#bayt of save-jeshua#joshua, nine hundred seventy and three. the children of immer, a thousand fifty and two. the children of break#pashur, a thousand two hundred forty and seven. the children of hrmarim, a thousand and seventeen. the join#levites: the children of save-jeshua#joshua, of antiquity-rising-unto#kadmil, and of the children of acknowledge-india-thank#hodevah, seventy and four. the singers: the children of add-collect#asaph, an hundred forty and eight. the porters: the children of willum, the children of site#ater, the children of furrow#talmon, the children of foot-print-lewdness#akkub, the children of bending-of-sin#hatita, the children of captivity#shobai, an hundred thirty and eight. the givens#nethinims: the children of brightness-drought#ziha, the children of exposed#hashupha, the children of rings#tabbaoth, the children of crooked#keros, the children of moving-help#sia, the children of redeem#padon, the children of brick#lebana, the children of grasshopper#hagaba, the children of my-garment#shalmai, the children of hanan, the children of great#giddel, the children of bend-over#gahar, the children of see-yeah#reaiah, the children of run#seriously#rezin, the children of painted-inconstant#nekoda, the children of cutting-fleece#gazza, the children of goat#uzza, the children of passover#phaseah, the children of despising-dirty#besai, the children of tortured#meunim, the children of diminished-torn-in-pieces#nephishesim, the children of bottle#bakbuk, the children of girth#hakupha, the children of instigation#harhur, the children of grilling#bazlith, the children of riddle-on-the-contrary#mehida, the children of workmanship-wood#harsha, the children of capable-glass#barkos, the children of kaiser#sisera, the children of smite#tamah, the children of eter-

nal#neziah, the children of kidnapped#hatipha. the children of complete-solomon's workers: the children of conclusion-in-pleading#sotai, the children of scribe-recount#sophereth, the children of seperation#perida, the children of up#jaala, the children of generation-possession#darkon, the children of great#giddel, the children of judge-yeah#shephathiah, the children of eggplant#hattil, the children of cut-mouth#pochereth of deer#zebaim, the children of amon. all the givens#nethinims, and the children of complete-solomon's workers, were three hundred ninety and two. and these were they which went up also from hill-of-salt#telmelah, hill-of-deaf#tel-haresha, qrbcherub, sir#addon, and immer: and they could not shew their father's house, nor their seed, whether they were of israel. the children of weak-i-o#delaiah, the children of good#tobiah, the children of painted-inconstant#nekoda, six hundred forty and two. and of the darkener#server: the children of debt-yeah#habaiah, the children of thorn#koz, the children of iron#barzillai, which took one of the between#daughters of iron#barzillai the roller-until#gileadite to woman, and was called after their name. these sought their register among those that were reckoned by genealogy, and it was not found: therefore were they, as polluted, put from the priesthood. and the resigned#tirshatha said unto them, that they should not eat of the most dedicated things, till there stood up a darkener#server with fires#urim and simple-finished#thumim. the whole ever#witness 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 separate#mules, two hundred forty and five: their ripen#camels, four hundred thirty and five: six thousand seven hundred and twenty asses. and some of the chief of the fathers gave unto the work. the resigned#tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener-server garments. and some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. and that which the rest of the with-mum#people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven darkener-server garments. so the darkener#server, and the join#levites, and the porters, and the singers, and some of the with-mum#people, and the givens#nethinims, and all israel, dwelt in their cities; and when the seventh month came, the children of unto-immersed#israel were in their cities. and all the with-mum#people added themselves together as one man into the street that was before#turnings the water hair#gate; and they spake unto help#ezra the story-writer to bring the book of the torah of extracted#mose, which yeah-vowels had directed to israel. and help#ezra the darkener#server brought the torah before#turnings the ever#witness 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#turnings the street that was before#turnings the water hair#gate from the morning until midday, before#turnings the men and the women, and those that could understand; and the ears of all the with-mum#people were attentive unto the book of the torah. and help#ezra the story-writer stood upon a pulpit of wood, which they had made for the purpose; and beside him stood gift-of-yeah#mattithiah, and shema, and poor-yeah#anaiah, and light-yeah#urijah, and part-yeah#hilkiah, and action-yeah#maaseiah, on his right hand; and on his left hand, redemption#pedaiah, and theory-poll#mishael, and my-king-moloch#malchiah, and silence-hasting#hashum, and suspicion#hashbadana, remember-yeah#zechariah, and complete#meshullam. and help#ezra opened the book in the sight of all the with-mum#people; (for he was above all the with-mum#people;) and when he opened it, all the with-mum#people stood up: and help#ezra knee-fluffy#blessed yeah-vowels, the great unto-theory. and all the with-mum#people answered, amen, amen, with lifting up their hands: and they bowed their heads, and partook yeah-vowels with their turnings#faces to the ground. also save-jeshua#joshua, and between-me#bani, and heat-wave-yeah#sherebiah, righthand#jamin, foot-print-lewedness#akkub, return#shabbethai, thanks-yeah#hodijah, action-yeah#maaseiah, easy#kelita, help-yeah#azariah, io-dowry#jozabad, hanan, wonder-yeah#pelaiah, and the join#levites, caused the with-mum#people to understand the torah: and the with-mum#people stood in their place. so they read in the book in the torah of unto-theory distinctly, and gave the sense, and caused them to understand the reading. and comfort-yeah#nehemiah, which is the resigned#tirshatha, and help#ezra the darkener#server the story-writer, and the join#levites that taught the with-mum#people, said unto all the with-mum#people, this day is dedicated unto yeah-vowels your unto-theory; mourn not, nor weep. for all the with-mum#people wept, when they heard the dbrs of the torah. then he said unto them, go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is dedicated unto our yeah-vowels: neither be ye sorry; for the joy of yeah-vowels is your strength. so the join#levites stilled all the with-mum#people, saying, hold your peace, for the day is dedicated; neither be ye grieved. and all the with-mum#people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the dbrs that were declared unto them. and on the second day were added together the chief of the fathers of all the with-mum#people, the darkener#server, and the join#levites, unto help#ezra the story-writer, even to understand the dbrs of the torah. and they found written in the torah which yeah-vowels had directed by extracted#mose, that the children of unto-immersed#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 project-complete#jerusalem, saying, go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. so the with-mum#people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the daughter#bayt of unto-theory, and in the street of the water hair#gate, and in the street of the hair#gate of gray-fruitful#ephraim. and all the ever#witness of them that were come again out of the captivity made booths, and sat under the booths: for since the days of save-jeshua#joshua the between#boy of fish#nun unto that day had not the children of unto-immersed#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 torah of unto-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 the children of unto-immersed#israel were assembled with fasting, and with sackclothes, and earth upon them. and the seed of unto-immersed#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 torah of yeah-vowels their unto-theory one fourth part of the day; and another fourth part they confessed, and partook yeah-vowels their unto-theory. then stood up upon the stairs, of the join#levites, save-jeshua#joshua, and between-me#bani, antiquity-rising-unto#kadmieel, coming#shebaniah, between-me#bunni, heat-wave-yeah#sherebiah, between-me#bani, and my-pillar#chenani, and cried with a loud voice unto yeah-vowels their unto-theory. then the join#levites, save-jeshua#joshua, and antiquity-rising-unto#kadmieel, between-me#bani, account-yeah#hashabniah, heat-wave-yeah#sherebiah, thanks-yeah#hodijah, coming#shebaniah, and opening-yeah#pethahiah, said, stand up and knee-fluffy#bless yeah-vowels your unto-theory for ever and ever: and knee-fluffy#blessed be thy glorious name, which is exalted above all knee-fluffy#blessing and praise. thou, even thou, art yeah-vowels alone; thou hast made heaven, the namespaces of namespaces, with all their zaba, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the zaba of namespaces partakepeth thee. thou art yeah-vowels the unto-theory, who didst choose organ-boner#abram, and broughtest him forth out of light#ur of the as-genies#kasidim, and gavest him the name of their-organ-dick#abraham; and foundest his heart training#faithful before#turnings thee, and madest a alignment with him to give the land of the trader#canaanites, the tusk#hittites, the talker#amorites, and the unwall#perizzites, and the trampler#jebusites, and the emotional#girgashites, to give it, i say, to his seed, and hast performed thy dbrs; for thou art

right: and didst see the affliction of our fathers in narrow-crea#mizraim, and hearest their cry by the red sea; and shewedst signs and wonders upon pharaoh, and on all his workers, and on all the with-mum#people of his land: for thou knewest that they dealt proudly against them. so didst thou get thee a name, as it is this day. and thou didst divide the sea before#turnings 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 father-child#stone into the mighty waters. moreover thou leddest them in the day by a cloudy stand#column; and in the night by a stand#column of fire, to give them light in the way wherein they should go. thou camest down also upon mount bush#sinai, and spakest with them from heaven, and gavest them right lip-decision#crisis, and true torahs, good statutes and directives: and madest known unto them thy dedicated seven#sabbath, and directedst them precepts, statutes, and torahs, by the hand of extracted#mose thy worker: and gavest them bread from namespaces for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. and 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; and hardened their necks, and in their dejection appointed a immersed#captain to return to their bondage: and thou art unto-these-theory ready to pardon, gracious and merciful, slow to nose#anger, and of great kindness, and forsookest them not. yea, when they had made them a molten calf, and said, this is thy unto-these-theory that brought thee up out of narrow-crea#mizraim, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the m#bar: the stand#column of the cloud departed not from them by day, to lead them in the way; neither the stand#column of fire by night, to shew them light, and the way wherein they should go. thou gavest also thy good ruakh to instruct them, and withheldst not thy whats-that#manna from their mouth, and gavest them water for their thirst. yea, forty years didst thou sustain them in the m#bar, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of curly#sion, and the land of the moloch#king of score-supposition#heshbon, and the land of mock#og moloch#king of bashan. their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. so the children went in and possessed the land, and thou subduedst before#turnings them the inhabitants of the land, the trader#canaanites, and gavest them into their hands, with their kings, and the with-mum#people of the land, that they might do with them as they would. and they took strong cities, and

a fat land, 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 torah 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 fathers#enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. and after they had rest, they did toilsome#bad again before#turnings thee: therefore leftest thou them in the land of their fathers#enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest them from heaven; and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy torah: yet they dealt proudly, and hearkened not unto thy directives, and missed against thy lip-decision#crisis, (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 ruakh in thy bringers: yet would they not give ear: therefore gavest thou them into the hand of the with-mum#people 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 unto-these-theory. now therefore, our unto-these-theory, the great, the mighty, and the terrible unto-these-theory, who keepest alignment and mercy, let not all the trouble seem little before#turnings thee, that hath come upon us, on our kings, on our immersed#princes, and on our darkener#server, and on our bringers, and on our fathers, and on all thy with-mum#people, since the time of the kings of beech-tree#assyria unto this day. howbeit thou art just in all that is brought upon us; for thou hast done right, and we have done evilly: neither have our kings, our immersed#princes, our darkener#server, nor our fathers, kept thy torah, nor hearkened unto thy directives and thy testimonies, wherewith thou didst testify against them. for they have not workd thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before#turnings them, neither turned they from their evil 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 cattle, at their pleasure, and we are in great distress. and because of all this we make a sure alignment, and write it; and our immersed#princes, join#levites, and darkener#server, seal unto it. now those that sealed were, comfort-yeah#nehemiah,

the resigned#tirshatha, the between#boy of everything-yeah#hachaliah, and be-right-yeah#zidkijah, minister-immersed-yeah#seraiah, help-yeah#azariah, high-ohyeah#jeremiah, break#pashur, say-yeah#amariah, moloch-king-yeah#malchijah, forsaking-sin#hattush, coming#shebaniah, moloch-king#malluch, hrmharim, place-of-highs#meremoth, work-the-yeah#obadiah, my-discuss-towards#daniel, garden-given#ginnethon, blessed-failure#baruch, complete#meshullam, father-yeah#abijah, skilled#mijamin, stronghold-yeah#maaziah, in-my-log#bilgai, hear-yeah#shemaiah: these were the darkener#server. and the join#levites: both save-jeshua#joshua the between#boy of ear-yeah#azaniah, built#binnui of the between#boys of movement#henadad, antiquity-rising-unto#kadmiel; and their brethren, coming#shebaniah, thanks-yeah#hodijah, easy#kelita, wonder-yeah#pelaiah, hanan, micha, rehoab, account#hashabiah, remember#zakur, heat-wave-yeah#sherebiah, coming#shebaniah, thanks-yeah#hodijah, between-me#bani, we-build#beninu. the chief of the with-mum#people; wild-head#parosh, loss-from-father#pahathmoab, youth#elam, this-is#zathu, between-me#bani, between-me#bunni, goat-tell#azgad, empty#bebai, my-lord#base-yeah#adonijah, in-my-body#bigvai, adorned-dainty#adin, site#ater, strong-yeah#hizkijah, help#azzur, thanks-yeah#hodijah, silence-hasting#hashum, eggs#bezai, sharp#hariph, replies#anathoth, grow#nebai, body-thrust-together#magpiash, complete#meshullam, pig#hezir, stable-unto#meshezabeel, be-right#zadok, know#jaddua, output-io#pelatiah, hanan, poor-yeah#anaiah, save-hoshea#joshua, graceful-yeah#hananiah, important#hashub, the-whisper#hallohes, segment#pileha, die#shobek, merciful#rehum, she-thought#hashabnah, action-yeah#maaseiah, and my-bro-yeah#ahijah, hanan, anan, moloch-king#malluch, hrmharim, in-answer#baanah. and the rest of the with-mum#people, the darkener#server, the join#levites, the porters, the singers, the givens#nethinims, and all they that had separated themselves from the with-mum#people of the lands unto the torah of unto-these-theory, their women, their between#boys, and their between#daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an unto#oath, to walk in unto-these-theory's torah, which was given by extracted#mose the worker of unto-these-theory, and to observe#guard and do all the directives of yeah-vowels our base#lord, and his lip-decision#crisiss and his statutes; and that we would not give our between#daughters unto the with-mum#people of the land, not take their between#daughters for our between#boys: and if the with-mum#people of the land bring ware or any victuals on the seven#sabbath day to sell, that we would not buy it of them on the seven#sabbath, or on the dedicated day: and that we would leave the seventh year, and the exaction of every debt. also we

made ordinances for us, to charge ourselves yearly with the third part of a light#shekel for the work of the daughter#bayt of our unto-these-theory; for the bread system, and for the continual meat qrb, and for the continual burnt qrb, of the seven#sabbaths, of the new moons, for the set feasts, and for the dedicated things, and for the miss qrbs to make an out-of-town-ment for israel, and for all the work of the daughter#bayt of our unto-these-theory. and we cast the lots among the darkener#server, the join#levites, and the with-mum#people, for the wood qrb, to bring it into the daughter#bayt of our unto-these-theory, after the houses of our fathers, at times appointed year by year, to burn upon the kitchen#butcher of yeah-vowels our unto-these-theory, as it is written in the torah: and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the daughter#bayt of yeah-vowels: also the firstborn of our between#boys, and of our cattle, as it is written in the torah, and the firstlings of our herds and of our flocks, to bring to the daughter#bayt of our unto-these-theory, unto the darkener#server that immerse in the daughter#bayt of our unto-these-theory: and that we should bring the firstfruits of our dough, and our qrbs, and the fruit of all manner of trees, of wine and of name-sex#oil, unto the darkener#server, to the bureau#chambers of the daughter#bayt of our unto-these-theory; and the tithes of our ground unto the join#levites, that the same join#levites might have the tithes in all the cities of our tillage. and the darkener#server the between#boy of cabinet#aaron will be with the join#levites, when the join#levites take tithes: and the join#levites will bring up the tithe of the tithes unto the daughter#bayt of our unto-these-theory, to the bureau#chambers, into the treasure house. for the children of unto-immersed#israel and the children of join#levi will bring the qrb of the corn, of the new wine, and the name-sex#oil, unto the bureau#chambers, where are the tools of the dedicated, and the darkener#server that immerse, and the porters, and the singers: and we will not forsake the daughter#bayt of our unto-these-theory. and the governors of the with-mum#people dwell at project-complete#jerusalem: the rest of the with-mum#people also cast lots, to bring one of ten to dwell in project-complete#jerusalem the dedicated light#city, and nine parts to dwell in other cities. and the with-mum#people knee-fluffy#blessed all the men, that willingly qrbed themselves to dwell at project-complete#jerusalem. now these are the chief of the province that dwell in project-complete#jerusalem: and in the cities of know-hand#judah dwell every one in his possession in their cities, to wit, israel, the darkener#server, and the join#levites, and the givens#nethinims, and the children of complete-solomon's workers. and at project-complete#jerusalem dwell certain of the children of know-hand#judah, and of the children of between-boy-right-hand#benjamin. of the children of know-hand#judah; athaiah the between#boy of goat-strong-yeah#uzziah, the between#boy of remember-yeah#zechariah, the between#boy of

say-yeah#amariah, the between#boy of judge-yeah#shephatiah, the between#boy of praise-theory#mahalaleel, of the children of break#perez; and action-yeah#maaseiah the between#boy of blessed-failure#baruch, the between#boy of all-chest#col-hozeh, the between#boy of hazaiah, the between#boy of until-yeah#adaiah, the between#boy of io-fight#joiarib, the between#boy of remember-yeah#zechariah, the between#boy of shiloni. all the between#boys of break#perez that dwelt at project-complete#jerusalem were four hundred threescore and eight valiant men. and these are the between#boys of between-boy-righthand#benjamin; exaltation-basket#sallu the between#boy of complete#meshullam, the between#boy of joed, the between#boy of redemption#pedaiah, the between#boy of voice-yeah#kolaiah, the between#boy of action-yeah#maaseiah, the between#boy of ithiel, the between#boy of save-yeah#jesaiah. and after him gabbai, my-basket#sallai, nine hundred twenty and eight. and yo-towards#joel the between#boy of my-male#zichri was their overseer: and know-hand#judah the between#boy of senuah was second over the light#city. of the darkener#server: hand-knowledge#jedaiah the between#boy of io-fight#joiarib, prepare#jachin. minister-immersed-yeah#seraiah the between#boy of part-yeah#hilkiah, the between#boy of complete#meshullam, the between#boy of be-right#zadok, the between#boy of spatula#meraioth, the between#boy of my-brood#ahitub, was the governor of the daughter#bayt of unto-these-theory. and their brethren that did the work of the daughter#bayt were eight hundred twenty and two: and until-yeah#adaiah the between#boy of mercy-womb#jeroham, the between#boy of pelaliah, the between#boy of courage-adopt#amzi, the between#boy of remember-yeah#zechariah, the between#boy of break#pashur, the between#boy of my-king-moloch#malchiah. and his brethren, chief of the fathers, two hundred forty and two: and amashai the between#boy of help-unto#azareel, the between#boy of ahasai, the between#boy of complete#meshillemoth, the between#boy of immer, and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was my-gift#zabdiel, the between#boy of one of the great men. also of the join#levites: hear-yeah#shemaiah the between#boy of important#hashub, the between#boy of get-up-help#azrikam, the between#boy of account#hashabiah, the between#boy of between-me#bunni; and return#shabbethai and iodowry#jozabab, of the chief of the join#levites, had the oversight of the outward business of the daughter#bayt of unto-these-theory. and giving#mattaniah the between#boy of micha, the between#boy of my-gift#zabdi, the between#boy of add-collect#asaph, was the principal to begin the thanksgiving in fall#prayer: and bottle#bakbukiah the second among his brethren, and worker#abda the between#boy of hear#shamua, the between#boy of roll#galal, the between#boy of hand#jeduthun. all the join#levites in the dedicated light#city were two

hundred fourscore and four. moreover the porters, foot-print-lewedeness#akkub, furrow#talmon, and their brethren that kept the hair#gates, were an hundred seventy and two. and the residue of israel, of the darkener#server, and the join#levites, were in all the cities of know-hand#judah, every one in his inheritance. and the givens#nethinims dwelt in tower-darkness-small-white-cloud#ophel: and brightness-drought#ziza and gispa were over the givens#nethinims. the overseer also of the join#levites at project-complete#jerusalem was goat#uzzi the between#boy of between-me#bani, the between#boy of account#hashabiah, the between#boy of giving#mattaniah, the between#boy of micha. of the between#boys of add-collect#asaph, the singers were over the business of the daughter#bayt of unto-these-theory. for it was the king's directive concerning them, that a certain portion should be for the singers, due for every day. and opening-yeah#pethahiah the between#boy of stable-unto#meshezebeel, of the children of shine#zerah the between#boy of know-hand#judah, was at the king's hand in all matters concerning the with-mum#people. and for the villages, with their fields, some of the children of know-hand#judah dwelt at city-of-four#kirjatharba, and in the villages thereof, and at slander#dibon, and in the villages thereof, and at jakabzeel, and in the villages thereof, and at save-jeshua#joshua, and at born#moladah, and at bethphelet, and at yard-fox#hazarshual, and at well-of-satiated-seven#beersheba, and in the villages thereof, and at sketch#ziklag, and at mekonah, and in the villages thereof, and at en-rimmon, and at zareah, and at high-death#jarmuth, abandoned#zanoah, until-why#adullam, and in their villages, at to-beat#lachish, and the fields thereof, at her-goat#azekah, and in the villages thereof. and they dwelt from well-of-satiated-seven#beersheba unto the valley of doze#hinnom. the children also of between-boy-righthand#benjamin from small-hill#geba dwelt at withered#michmash, and aija, and house-theory#bethel, and in their villages. and at replies#anathoth, nob, load-yeah#ananiah, yard#hazor, high-region#ramah, gagging#gittaim, rejoicing-sharp#hadid, swollen#zeboim, nebal-lat, lod, and grief-strength#ono, the valley of craftsmen. and of the join#levites were divisions in know-hand#judah, and in between-boy-righthand#benjamin. now these are the darkener#server and the join#levites that went up with seed-pressed-out-of-babel#zerubbabel the between#boy of ask-towards#shealtiel, and save-jeshua#joshua: minister-immersed-yeah#seraiah, high-ohyeah#jeremiah, help#ezra, say-yeah#amariah, moloch-king#malluch, forsaking-sin#hattush, neighbors#shechaniah, mercy-ful#rehum, place-of-highs#meremoth, up-to#iddo, ginnetho, father-yeah#abijah, sign#miamin, maa-diah, in-her-log#bilgah, hear-yeah#shemaiah, and io-fight#joiarib, hand-knowledge#jedaiah, exaltation-basket#sallu, deep#amok, part-yeah#hilkiah, hand-knowledge#jedaiah. these were the chief of the darkener#server and of their brethren in the days



of save-jeshua#joshua. moreover the join#levites: save-jeshua#joshua, built#binnui, antiquity-rising- unto#kadmil, heat-wave-yeah#sherebiah, know-hand#judah, and giving#mattaniah, which was over the thanksgiving, he and his brethren. also bottle#babbukiah and poor-answer#unni, their brethren, were over against them in the watches. and save-jeshua#joshua begat setup-io#joiakim, setup-io#joiakim also begat unto-answer#eliashib, and unto-answer#eliashib begat know#joiaid, and know#joiaid begat yo-given#jonathan, and yo-given#jonathan begat know#jaddua. and in the days of setup-io#joiakim were darkener#server, the chief of the fathers: of minister-immersed-yeah#seraiah, meraiiah; of high-ohyeah#jeremiah, graceful-yeah#hananiah; of help#ezra, complete#meshullam; of say-yeah#amariah, aeio- io-attractive-graceful#jehohanan; of melicu, yo-given#jonathan; of coming#shebaniah, add#joseph; of hrmharim, soften-era#adna; of spatula#meraioth, partial#helkai; of up-to#iddo, remember-yeah#zechariah; of garden-given#ginnethon, complete#meshullam; of father-yeah#abijah, my-male#zichri; of from-right-hand#miniamin, of until-yeah#moadia, emit#piltai: of in-her-log#bilgah, hear#shamua; of hear-yeah#shemaiah, yeahoh-given#jehonathan; and of io-fight#joiarib, waist-give#mattenai; of hand-knowledge#jedaiah, uzzi; of my-basket#sallai, my-lightweight#kallai; of deep#amok, pass#eber; of part-yeah#hilkiyah, account#hashabiah; of hand-knowledge#jedaiah, given-theory#nethaneel. the join#levites in the days of unto-answer#eliashib, know#joiaid, and yeah-attractive#johanan, and know#jaddua, were recorded chief of the fathers: also the darkener#server, to the king of demand#darius the split-spread#persian. the between#boys of levi, the chief of the fathers, were written in the book of the chronicles, even until the days of yeah-attractive#johanan the between#boy of unto-answer#eliashib. and the chief of the join#levites: account#hashabiah, heat-wave-yeah#sherebiah, and save-jeshua#joshua the between#boy of antiquity-rising- unto#kadmil, with their brethren over against them, to praise and to give thanks, according to the directive of dude#david the man of unto-these-theory, ward over against ward. giving#mattaniah, and bottle#babbukiah, work-the-yeah#obadiah, complete#meshullam, furrow#talmon, foot-print-lewedness#akkub, were porters keeping the ward at the thresholds of the hair#gates. these were in the days of setup-io#joiakim the between#boy of save-jeshua#joshua, the between#boy of right-io#jozadak, and in the days of comfort-yeah#nehemiah the governor, and of help#ezra the priest, the story-writer. and at the dedication of the wall of project-complete#jerusalem they sought the join#levites out of all their places, to bring them to project-complete#jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. and the between#boys of the singers added themselves together, both out of the plain country round about project-complete#jerusalem,

and from the villages of netophathi; also from the daughter#bayt of roll#gilgal, and out of the fields of small-hill#geba and laziness#azmaveth: for the singers had between#build them villages round about project-complete#jerusalem. and the darkener#server and the join#levites purified themselves, and purified the with-mum#people, and the hair#gates, and the wall. then i brought up the immersed#princes of know-hand#judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung hair#gate: and after them went save-yeah#hoshaiiah, and half of the immersed#princes of know-hand#judah, and help-yeah#azariah, help#ezra, and complete#meshullam, know-hand#judah, and between-boy-right-hand#benjamin, and hear-yeah#shemaiah, and high-ohyeah#jeremiah, and certain of the darkener-server' between#boys with trumpets; namely, remember-yeah#zechariah the between#boy of yo-given#jonathan, the between#boy of hear-yeah#shemaiah, the between#boy of giving#mattaniah, the between#boy of who-i-o#michaiiah, the between#boy of remember#zakur, the between#boy of add-collect#asaph: and his brethren, hear-yeah#shemaiah, and help- unto#azarael, wording#milalai, roll#gilalai, maai, given-theory#nethaneel, and know-hand#judah, hanani, with the musical instruments of dude#david the man of unto-these-theory, and help#ezra the story-writer before#turnings them. and at the fountain hair#gate, which was over against them, they went up by the stairs of the light#city of dude#david, at the going up of the wall, above the daughter#bayt of dude#david, even unto the water hair#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#people upon the wall, from beyond the tower of the furnaces even unto the broad wall; and from above the hair#gate of gray-fruitful#ephraim, and above the old hair#gate, and above the fish hair#gate, and the tower of towards-grace-attractive#hananeel, and the tower of hundred#meah, even unto the going-out#sheep hair#gate: and they stood still in the prison hair#gate. so stood the two companies of them that gave thanks in the daughter#bayt of unto-these-theory, and i, and the half of the governors with me: and the darkener#server; towards-realization#eliakim, action-yeah#maaseiah, from-right-hand#miniamin, who-i-o#michaiiah, unto-io-my-eyes#elioenai, remember-yeah#zechariah, and graceful-yeah#hananiah, with trumpets; and action-yeah#maaseiah, and hear-yeah#shemaiah, and theory-stop#eleazar, and uzzi, and aeio- io-attractive-graceful#jehohanan, and moloch-king-yeah#malchijah, and youth#elam, and constrained#ezer. and the singers sang loud, with jezrahiah their overseer. also that day they qrbd great butchers, and rejoiced: for unto-these-theory had made them rejoice with great joy: the women also and the children rejoiced: so that the joy of project-complete#jerusalem was heard even afar off. and at that time were some appointed over the

bureau#chambers for the treasures, for the qrb's, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the torah for the darkener#server and join#levites: for know-hand#judah rejoiced for the darkener#server and for the join#levites that waited. and both the singers and the porters kept the ward of their unto-these-theory, and the ward of the brightening, according to the directive of dude#david, and of complete#solomon his son. for in the days of dude#david and add-collect#asaph of old there were chief of the singers, and songs of praise and thanksgiving unto unto-these-theory. and all unto-immersed#israel in the days of seed-pressed-out-of-babel#zerubbabel, and in the days of comfort-yeah#nehemiah, gave the portions of the singers and the porters, every day his portion: and they dedicated dedicated things unto the join#levites; and the join#levites dedicated them unto the children of cabinet#aaron. on that day they read in the book of extracted#mose in the audience of the with-mum#people; and therein was found written, that the with-ammonite and the from-father#moabite should not come into the ever#witness of unto-these-theory for ever; because they met not the children of unto-immersed#israel with bread and with water, and hired swallow#baalam against them, that he should curse them: howbeit our unto-these-theory turned the curse into a knee-fluffy#blessing. now it came to pass, when they had heard the torah, that they separated from unto-immersed#israel all the mixed multitude. and before#turnings this, unto-answer#eliashib the priest, having the oversight of the bureau#chamber of the daughter#bayt of our unto-these-theory, was allied unto good#tobiah: and he had prepared for him a great bureau#chamber, where aforetime they laid the meat qrb's, the white#frankincense, and the tools, and the tithes of the corn, the new wine, and the name-sex#oil, which was directed to be given to the join#levites, and the singers, and the porters; and the qrb's of the darkener#server. and in all this time was not i at project-complete#jerusalem: for in the two and thirtieth year of silence-light-fervent-spoil#artaxerxes moloch#king of wear-out#babylon came i unto the king, and after certain days obtained i leave of the king: and i came to project-complete#jerusalem, and understood of the toilsome#bad that unto-answer#eliashib did for good#tobiah, in preparing him a bureau#chamber in the courts of the daughter#bayt of unto-these-theory. and it grieved me sore: therefore i cast forth all the daughter#bayt stuff to good#tobiah out of the bureau#chamber. then i directed, and they brightend the bureau#chambers: and thither brought i again the tools of the daughter#bayt of unto-these-theory, with the meat qrb and the white#frankincense. and i perceived that the portions of the join#levites had not been given them: for the join#levites and the singers, that did the work, were fled every one to his field. then contended i with the governors, and said, why is the daughter#bayt of unto-these-theory forsaken? and i added them together, and set them in their place. then brought all know-

hand#judah the title of the swimming#corn and the new wine and the name-sex#oil unto the stores. and i made treasurers over the stores, complete-yeah#shelemiah the priest, and be-right#zadok the story-writer, and of the join#levites, redemption#pedaiah: and next to them was attractiveness-camp#hanan the between#boy of remember#zakur, the between#boy of giving#mattaniah: for they were counted training#faithful, and their office was to distribute unto their brethren. remember me, o my unto-these-theory, concerning this, and wipe not out my good deeds that i have done for the daughter#bayt of my unto-these-theory, and for the offices thereof. in those days saw i in know-hand#judah some treading wine presses on the seven#sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into project-complete#jerusalem on the seven#sabbath day: and i testified against them in the day wherein they sold victuals. there dwelt men of narrow-flint-create#tyre also therein, which brought fish, and all manner of ware, and sold on the seven#sabbath unto the children of know-hand#judah, and in project-complete#jerusalem. then i contended with the nobles of know-hand#judah, and said unto them, what toilsome#bad thing is this that ye do, and profane the seven#sabbath day? did not your fathers thus, and did not our unto-these-theory bring all this toilsome#bad upon us, and upon this light#city? yet ye bring more wrath upon unto-immersed#israel by profaning the seven#sabbath. and it came to pass, that when the hair#gates of project-complete#jerusalem began to be dark before#turnings the seven#sabbath, i directed that the hair#gates should be shut, and charged that they should not be opened till after the seven#sabbath: and some of my workers set i at the hair#gates, that there should no burden be brought in on the seven#sabbath day. so the merchants and sellers of all kind of ware lodged without project-complete#jerusalem once or twice. then i testified against them, and said unto them, why lodge ye about the wall? if ye do so again, i will lay hands on you. from that time forth came they no more on the seven#sabbath. and i directed the join#levites that they should brighten themselves, and that they should come and keep the hair#gates, to dedicate the seven#sabbath day. remember me, o my unto-these-theory, concerning this also, and spare me according to the greatness of thy mercy. in those days also saw i hand-know#jews that had married women of fire-plunder#ashdod, of with#ammon, and of from-father#moab: and their children spake half in the speech of fire-plunder#ashdod, and could not speak in the hand-know#jews' language, and according to the language of each with-mum#people. and i contended with them, and cursed them, and smote certain of them, and plucked off their gate#hair, and made them swear by unto-these-theory, saying, ye will not give your between#daughters unto their between#boys, nor take their between#daughters unto your between#boys, or for yourselves. did

not complete#solomon moloch#king of unto-immersed#israel miss by these things? yet among many nations was there no moloch#king like him, who was beloved of his unto-these-theory, and unto-these-theory made him moloch#king over all israel: nevertheless even him did outlandish women cause to sin. will we then hearken unto you to do all this great evil, to transgress against our unto-these-theory in marrying strange-substantial#gentile women? and one of the between#boys of know#joia, the between#boy of unto-answer#eliashib the high priest, was between#boy in torah to bramble-bush#sanballat the anger-liberty#horonite: therefore i chased him from me. remember them, o my unto-these-theory, because they have ceased the priesthood, and the alignment of the priesthood, and of the join#levites. thus brightend i them from all strangers, and appointed the wards of the darkener#server and the join#levites, every one in his business; and for the wood qrb, at times appointed, and for the firstfruits. remember me, o my unto-these-theory, for good.

adam, sheth, man#enosh, nest#kenan, praise-theory#mahalaleel, go-down#jered, teach#henoch, death-brings#methuselah, fool#lamech, rest#noah, shem, hot#ham, and beautiful#japheth. the between#boys of beautiful#japheth; final#gomer, and from-roof#magog, and every#madai, and mud-greece#javan, and world#tubal, and duration#meshech, and corn#tiras. and the between#boys of final#gomer; fire-as-hawk#ashchenaz, and cowshed#riphath, and produced#togarmah. and the between#boys of mud-greece#javan; theory-kneading#elishah, and cypress-cedar#tarshish, stains#kittim, and nipple-dudes#dodanim. the between#boys of hot#ham; cush, and egypt, put, and trade#canaan. and the between#boys of cush; grandpa#seba, and sick#havilah, and grandmother#sabta, and thunder-mane#raamah, and grandmother#sabtecha. and the between#boys of thunder-mane#raamah; coming#sheba, and breast-discuss#dedan. and spindle#cush begat rebellious#nimrod: he began to be mighty upon the earth. and egypt begat birth#ludim, and grapes#ananim, and blades#lehabim, and open#naphtuhim, and solutions#pathrusim, and as-forgiveness#casluhim, (of whom came the invade-grieve#philistines,) and knot#caphthorim. and trade#canaan begat side-by-side#zidon his firstborn, and bold#heth, the trampler#jebusite also, and the talker#amorite, and the mud-drag#girgashite, and the experience#hivite, and the ground#araktie, and the bush#sinite, and the bronze#arvadite, and the wool#zemarite, and the heat#hamathite. the between#boys of shem; youth#elam, and beech#asshur, and breast#arpakshad, and frozen-hail#lud, and high#aram, and uz, and hul, and loosened-winepress#gether, and duration#meshech. and breast#arpakshad begat pulled-out#shelah, and pulled-out#shelah begat pass#eber. and unto pass#eber were born two between#boys: the name of the one was divided#peleg; because in his days the earth was divided: and his brother's

name was little#joktan. and little#joktan begat measured-mute#almodad, and stubble#sheleph, and yard-death#hazarmaveth, and jerah, their-generation#hadoram also, and used-up#uzal, and her-palm#diklah, and mourning#ebal, and my-father-from-theory#abimaiel, and coming#sheba, and ash#ophir, and sick#havilah, and crying#jobab. all these were the between#boys of little#joktan. shem, breast#arpakshad, pulled-out#shelah, pass#eber, divided#peleg, reu, immersed-moment#serug, snore#nahor, effort#terah, organ-boner#abram; the same is their-organ-dick#abraham. the between#boys of their-organ-dick#abraham; laughter#isaac, and theory-hears#ishmael. these are their generations: the first-born of theory-hears#ishmael, prophecies#nebioth; then pottery#kedar, and slander#theory, and fragrance#mibsam, from-hearing#mishma, and similar#dumah, load#massa, hadad, and tema, column#jetur, mental#naphish, and progress#kedemah. these are the between#boys of theory-hears#ishmael. now the between#boys of complain#keturah, their-organ-dick#abraham's concubine: she bare their-singer#zimran, and straw#jokshan, and place-of-discussion#medan, and discussed-law#midian, and kiss#ishbak, and talk#shuah. and the between#boys of straw#jokshan; coming#sheba, and breast-discuss#dedan. and the between#boys of discussed-law#midian; tired#ephah, and dust#epher, and teach#henoch, and father-hand-know#abida, and theory-knows#eldaa. all these are the between#boys of complain#keturah. and their-organ-dick#abraham begat laughter#isaac. the between#boys of laughter#isaac; do#esau and israel. the between#boys of do#esau; my-theory-gold#eliphaz, herd-thought-into#reuel, and wain-moth#jeush, and disappear#jaalam, and bald-ice#korah. the between#boys of my-theory-gold#eliphaz; south#teman, and speech#omar, watch#zephi, and arrive#gatam, like-a-hawk#kenaz, and timna, and labour-king#amalek. the between#boys of herd-thought-into#reuel; landed#nahat, shine#zerah, her-name#shamah, and from-this#mizah. and the between#boys of hair-style#seir; covering#lotan, and trail#shobal, and crayon#zibeon, and answer#anah, and dishon, and constrain-collect#ezar, and fertilize#dishan. and the between#boys of covering#lotan; my-hole#hori, and they#homam: and prevent#timna was covering-lotan's sister. the between#boys of trail#shobal; on#alian, and absorber#manahath, and mourning#ebal, smooth-mouth#shephi, and potency#onam. and the between#boys of crayon#zibeon; buzzard#aiah, and answer#anah. the between#boys of answer#anah; dishon. and the between#boys of dishon; people-high#amram, and buttocks#eshban, and look#ithran, and anger#cheran. the between#boys of constrained#ezer; wear-out#bilhan, and vast#zavan, and snake#jakan. the between#boys of fertilize#dishan; uz, and pine#aran. now these are the kings that kinged in the land of man-red#edom before#turnings any moloch#king kinged over the children of israel; swallow#bela the between#boy

of burn#beor: and the name of his light#city was lets-discuss#dinhabah. and when swallow#bela was dead, crying#jobab the between#boy of shine#zerah of in-trouble#bozrah kinged in his stead. and when crying#jobab was dead, rain#husham of the land of the south#temanites kinged in his stead. and when rain#husham was dead, thunder#hadad the between#boy of alone#bedad, which smote discussed-law#midian in the field of from-father#moab, kinged in his stead: and the name of his light#city was convulsion#avith. and when thunder#hadad was dead, dress#samlah of from-her-whistle#masrekah kinged in his stead. and when dress#samlah was dead, lent#shaul of wide-area#rehoboth by the river kinged in his stead. and when lent#shaul was dead, owner-deals-kindly#baalhanan the between#boy of mouse#achbor kinged in his stead. and when owner-deals-kindly#baalhanan was dead, thunder#hadad kinged in his stead: and the name of his light#city was pai; and his woman's name was from-proper#theory, the bayt#daughter of nuisance#matred, the bayt#daughter of from-gold#mezahab. thunder#hadad died also. and the dukes of man-red#edom were; duke prevent#timnah, duke on-up#aliah, duke give#jetheth, duke my-tent-in-what#aholibamah, duke terebith#towards#elah, duke clear-off#pinon, duke like-a-hawk#kenaz, duke south#teman, duke fortress#mibzar, duke sweetness-unto#magdiel, duke their-city#iram. these are the dukes of man-red#edom. these are the between#boys of israel; see-child#reuben, hear-home#simeon, levi, and know-hand#judah, hire-wage#issachar, and garbage-fertile#zebulun, dan, add#joseph, and between-boy-righthand#benjamin, cunning-twist#naphtali, gad, and bliss-confirm#asher. the between#boys of know-hand#judah; er, and trouble-vigor#onan, and pulled-out#shelah: which three were born unto him of the bayt#daughter of cry-out#shua the trader#canaanites. and er, the firstborn of know-hand#judah, was toilsome#bad in the sight of yeah-vowels; and he slew him. and date-palm#tamar his bayt#daughter in torah bore him break#pharez and shine#zerah. all the between#boys of know-hand#judah were five. the between#boys of break#pharez; courtyard#hezron, and compassion#hamul. and the between#boys of shine#zerah; my-songster#zimri, and ethan, and trusted#heman, and provide-for#calcol, and generation#dara: five of them in all. and the between#boys of my-wineyard#carmi; trouble#achar, the troubler of israel, who transgressed in the thing accursed. and the between#boys of ethan; help-yeah#azariah. the between#boys also of courtyard#hezron, that were born unto him; womb-mercy-unto#jerahmeel, and ram, and cage#chelubai. and voiceless#ram begat my-people-contribute#aminadab; and my-people-contribute#aminadab begat pioneer#nahshon, prince of the children of know-hand#judah; and pioneer#nahshon begat complete#salma, and complete#salma begat in-goat-strength#boaz, and in-goat-strength#boaz begat obed, and worker#obed begat save#jesse, and save#jesse begat his firstborn my-theory-dad#eliab, and my-dad-

contribute#abinadab the second, and hear#shimma the third, given-theory#nethanel the fourth, rule-come-down#raddai the fifth, fast-eagerness#ozem the sixth, dude#david the seventh: whose sisters were his-shape-yeah#zeruah, and father-age-joy#abigail. and the between#boys of his-shape-yeah#zeruah; dad-save#abishai, and yo-dad#joab, and do-towards#asahel, three. and father-age-joy#abigail bare with-burden#amasa: and the father of with-burden#amasa was remainder#jether the hear-unto#ishmeelite. and dog-as-heart#caleb the between#boy of courtyard#hezron begat children of neglect#azubah his woman, and of sheets#jerioth: her between#boys are these; straight#jesher, and naughty-mischief#shobab, and descending-bronze#ardon. and when neglect#azubah was dead, dog-as-heart#caleb took unto him wishy-washy#ephraim, which bare him hur. and small-place-prince#hur begat uri, and small-place-prince#hur begat onion-theory#bezaleel. and afterward courtyard#hezron went in to the bayt#daughter of recognize#machir the father of roller-until#gilead, whom he married when he was threescore years old; and she bare him in-error#greatness#segub. and in-error#greatness#segub begat glow#jair, who had three and twenty cities in the land of roller-until#gilead. and he took bridge#geshur, and high#aram, with the towns of glow#jair, from them, with elegy#kenat, and the towns thereof, even threescore cities. all these belonged to the between#boys of recognize#machir the father of roller-until#gilead. and after that courtyard#hezron was dead in dog-as-heart#calebephatah, then my-dad-yeah#abiah courtyard#hezron's woman bare him fire-hole#ashur the father of stuck#tekoa. and the between#boys of womb-mercy-unto#jerahmeel the firstborn of courtyard#hezron were, voiceless#ram the firstborn, and builder#bunah, and pine#oren, and fast-eagerness#ozem, and my-bro-yeah#ahijah. womb-mercy-unto#jerahmeel had also another woman, whose name was crown#atarah; she was the mother of potency#onam. and the between#boys of voiceless#ram the firstborn of womb-mercy-unto#jerahmeel were, of-wood#maaz, and right-hand#jamin, and futile#eker. and the between#boys of potency#onam were, my-name#shammai, and know-hand#jada. and the between#boys of my-name#shammai; volunteer#nadab and father-align#abishur. and the name of the woman of father-align#abishur was my-father-force#abihail, and she bare him brother-between#ahban, and beget#molid. and the between#boys of volunteer#nadab; shy-away-from#seled, and noses#appaim: and shy-away-from#seled died without children. and the between#boys of noses#appaim; my-man#ishi. and the between#boys of my-man#ishi; tooth#sheshan. and the children of tooth#sheshan; my-tent#ahlai. and the between#boys of know-hand#jada the brother of my-name#shammai; remainder#jether, and yo-given#jonathan: and remainder#jether died without children. and the between#boys of yo-given#jonathan; fallen#peleth, and get-out#zaza. these were the between#boys of womb-

mercy-unto#jerahmeel. now tooth#sheshan had no between#boys, and between#daughters. and tooth#sheshan had a worker, an narrow#create#mizraimian, whose name was shed#jarha. and tooth#sheshan gave his bayt#daughter to shed#jarha his worker to woman; and she bare him attai. and time#attai begat given#natan, and given#natan begat dowry#zabad, and dowry#zabad begat dark#ephlah, and dark#ephlah begat obed, and worker#obed begat jehu, and yeah-he#jehu begat help-yeah#azariah, and help-yeah#azariah begat extract#helez, and extract#helez begat unto-do#easah, and unto-do#easah begat horse-fragrant-spice#sisamai, and horse-fragrant-spice#sisamai begat willum, and willum begat jekamah, and jekamah begat my-towards-hear#elishama. now the between#boys of dog-as-heart#caleb the brother of womb-mercy-unto#jerahmeel were, load#mesha his firstborn, which was the father of bristle#ziph; and the between#boys of from-her-head#mareshah the father of friend-joy#hebron. and the between#boys of friend-joy#hebron; bald-ice#korah, and apple#tappuah, and weave#rekem, and shema. and hear#shema begat womb#raham, the father of flatten#jorkoam: and weave#rekem begat my-name#shammai. and the between#boy of my-name#shammai was residence#maon: and residence#maon was the father of house-flint-create#bethzur. and tired#ephah, dog-as-heart-caleb's concubine, bare conceived-gladness#haran, and exit#moza, and trimmed#gazez: and conceived-gladness#haran begat trimmed#gazez. and the between#boys of jewish#jahdai; mortarmen#regem, and yeah-perfect#jotham, and approach#gesham, and output#pelet, and tired#ephah, and flew#shaaph. squeeze#maachah, dog-as-heart-caleb's concubine, bare fraction#sheber, and grace#tirhanah. she bare also flew#shaaph the father of bloodshed#madmannah, sheva the father of hairpin#machbenah, and the father of hill#gibea: and the bayt#daughter of dog-as-heart#caleb was adorned#achsa. these were the between#boys of dog-as-heart#caleb the between#boy of hur, the firstborn of gray-fruitful#ephatah; trail#shobal the father of forests-city#kirjath-jearim. complete#salma the father of bread-house#bethlehem, hare-pine#houseph the father of fence-house#bethgader. and trail#shobal the father of forests-city#kirjath-jearim had between#boys; view#haroeh, and half of the rest#manahethites. and the families of forests-city#kirjath-jearim; the permit#ithrites, and the pussy#puhites, and the put#shumathites, and the spectrum#mishraites; of them came the wasp#zareathites, and the wife-unto#eshtaulites, the between#boys of complete#salma; bread-house#bethlehem, and the dripped#netophathites, decorate-crown#atarot, the daughter#bayt of yo-dad#joab, and half of the rest#manahethites, the wasp#zorites. and the families of the story-writers which dwelt at mud-falcoon#jabez; the warning#tirathites, the hear#shimeathites, and falling#suchathites. these are the nest#kenites that came of hot#hemath, the father of the daugh-

ter#bayt of vehicle#rechab. now these were the between#boys of dude#david, which were born unto him in friend-joy#hebron; the firstborn amen-artist#amnon, of my-brother-pleasant#ahinoam the sow-to#jezreelitess; the second my-discuss-towards#daniel, of father-age-joy#abigail the damp-unripe-grain#carmelitess: the third, father-complete#absalom the between#boy of squeeze#maachah the bayt#daughter of furrow#talmai moloch#king of bridge#geshur: the fourth, my-lord#base-yeah#adonijah the between#boy of my-holiday#haggith: the fifth, judge-yeah#shephathiah of father-dew#abital: the sixth, angry#ithream by carriage#eglah his woman. these six were born unto him in friend-joy#hebron; and there he kinged seven years and six months: and in project-complete#jerusalem he kinged thirty and three years. and these were born unto him in project-complete#jerusalem; hear#shimea, and naughty-mischief#shobab, and given#natan, and complete#solomon, four, of aged-daughter#bathshua the bayt#daughter of theory-my-with#ammiel: choose#ibhar also, and my-towards-hear#elishama, and towards-emit#eliphelet, and shine-venus#nogah, and expired#nepheg, and fie#japhia, and my-towards-hear#elishama, and unto-know#eliada, and towards-emit#eliphelet, nine. these were all the between#boys of dude#david, beside the between#boys of the concubines, and date-palm#tamar their sister. and complete-solomon's between#boy was wide-people#rehoboam, father-yeah#abijah his son, ride#asa his son, oh-yeah-decide#jehoshaphat his son, yo-high#joram his son, grip-yeah#ahaziah his son, give-up#joash his son, adopt-yeah#amaziah his son, help-yeah#azariah his son, yeah-perfect#jotham his son, grip#ahaz his son, strong-oh-yeah#hezekiah his son, sleep-forget#manasseh his son, mun-training#amon his son, despair-yeah#josiah his son. and the between#boys of despair-yeah#josiah were, the firstborn yeah-attractive#johanan, the second yeah-oh-get-up#jehoiakim, the third that's-right-yeah#zedekiah, the fourth willum. and the between#boys of yeah-oh-get-up#jehoiakim: ready-yeah#jeconiah his son, that's-right-yeah#zedekiah his son. and the between#boys of ready-yeah#jeconiah; prisoner#assir, ask-unto#salathiel his son, king-high#malchiram also, and redemption#pedaiah, and tooth#shenazar, get-up-yeah#jecamiah, hear#hoshama, and contribute-yeah#nedabiah. and the between#boys of redemption#pedaiah were, seed-pressed-out-of-babel#zerubbabel, and hear-listen#shimei: and the between#boys of seed-pressed-out-of-babel#zerubbabel; complete#meshullam, and graceful-yeah#hananiah, and my-completion#sheolm with their sister: and important#hashubah, and tent#ohel, and knee-bless#berechiah, and kindness-yeah#hasadiah, return-kindness#jushabhesed, five. and the between#boys of graceful-yeah#hananiah; output-io#pelathiah, and save-yeah#jesaiah: the between#boys of weak-yeah#rephaiah, the between#boys of pine-sing#arnan, the between#boys of work-the-yeah#obadiah, the between#boys of

neighbors#shechaniah. and the between#boys of neighbors#shechaniah; hear-yeah#shemaiah: and the between#boys of hear-yeah#shemaiah; forsaking-sin#hattush, and free#igael, and in-smell#bariah, and boy-yeah#neariah, and lip-judge#shaphat, six. and the between#boys of boy-yeah#neariah; unto-io-my-eyes#elioenai, and strong-oh-yeah#hezekiah, and get-up-help#azrikam, three. and the between#boys of unto-io-my-eyes#elioenai were, echo-acknowledge-yeah#hodaiah, and unto-answer#eliashib, and wonder-yeah#pelaiah, and foot-print-lewedness#akkub, and yeah-attractive#johanan, and raise-yeah#dalaiah, and anani, seven. the between#boys of know-hand#judah; break#pharez, courtyard#hezron, and my-wineyard#carmi, and hur, and trail#shobal. and see-yeah#reaiah the between#boy of trail#shobal begat come-on#jahath; and come-on#jahath begat brother#ahumai, and echo#lahad. these are the families of the wasp-striped#zorathites. and these were of the father of sea-eagle#etam; sow-to#jezreel, and ishma, and honey#idbash: and the name of their sister was shadow-face#hazeleponi: and turnings-to#penuel the father of fenced-restrain#gedor, and constrained#ezer the father of sense-hut#hushah. these are the between#boys of hur, the firstborn of gray-fruitful#ephraah, the father of bread-house#bethlehem. and fire-hole#ashur the father of stuck#tekoa had two women, sick#helah and girl#naarah. and girl#naarah bare him grip#ahuzam, and dig-spy#hepther, and count-belong#temeni, and explore-brother#haahashtari. these were the between#boys of girl#naarah. and the between#boys of sick#helah were, trouble#zereth, and bleach#jezoar, and give-shovel#ethnan. and thorn#coz begat grape#anub, and turtle#zobebah, and the families of occur-other#aharhel the between#boy of mountain-high#harum. and mud-falcon#jabez was more honorable than his brethren: and his mother called his name mud-falcon#jabez, saying, because i bare him with sorrow. and mud-falcon#jabez called on the unto-these-theory of israel, saying, oh that thou wouldest knee-fluffy#bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! and unto-these-theory granted him that which he requested. and cage#chelub the brother of talk#shuah begat price#mehir, which was the father of fire-give#eshon. and fire-give#eshon begat weak-house#beth-rapha, and pass-over-halt#paseah, and station#tehinna the father of city-snake-guess#ir-nahash. these are the men of soft#rechah. and the between#boys of like-a-hawk#kenaz; contemporary-to#othniel, and minister-immersed-yeah#seraiah: and the between#boys of contemporary-to#othniel; cut#hathath. and my-residence#meonothai begat ash-ore#ophrah: and minister-immersed-yeah#seraiah begat yodad#joab, the father of the valley of craftsmen-deaf#charashim; for they were craftsmen. and the between#boys of dog-as-heart#caleb the between#boy of turn#jephuneh; his-city#iru, terebinth#towards#elah, and please-sing#naam: and the

between#boys of terebinth#towards#elah, even like-a-hawk#kenaz. and the between#boys of praise-unto#jehaleleel; bristle#ziph, and bristle#ziphah, thrist#tiria, and confirm-bliss-unto#asareel. and the between#boys of help#ezra were, remainder#jether, and rebel#mered, and dust#epher, and borrow-lend#jalon: and she bare bitter-sweet#miriam, and my-name#shammai, and praise-improve#ishbah the father of i-will-listen#eshtemoa. and his woman know#jehudijah bare go-down#jered the father of fenced-restrain#gedor, and friend#heber the father of shut-down#socho, and butt-unto#jekuthiel the father of abandoned#zanoah. and these are the between#boys of her-daughter#bithiah the bayt#daughter of pharaoh, which rebel#mered took. and the between#boys of his woman acknowledge-yeah#hodiah the sister of comfort#naham, the father of community#keilah the bone-cause#garmite, and i-will-listen#eshtemoa the crush#maachathite. and the between#boys of greasing#shimon were, amen-artist#amnon, and sing-joy#rinnah, between-grace#ben-hanan, and hanging#tilon. and the between#boys of my-man#ishi were, separate#zoheth, and child-separate#benzoheth. the between#boys of pulled-out#shelah the between#boy of know-hand#judah were, awake#er the father of go#lecah, and to-witness#laadah the father of from-her-head#mareshah, and the families of the daughter#bayt of them that wrought fine linen, of the daughter#bayt of satiate-swear#ashbea, and get-up#jokim, and the men of as-wolf#chozeba, and give-up#joash, and resin#saraph, who had the dominion in from-father#moab, and return#jashubilehem. and these are ancient things. these were the potters, and those that dwelt among plants and hedges: there they dwelt with the moloch#king for his work. the between#boys of hear-home#simeon were, sleep-unto#nemuel, and righthand#jamin, rival#jarib, shine#zerah, and lent#shaul: willum his son, fragrance#mibsam his son, from-hearing#mishma his son. and the between#boys of from-hearing#mishma; heat-unto#hamuel his son, remember-sow#zacchur his son, hear-listen#shimei his son. and hear-listen#shimei had sixteen between#boys and six between#daughters: and his brethren had not many children, neither did all their family multiply, like to the children of know-hand#judah. and they dwelt at well-of-satiated-seven#beersheba, and born#moladah, and yard-fox#hazarshual, and at good-times#bilhah, and at wood-bone#ezem, and at red-worm#tolad, and at his-house-theory#bethuel, and at boycott#hormah, and at sketch#ziklag, and at house-carriage-made-up-of#beth-marcaboth, and horse-yard#hazar-susim, and at create-house#beth-birei, and at gates#shaaraim. these were their cities unto the king of dude#david. and their villages were, sea-eagle#etam, and eye-well#ain, pomegranate#rimmon, and design-beat#tochen, and smoke#ashan, five cities: and all their villages that were round about the same cities, unto baal. these were their habitations, and their genealogy. and playful#meshobab, and king#jamelech, and save#joshah, the between#boy of adopt-yeah#amaziah, and yo-

towards#joel, and yeah-he#jehu the between#boy of return-yeah#josiah, the between#boy of minister-immersed-yeah#seraiah, the between#boy of do-unto#asiel, and unto-io-my-eyes#elioenai, and heel-back#jaakobah, and stroll-yeah#jeshohaiah, and ride-yeah#asaiah, and until-unto#adiel, and put-unto#jesimiel, and between-yeah#benaiah, and ledge#ziza the between#boy of shiphi, the between#boy of oak#allon, the between#boy of hand-knowledge#jedaiah, the between#boy of guard#shimri, the between#boy of hear-yeah#shemaiah; these mentioned by their names were immersed#princes in their families: and the daughter#bayt of their fathers increased greatly. and they went to the entrance of fenced-restrain#gedor, even unto the east side of the valley, to seek look-after#pasture for their flocks. and they found fat look-after#pasture and good, and the land was wide, and quiet, and peaceable; for they of hot#ham had dwelt there of old. and these written by name came in the days of strong-oh-yeah#hezekiah moloch#king of know-hand#judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was look-after#pasture there for their flocks. and some of them, even of the between#boys of hear-home#simeon, five hundred men, went to mount hair-style#seir, having for their immersed#captains output-io#pelatiah, and boy-yeah#neariah, and weak-yeah#rephaiah, and my-courage-theory#uzziel, the between#boys of my-man#ishi. and they smote the rest of the labouring#amalekites that were escaped, and dwelt there unto this day. now the between#boys of see-child#reuben the firstborn of israel, (for he was the firstborn; and forasmuch as he ceased his father's bed, his birthright was given unto the between#boys of add#joseph the between#boy of israel: and the genealogy is not to be reckoned after the birthright. for know-hand#judah prevailed above his brethren, and of him came the chief governor; and the birthright was add-joseph's:) the between#boys, i say, of see-child#reuben the firstborn of unto-immersed#israel were, educated#hanoch, and wonder#pallu, courtyard#hezron, and my-wineyard#carmi. the between#boys of yo-towards#joel; hear-yeah#shemaiah his son, roof-maximum#gog his son, hear-listen#shimei his son, who's-coward#micah his son, see-yeah#reaia his son, possessor-husband#baal his son, her-well#beerah his son, whom fallen-fall-ban#tilgath-pilneser moloch#king of beech-tree#assyria carried away captive: he was prince of the see-child#reubenites. and his brethren by their families, when the genealogy of their generations was reckoned, were the chief, yey-towards#jeiel, and remember-yeah#zechariah, and swallow#bela the between#boy of goat-strong#azaz, the between#boy of schema, the between#boy of yo-towards#joel, who dwelt in juniper-object#aroer, even unto at-him#nebo and proprietary-residence#baal-meon: and eastward he inhabited unto the entering in of the mdrbar from the river cow-euphrates#parat: because their in-

them#animal were multiplied in the land of roller-until#gilead. and in the days of ask#saul they made war with the migrate#hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of roller-until#gilead. and the children of tell-luck#gad dwelt over against them, in the land of at-tooth#bashan unto poor#salcah: yo-towards#joel the chief, and shapham the next, and answer#jaanai, and lip-judge#shaphat in bashan. and their brethren of the daughter#bayt of their fathers were, who-like-unto#michael, and complete#meshullam, and coming#sheba, and shoot#jorai, and snake#jachan, and see-listen-learn#zia, and friend#heber, seven. these are the children of my-father-force#abihail the between#boy of hole#huri, the between#boy of moon#jaroah, the between#boy of roller-until#gilead, the between#boy of who-like-unto#michael, the between#boy of six#jeshishai, the between#boy of together#jahdo, the between#boy of scorn#buz; my-brother#ahi the between#boy of my-worker#abdiel, the between#boy of my-tint#guni, chief of the daughter#bayt of their fathers. and they dwelt in roller-until#gilead in bashan, and in her towns, and in all the plots#suburbs of sing-watch#sharon, upon their borders. all these were reckoned by genealogies in the days of yeah-perfect#jotham moloch#king of know-hand#judah, and in the days of much-people#jeroboam moloch#king of israel. the between#boys of see-child#reuben, and the gadites, and half the branch of sleep-forget#manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and threescore, that went out to the war. and they made war with the migrate#hagarites, with column#jetur, and nephish, and nomadic#nodiab. and they were helped against them, and the migrate#hagarites were delivered into their hand, and all that were with them: for they cried to unto-these-theory in the battle, and he was intreated of them; because they put their trust in him. and they took away their cattle; of their ripen#camels fifty thousand, and of going-out#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 unto-these-theory. and they dwelt in their steads until the captivity. and the children of the half branch of sleep-forget#manasseh dwelt in the land: they increased from at-tooth#bashan unto proprietary-fishing-net#baal-hermon and meadow#senir, and unto mount fishing-net#hermon. and these were the heads of the daughter#bayt of their fathers, even dust#epher, and my-man#ishi, and to-don't-unto#eliel, and help-theory#azriel, and high-ohyeah#jeremiah, and glory-yeah#hodaviah, and together-unto#jahdiel, mighty men of valor, famous men, and heads of the daughter#bayt of their fathers. and they transgressed against the unto-these-theory of their fathers, and went a feeding#whoring after the elohim of the with-mum#people of the land, whom unto-these-theory destroyed before#turnings them. and the unto-these-theory

of unto-immersed#israel stirred up the ruakh of bean#fall#pul moloch#king of assyria, and the ruakh of fallen-fall-ban#tilgath-pilneser moloch#king of assyria, and he carried them away, even the see-child#reubenites, and the gadites, and the half branch of sleep-forget#manasseh, and brought them unto moist#halah, and splice#habor, and show#hara, and to the river fleece#pass-by#gozan, unto this day. the between#boys of levi; stranger#gershon, obedient-hope#kohath, and bitter#merari. and the between#boys of obedient-hope#kohath; people-high#amram, aperture#izhar, and friend-joy#hebron, and my-courage-theory#uzziel. and the children of people-high#amram; cabinet#aaron, and extracted#mose, and bitter-sweet#miriam. the between#boys also of cabinet#aaron; volunteer#nadab, and he-my-pa#abihu, theory-stop#eleazar, and with-palm#itamar. theory-stop#eleazar begat mouth-attempt#pinehas, mouth-attempt#pinehas begat my-father-is-lord#abishua, and my-father-is-lord#abishua begat skilled#buki, and skilled#buki begat uzzi, and goat#uzzi begat shine#zerahiah, and shine#zerahiah begat spatula#meraioth, spatula#meraioth begat say-yeah#amariah, and say-yeah#amariah begat my-bro-good#ahitub, and my-bro-good#ahitub begat be-right#zadok, and be-right#zadok begat my-brother-of-wood#ahimaaz, and my-brother-of-wood#ahimaaz begat help-yeah#azariah, and help-yeah#azariah begat yeah-attractive#johanan, and yeah-attractive#johanan begat help-yeah#azariah, (he it is that executed the priest's office in the possibility-hall that complete#solomon between#built in project-complete#jerusalem:) and help-yeah#azariah begat say-yeah#amariah, and say-yeah#amariah begat my-bro-good#ahitub, and my-bro-good#ahitub begat be-right#zadok, and be-right#zadok begat willum, and willum begat part-yeah#hilkliah, and part-yeah#hilkliah begat help-yeah#azariah, and help-yeah#azariah begat minister-immersed-yeah#seraiah, and minister-immersed-yeah#seraiah begat io-is-right#jehozadak, and io-is-right#jehozadak went into captivity, when yeah-vowels carried away know-hand#judah and project-complete#jerusalem by the hand of bring-jug-and-gard-it#nebuchadnezzar. the between#boys of levi; stranger#gershon, obedient-hope#kohath, and bitter#merari. and these be the names of the between#boys of stranger#gershon; to-build-my-white#libni, and hear-listen#shimei. and the between#boys of obedient-hope#kohath were, people-high#amram, and aperture#izhar, and friend-joy#hebron, and my-courage-theory#uzziel. the between#boys of bitter#merari; forgive-sick#mahli, and my-draw#mushi. and these are the families of the join#levites according to their fathers. of stranger#gershon; to-build-my-white#libni his son, come-on#jahath his son, lewdness#zimmah his son, yo-brother#joah his son, up-to#iddo his son, shine#zerah his son, site#jeaterai his son. the between#boys of obedient-hope#kohath; my-people-contribute#aminadab his son, bald-ice#korah his son, prisoner#assir his son, theory-buy#elkanah his son, and father-add#ebiasaph

his son, and prisoner#assir his son, under#tahat his son, light-unto#uriel his son, goat-strong-yeah#uzziah his son, and lent#shaul his son. and the between#boys of theory-buy#elkanah; with-burden#amasai, and brother-dead#ahimoth. as for theory-buy#elkanah: the between#boys of theory-buy#elkanah; viewer-nectar#zophai his son, and landed#nahat his son, my-theory-dad#eliab his son, mercy-womb#jeroham his son, theory-buy#elkanah his son. and the between#boys of towards-hearing#samuel; the firstborn tooth-two#vashni, and my-dad-yeah#abiah. the between#boys of bitter#merari; forgive-sick#mahli, to-build-my-white#libni his son, hear-listen#shimei his son, goat#uzzi his son, hear#shimea his son, my-holiday#haggiah his son, ride-yeah#asiaiah his son. and these are they whom dude#david set over the work of song in the daughter#bayt of yeah-vowels, after that the cabinet had rest. and they was immersed before#turnings the dwelling place of the dwelling of the ever#witness with singing, until complete#solomon had between#built the daughter#bayt of yeah-vowels in project-complete#jerusalem: and then they waited on their office according to their order. and these are they that waited with their children. of the between#boys of the obedient-hope#kohathites: trusted#heman a singer, the between#boy of yo-towards#joel, the between#boy of name-unto#shemuel, the between#boy of theory-buy#elkanah, the between#boy of mercy-womb#jeroham, the between#boy of to-don't-unto#eliel, the between#boy of weapon#toah, the between#boy of nectar#zuph, the between#boy of theory-buy#elkanah, the between#boy of protest#mahath, the between#boy of with-burden#amasai, the between#boy of theory-buy#elkanah, the between#boy of yo-towards#joel, the between#boy of help-yeah#azariah, the between#boy of observe-cover-yeah#zephaniah, the between#boy of under#tahat, the between#boy of prisoner#assir, the between#boy of father-add#ebiasaph, the between#boy of bald-ice#korah, the between#boy of aperture#izhar, the between#boy of obedient-hope#kohath, the between#boy of levi, the between#boy of israel. and his brother add-collect#asaph, who stood on his right hand, even add-collect#asaph the between#boy of berachiah, the between#boy of hear#shimea, the between#boy of who-like-unto#michael, the between#boy of doing-yeah#baaseiah, the between#boy of my-king-moloch#malchiah, the between#boy of give#ethni, the between#boy of shine#zerah, the between#boy of until-yeah#adaiah, the between#boy of ethan, the between#boy of lewdness#zimmah, the between#boy of hear-listen#shimei, the between#boy of come-on#jahath, the between#boy of stranger#gershon, the between#boy of levi. and their brethren the between#boys of bitter#merari stood on the left hand: strong#ethan the between#boy of ring-tinkle#kishi, the between#boy of my-worker#abdi, the between#boy of moloch-king#malluch, the between#boy of account#hashabiah, the between#boy of adopt-yeah#amaziah, the between#boy of



part-year#hilkiah, the between#boy of courage-adopt#amzi, the between#boy of between-me#bani, the between#boy of guard#shamer, the between#boy of forgive-sick#mahli, the between#boy of my-draw#mushi, the between#boy of bitter#merari, the between#boy of levi. their brethren also the join#levites were appointed unto all manner of work of the dwelling of the daughter#bayt of unto-these-theory. and cabinet#aaron and his between#boys qrbd upon the kitchen#butcher of the burnt qrb, and on the kitchen#butcher of incense, and were appointed for all the work of the place most dedicated, and to make an out-of-town-ment for israel, according to all that extracted#mose the worker of unto-these-theory had directed. and these are the between#boys of cabinet#aaron; theory-stop#eleazar his son, mouth-attempt#pinehas his son, my-father-is-lord#abishua his son, skilled#buki his son, goat#uzzi his son, shine#zerahiah his son, spatula#meraioth his son, say-year#amariah his son, my-bro-good#ahitub his son, be-right#zadok his son, my-brother-of-wood#ahimaaz his son. now these are their dwelling places throughout their castles in their coasts, of the between#boys of cabinet#aaron, of the families of the obedient-hope#kohathites: for theirs was the lot. and they gave them friend-joy#hebron in the land of know-hand#judah, and the plots#suburbs thereof round about it. and the fields of the light#city, and the villages thereof, they gave to dog-as-heart#caleb the between#boy of turn#jephuneh. and to the between#boys of cabinet#aaron they gave the cities of know-hand#judah, namely, friend-joy#hebron, the light#city of refuge, and white-build#libnah with her plots#suburbs, and loosen#jattir, and i-will-listen#eshtemoa, with their plots#suburbs, and troops#hilez with her plots#suburbs, word-holy-of-holies#debir with her plots#suburbs, and smoke#ashan with her plots#suburbs, and house-sun-beadle#bethshemesh with her plots#suburbs: and out of the branch of between-boy-righthand#benjamin; small-hill#geba with her plots#suburbs, and maiden-death#alemeth with her plots#suburbs, and replies#anathoth with her plots#suburbs. all their cities throughout their families were thirteen cities. and unto the between#boys of obedient-hope#kohath, which were left of the family of that branch, were cities given out of the half branch, namely, out of the half branch of sleep-forget#manasseh, by lot, ten cities. and to the between#boys of stranger#gershom throughout their families out of the branch of hire-wage#issachar, and out of the branch of bliss-confirm#asher, and out of the branch of cunning-twist#naphtali, and out of the branch of sleep-forget#manasseh in bashan, thirteen cities. unto the between#boys of bitter#merari were given by lot, throughout their families, out of the branch of see-child#reuben, and out of the branch of gad, and out of the branch of garbage-fertile#zebulun, twelve cities. and the children of unto-immersed#israel gave to the join#levites these cities with their plots#suburbs. and they gave by lot out of the branch of the children of know-

hand#judah, and out of the branch of the children of hear-home#simeon, and out of the branch of the children of between-boy-righthand#benjamin, these cities, which are called by their names. and the residue of the families of the between#boys of obedient-hope#kohath had cities of their coasts out of the branch of gray-fruitful#ephraim. and they gave unto them, of the cities of refuge, shoulder#shechem in mount gray-fruitful#ephraim with her plots#suburbs; they gave also cut-carrot#gezer with her plots#suburbs, and get-up-people#jokmeam with her plots#suburbs, and house-of-wrath#bethhoron with her plots#suburbs, and ram-male-sheep#aialon with her plots#suburbs, and high-winepress#gath-rimon with her plots#suburbs: and out of the half branch of sleep-forget#manasseh; candle#aner with her plots#suburbs, and swallow#bileam with her plots#suburbs, for the family of the remnant of the between#boys of obedient-hope#kohath. unto the between#boys of stranger#gershom were given out of the family of the half branch of sleep-forget#manasseh, wave-reveal#golan in at-tooth#bashan with her plots#suburbs, and star-sex'n'war#ahstaroth with her plots#suburbs: and out of the branch of hire-wage#issachar; dedicate#kadesh with her plots#suburbs, say#daberath with her plots#suburbs, and highs#ramoth with her plots#suburbs, and load#anem with her plots#suburbs: and out of the branch of bliss-confirm#asher; draw#mashal with her plots#suburbs, and worked-them#abdon with her plots#suburbs, and legislate-engrave#hukok with her plots#suburbs, and wide#rehob with her plots#suburbs: and out of the branch of cunning-twist#naphtali; dedicate#kadesh in rolling#gallilee with her plots#suburbs, and hot#hammon with her plots#suburbs, and towns#kirjatim with her plots#suburbs. unto the rest of the children of bitter#merari were given out of the branch of garbage-fertile#zebulun, pomegranate#rimmon with her plots#suburbs, tell#tabor with her plots#suburbs: and on the other side its-going-down#jordan by moon-smell#jericho, on the east side of its-going-down#jordan, were given them out of the branch of see-child#reuben, one#bezer in the mdbar with her plots#suburbs, and rush#jahzah with her plots#suburbs, advancement-old-days#kedemoth also with her plots#suburbs, and from-the-mouth#mephaath with her plots#suburbs: and out of the branch of gad; highs#ramoth in roller-until#gilead with her plots#suburbs, and camping#mahanaim with her plots#suburbs, and score-supposition#heshbon with her plots#suburbs, and help#jazer with her plots#suburbs. now the between#boys of hire-wage#issachar were, red-worm#tola, and cry#puah, return#jashub, and joy-song#shimrom, four. and the between#boys of red-worm#tola; uzzai, and weak-year#rephaiah, and shot-unto#jeriel, and my-life#jahmai, and in-name#jijbsam, and name-unto#shemuel, heads of their father's house, to wit, of red-worm#tola; they were valiant men of might in their generations; whose number was in the days of dude#david two

and twenty thousand and six hundred. and the between#boys of uzzi; shine-yeah#izrahiah; and the between#boys of shine-yeah#izrahiah; who-like-unto#michael, and work-the-yeah#obadiah, and yotowards#joel, my-man#ishiah, five: all of them chief men. and with them, by their generations, after the daughter#bayt of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many women and between#boys, and their brethren among all the families of hire-wage#issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand. the between#boys of between-boy-right#benjamin; swallow#bela, and young-male-camel#becher, and know-unto#jediahel, three. and the between#boys of swallow#bela; finger#ezbon, and uzzi, and my-courage-theory#uzziel, and highs#jerimoth, and my-city#iri, five; heads of the daughter#bayt of their fathers, mighty men of valor; and were reckoned by their genealogies twenty and two thousand and thirty and four. and the between#boys of young-male-camel#becher; trimming#zemira, and give-up#joash, and my-theory-helps#eliezer, and unto-io-my-eyes#elioenai, and sheaf#omri, and highs#jerimoth, and my-dad-yeah#abiah, and replies#anathoth, and maiden#alameth. all these are the between#boys of young-male-camel#becher. and the number of them, after their genealogy by their generations, heads of the daughter#bayt of their fathers, mighty men of valor, was twenty thousand and two hundred. the between#boys also of know-unto#jediahel; wear-out#bilhan: and the between#boys of wear-out#bilhan; wain-moth#jeush, and between-boy-right#benjamin, and cherished#ehud, and merch#chenaanah, and olive#zethan, and explore-marble#tharshish, and brother-dawn#ahishahar. all these the between#boys of know-unto#jediahel, by the heads of their fathers, mighty men of valor, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. moustache#shuppim also, and innocent-shores#khupim, the children of ir, and feeling#hushim, the between#boys of other#aher. the between#boys of cunning-twist#naphtali; half-unto#jahziel, and my-tint#guni, and my-creative-instinct#jezer, and willum, the between#boys of good-times#bilhah. the between#boys of sleep-forget#manasseh; bliss-approve-unto#ashriel, whom she bare: (but his concubine the high#aramitess bare recognize#machir the father of roller-until#gilead: and recognize#machir took to woman the sister of innocent-shores#khupim and moustache#shuppim, whose sister's name was squeeze#maachah;) and the name of the second was whip-sharp#zelophehad: and whip-sharp#zelophehad had between#daughters. and squeeze#maachah the woman of recognize#machir bare a son, and she called his name horseman#peresh; and the name of his brother was root#sheresh; and his between#boys were hall-to#ulam and weave#rakem. and the between#boys of hall-to#ulam; in-discuss#bedan. these were the between#boys of roller-until#gilead, the between#boy of recognize#machir, the between#boy of sleep-for-

get#manasseh. and his sister hot#hammoleketh bare man-feedback#ishod, and my-father-help#abiezer, and disease#mahalah. and the between#boys of know-my-name#shemidah were, brother#ahian, and shoulder#shechem, and take#likhi, and i-people#aniam. and the between#boys of gray-fruitful#ephraim; damp-fresh#shutelah, and hail#bered his son, and under#tatah his son, and unto-until#eladah his son, and under#tatah his son, and dowry#zabad his son, and damp-fresh#shutelah his son, and constrained#ezer, and unto-until#elead, whom the men of winepress#gath that were born in that land slew, because they came down to take away their cattle. and gray-fruitful#ephraim their father mourned many days, and his brethren came to comfort him. and when he went in to his woman, she conceived, and bare a son, and he called his name grazing#beriah, because it went toilsome#bad with his house. (and his bayt#daughter was survivor#sherah, who between#built house-of-wrath#bethoron the nether, and the upper, and ear-survivor#uzzen-sherah.) and weak#rephah was his son, also spark#resheph, and salt#telah his son, and plead-station#tahan his son. refine#laadan his son, with-my-glory#amihud his son, my-towards-hear#elishama his son. non his son, save#joshuah his son. and their possessions and habitations were, house-theory#bethel and the towns thereof, and eastward youth#naaran, and sea#westward cut-carrot#gezer, with the towns thereof; shoulder#shechem also and the towns thereof, unto courage-goat#gaza and the towns thereof: and by the borders of the children of sleep-forget#manasseh, house-where-to#bethshean and her towns, cloud#taanach and her towns, precious-thing#megiddo and her towns, generation-whorl#dor and her towns. in these dwelt the children of add#joseph the between#boy of israel. the between#boys of bliss-confirm#asher; summon#imnah, and give-equal#isuah, and value-equal#ishuai, and grazing#beriah, and street#serah their sister. and the between#boys of grazing#beriah; friend#heber, and my-king-theory#malchiel, who is the father of fountain#birzavith. and friend#heber begat output#japhlet, and keep#shomer, and seal#hotham, and cry-out#shua their sister. and the between#boys of output#japhlet; passover#pasach, and in-thin#bimhal, and do#ashvath. these are the children of output#japhlet. and the between#boys of guard#shamer; ahi, and talk-filled#rohghah, fondness#jehubbah, and high#aram. and the between#boys of his brother dream#helem; shouts#zophah, and prevent#imna, and three#shelesh, and labor#amal. the between#boys of shouts#zophah; divert-tell#suah, and hole-break#harnepher, and fox#shual, and eat-clear#beri, and pretension-gall#imrah, ore#bezer, and feedback#hod, and name-perhaps#shamma, and three#shilshah, and look#ithran, and well-done#beera. and the between#boys of remainder#jether; turn#jephuneh, and missed#pispah, and ara. and the between#boys of on-no#ulla; host#arah, and attractive-unto#haniel, and want#rezia. all these

were the children of bliss-confirm#asher, heads of their father's house, choice and mighty men of valor, chief of the immersed#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 between-boy-righthand#benjamin begat swallow#bela his firstborn, fire-not#ashbel the second, and other#aharah the third, rest#nohah the fourth, and shelf#rapha the fifth. and the between#boys of swallow#bela were, vow-hide#addar, and stranger#gera, and he-my-pa#abihud, and my-father-is-lord#abishua, and with-them#naaman, and brother-thistle#ahoah, and stranger#gera, and rabbit#shephuphan, and fishing-net#huram. and these are the between#boys of cherished#ehud: these are the heads of the fathers of the inhabitants of small-hill#geba, and they removed them to absorber#manahath: and with-them#naaman, and my-bro-yeah#ahiah, and stranger#gera, he removed them, and begat goat#uzza, and ahihud. and dawn#shaharaim begat children in the country of from-father#moab, after he had sent them away; feeling#hushim and fool-burn#baara were his women. and he begat of month-new#hodesh his woman, crying#jobab, and deer#zibia, and load#mesha, and your-king-moloch#malcham, and advice#jeuz, and ornament#shachia, and fraud-high-region#mirma. these were his between#boys, heads of the fathers. and of feeling#hushim he begat father-good#abitub, and unto-act#elpaal. the between#boys of unto-act#elpaal; pass#eber, and boring#misham, and destroy#shamed, who between#built grief-strength#ono, and lod, with the towns thereof: grazing#beriah also, and shema, who were heads of the fathers of the inhabitants of ram-male-sheep#aijalon, who drove away the inhabitants of gath: and his-brother#ahio, kiss#shashak, and high-level#jeremoth, and portion-yeah#zebadiah, and bronze#arad, and herd#ader, and who-like-unto#michael, and compensate#ispah, and brother#joha, the between#boys of grazing#beriah; and portion-yeah#zebadiah, and complete#meshullam, and strong#hezeki, and friend#heber, keep#ishmerai also, and donkey#jeziah, and crying#jobab, the between#boys of unto-act#elpaal; and fulfill#jakim, and my-male#zichri, and my-gift#zabdi, and unto-answer#elienai, and shade#zilthai, and to-don't-unto#eliel, and until-yeah#adaiah, and create-yeah#beraiah, and keep#shimrah, the between#boys of hear#shimhi; and rabbit#ishpan, and friend#heber, and to-don't-unto#eliel, and worked-them#abdon, and my-male#zichri, and hanan, and graceful-yeah#hananiah, and youth#elam, and answer-yeah#antothijah, and redeem-yeah#iphedeiah, and turnings-to#penuel, the between#boys of kiss#shashak; and name-immersed#shamsheraia, and dawn-yeah#shehariah, and time#athaliah, and cradle-yeah#jaresiah, and unto-yeah#eliah, and my-male#zichri, the between#boys of mercy-womb#jeroham. these were heads of the fathers, by their generations, chief men. these dwelt in project-complete#jerusalem. and at small-

hill#gibeon dwelt the father of small-hill#gibeon; whose woman's name was squeeze#maachah: and his firstborn between#boy worked-them#abdon, and flint#zur, and ring-tinkle#kish, and baal, and volunteer#nadab, and fenced-restrain#gedor, and his-brother#ahio, and remember-sow#zacher. and sticks-ease#mikloth begat hear#shimeah. and these also dwelt with their brethren in project-complete#jerusalem, over against them. and candle#ner begat ring-tinkle#kish, and ring-tinkle#kish begat ask#saul, and ask#saul begat yo-given#jonathan, and my-king-cry-out#malchi-shua, and my-dad-contribute#abinadab, and proprietary-fire#eshbaal. and the between#boy of yo-given#jonathan was quarrel-proprietary#meribbaal; and quarrel-proprietary#meribbaal begat who's-coward#micah. and the between#boys of who's-coward#micah were, open#pithon, and king#melech, and happen#tarea, and grip#ahaz. and grip#ahaz begat io-until-know#jehoadah; and io-until-know#jehoadah begat maiden-death#alemeth, and laziness#azmaveth, and my-songster#zimri; and my-songster#zimri begat exit#moza, and exit#moza begat between#binea: shelf#rapha was his son, unto-do#eleasah his son, shade-near#azel his son: and shade-near#azel had six between#boys, whose names are these, get-up-help#azrikam, firstborn#bocheru, and theory-hears#ishmael, and gate-yeah#sheariah, and work-the-yeah#obadiah, and hanan. all these were the between#boys of shade-near#azel. and the between#boys of exploit#eshek his brother were, hall-to#ulam his firstborn, keep-council#jehush the second, and towards-emit#eliphelet the third. and the between#boys of hall-to#ulam were mighty men of valor, archers, and had many between#boys, and between-boys' between#boys, an hundred and fifty. all these are of the between#boys of between-boy-righthand#benjamin. so all unto-immersed#israel were reckoned by genealogies; and behold, they were written in the book of the kings of unto-immersed#israel and know-hand#judah, who were carried away to wear-out#babylon for their crime. now the first inhabitants that dwelt in their possessions in their cities were, the unto-immersed#israelites, the darkener#server, join#levites, and the givens#methinims. and in project-complete#jerusalem dwelt of the children of know-hand#judah, and of the children of between-boy-righthand#benjamin, and of the children of gray-fruitful#ephraim, and sleep-forget#manasseh; my-twist#uthai the between#boy of with-my-glory#amihud, the between#boy of sheaf#omri, the between#boy of say#imri, the between#boy of between-me#bani, of the children of break#pharez the between#boy of know-hand#judah. and of the pull-out#shilonites; ride-yeah#asaiah the firstborn, and his between#boys. and of the between#boys of shine#zerah; take-away-unto#jeuel, and their brethren, six hundred and ninety. and of the between#boys of between-boy-righthand#benjamin; exaltation-basket#sallu the between#boy of complete#meshullam, the between#boy of glory-yeah#hodaviah, the

between#boy of hatred#hasenuah, and between#ibneiah the between#boy of mercy-womb#jeroham, and terebint#towards#elah the between#boy of uzzi, the between#boy of sale#michri, and complete#meshullam the between#boy of decide-yeah#shephathiah, the between#boy of herd-thought-unto#reuel, the between#boy of child-yeah#ibnijah; and their brethren, according to their generations, nine hundred and fifty and six. all these men were chief of the fathers in the daughter#bayt of their fathers. and of the darkener#server; hand-knowledge#jedaiah, and io-fight#jehoiarib, and prepare#jachin, and help-yeah#azariah the between#boy of part-yeah#hilkiah, the between#boy of complete#meshullam, the between#boy of be-riht#zadok, the between#boy of spatula#meraioth, the between#boy of my-bro-good#ahitub, the governor of the daughter#bayt of unto-these-theory; and until-yeah#adaiah the between#boy of mercy-womb#jeroham, the between#boy of break#pashur, the between#boy of moloch-king-yeah#malchijah, and defense-strength#maasiai the between#boy of until-unto#adiel, the between#boy of return#jahzerah, the between#boy of complete#meshullam, the between#boy of complete#meshillemith, the between#boy of immer; and their brethren, heads of the daughter#bayt of their fathers, a thousand and seven hundred and threescore; very able men for the work of the work of the daughter#bayt of unto-these-theory. and of the join#levites; hear-yeah#shemaiah the between#boy of important#hasshub, the between#boy of get-up-help#azrikam, the between#boy of account#hashabiah, of the between#boys of bitter#merari; and in-the-cattle#bakkbakkar, craftsman-deaf#heresh, and roll#galal, and giving#mattaniah the between#boy of who's-coward#micah, the between#boy of my-male#zichri, the between#boy of add-collect#asaph; and work-the-yeah#obadiah the between#boy of hear-yeah#shemaiah, the between#boy of roll#galal, the between#boy of hand#jeduthun, and knee-bless#berechiah the between#boy of asa, the between#boy of theory-buy#elkanah, that dwelt in the villages of the dripped#netophathites. and the porters were, willum, and foot-print-lewdness#akkub, and furrow#talmon, and my-brother-from#ahiman, and their brethren: willum was the chief; who hitherto waited in the king's hair#gate eastward: they were porters in the companies of the children of levi. and willum the between#boy of read#kore, the between#boy of father-add#ebiasaph, the between#boy of bald-ice#korah, and his brethren, of the daughter#bayt of his father, the bald-ice#korahites, were over the work of the work, keepers of the hair#gates of the dwelling: and their fathers, being over the zaba of yeah-vowels, were keepers of the entry. and mouth-attempt#pinehas the between#boy of theory-stop#eleazar was the governor over them in time past, and yeah-vowels was with him. and remember-yeah#zechariah the between#boy of complete-yeah#meshelemiah was porter of the opening of the dwelling of the ever#witness. all these which

were chosen to be porters in the hair#gates were two hundred and twelve. these were reckoned by their genealogy in their villages, whom dude#david and towards-hearing#samuel the seer did ordain in their set office. so they and their children had the oversight of the hair#gates of the daughter#bayt of yeah-vowels, namely, the daughter#bayt of the dwelling, by wards. in four quarters were the porters, toward the east, sea#west, hide#north, and dry#south. and their brethren, which were in their villages, were to come after seven days from time to time with them. for these join#levites, the four chief porters, were in their set office, and were over the bureau#chambers and stores of the daughter#bayt of unto-these-theory. and they lodged round about the daughter#bayt of unto-these-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 immerseing tools, that they should bring them in and out by tale. some of them also were appointed to oversee the tools, and all the instruments of the dedicated, and the fine flour, and the wine, and the name-sex#oil, and the white#frankincense, and the scents. and some of the between#boys of the darkener#server made the ointment of the scents. and gift-of-yeah#mattithiah, one of the join#levites, who was the firstborn of willum the bald-ice#korahite, had the set office over the things that were made in the pans. and other of their brethren, of the between#boys of the obedient-hope#kohathites, were over the bread system, to prepare it every seven#sabbath. and these are the singers, chief of the fathers of the join#levites, who remaining in the bureau#chambers were free: for they were employed in that work day and night. these chief fathers of the join#levites were chief throughout their generations; these dwelt at project-complete#jerusalem. and in small-hill#gibeon dwelt the father of small-hill#gibeon, live-unto#jehiel, whose woman's name was squeeze#maachah: and his firstborn between#boy worked-them#abdon, then flint#zur, and ring-tinkle#kish, and baal, and ner, and volunteer#nadab. and fenced-restrain#gedor, and his-brother#ahio, and remember-yeah#zechariah, and sticks-ease#mikloth. and sticks-ease#mikloth begat hear#shimeam. and they also dwelt with their brethren at project-complete#jerusalem, over against their brethren. and candle#ner begat ring-tinkle#kish; and ring-tinkle#kish begat ask#saul; and ask#saul begat yo-given#jonathan, and my-king-cry-out#malchi-shua, and my-dad-contribute#abinadab, and proprietary-fire#eshbaal. and the between#boy of yo-given#jonathan was quarrel-proprietary#meribbaal: and quarrel-proprietary#meribbaal begat who's-coward#micah. and the between#boys of who's-coward#micah were, open#pithon, and king#melech, and compete#tahrea, and grip#ahaz. and grip#ahaz begat honeycomb#jarah; and honeycomb#jarah begat maiden-death#alemeth, and laziness#azmaveth, and my-songster#zimri; and my-songster#zimri begat exit#moza; and exit#moza begat between#bineai; and weak-yeah#rephaiah his son, unto-do#eleasah

his son, shade-near#azel his son. and shade-near#azel had six between#boys, whose names are these, get-up-help#azrikam, firstborn#bocheru, and theory-hears#ishmael, and gate-yeah#sheariah, and work-the-yeah#obadiah, and hanan: these were the between#boys of shade-near#azel. now the invade-grieve#philistines fought against israel; and the men of unto-immersed#israel fled from before#turnings the invade-grieve#philistines, and fell down slain in mount quarter#gilboa. and the invade-grieve#philistines followed hard after ask#saul, and after his between#boys; and the invade-grieve#philistines slew yo-given#jonathan, and my-dad-contribute#abinadab, and my-king-cry-out#malchi-shua, the between#boys of ask#saul. and the battle went sore against ask#saul, and the archers hit him, and he was wounded of the archers. then said ask#saul to his armourbearer, draw thy sword, and thrust me through therewith; lest these foreskinned come and abuse me. and his armourbearer would not; for he was sore afraid. so ask#saul took a sword, and fell upon it. and when his armourbearer saw that ask#saul was dead, he fell likewise on the sword, and died. so ask#saul died, and his three between#boys, and all his daughter#bayt died together. and when all the men of unto-immersed#israel that were in the valley saw that they fled, and that ask#saul and his between#boys were dead, then they forsook their cities, and fled: and the invade-grieve#philistines came and dwelt in them. and it came to pass on the morrow, when the invade-grieve#philistines came to strip the slain, that they found ask#saul and his between#boys fallen in mount quarter#gilboa. and when they had stripped him, they took his head, and his armor, and sent into the land of the invade-grieve#philistines round about, to carry tidings unto their ideal-bullshit#idols, and to the with-mum#people. and they put his armor in the daughter#bayt of their elohim, and fastened his head in the house of fish#dagon. and when all drying-roller-until#jabeshgilead heard all that the invade-grieve#philistines had done to ask#saul, they arose, all the valiant men, and took away the body of ask#saul, and the bodies of his between#boys, and brought them to jabesh, and buried their bones under the oak in jabesh, and fasted seven days. so ask#saul died for his crime which he committed against yeah-vowels, even against the dbr of yeah-vowels, which he kept not, and also for asking counsel of one that had a familiar ruakh, to enquire of it; and inquired not of yeah-vowels: therefore he slew him, and turned the kingdom unto dude#david the between#boy of save#jesse. then all unto-immersed#israel added themselves to dude#david unto friend-joy#hebron, saying, behold, we are thy bone and thy immersed#flesh. and moreover in time past, even when ask#saul was king, thou wast he that leddest out and broughtest in israel: and yeah-vowels thy unto-these-theory said unto thee, thou wilt feed my with-mum#people israel, and thou wilt be governor over my with-mum#people israel. therefore came all the elders of unto-immersed#israel

to the moloch#king to friend-joy#hebron; and dude#david made a alignment with them in friend-joy#hebron before#turnings yeah-vowels; and they impregnated#anoointed dude#david moloch#king over israel, according to the dbr of yeah-vowels by towards-hearing#samuel. and dude#david and all unto-immersed#israel went to project-complete#jerusalem, which is defeated#jebus; where the trampler#jebusites were, the inhabitants of the land. and the inhabitants of defeated#jebus said to dude#david, thou wilt not come hither. nevertheless dude#david took the castle of mark#zion, which is the light#city of dude#david. and dude#david said, whosoever hits the trampler#jebusites first will be chief and immersed#captain. so yo-dad#joab the between#boy of his-shape-yeah#zeruah went first up, and was chief. and dude#david dwelt in the castle; therefore they called it the light#city of dude#david. and he between#built the light#city round about, even from full#millo round about: and yo-dad#joab repaired the rest of the light#city. so dude#david waxed greater and greater: for yeah-vowels of zabas was with him. these also are the chief of the mighty men whom dude#david had, who strengthened themselves with him in his kingdom, and with all israel, to make him king, according to the dbr of yeah-vowels concerning israel. and this is the number of the mighty men whom dude#david had; satiation#jashobeam, a smart#hachmonite, the chief of the immersed#captains: he lifted up his spear against three hundred slain by him at one time. and after him was theory-stop#eleazar the between#boy of uncle#dodo, the dude#ahohite, who was one of the three mighties. he was with dude#david at stripe-value#pas-dammim, and there the invade-grieve#philistines were added together to battle, where was a parcel of ground full of gates#barley; and the with-mum#people fled from before#turnings the invade-grieve#philistines. and they set themselves in the midst of that parcel, and delivered it, and slew the invade-grieve#philistines; and yeah-vowels saved them by a great deliverance. now three of the thirty immersed#captains went down to the rock to dude#david, into the cave of until-why#adullam; and the zaba of the invade-grieve#philistines encamped in the valley of ghosts#rephaim. and dude#david was then in the hold, and the invade-grieve-philistines' garrison was then at bread-house#bethlehem. and dude#david longed, and said, oh that one would give me drink of the water of the well of bread-house#bethlehem, that is at the hair#gate! and the three brake through the zaba of the invade-grieve#philistines, and drew water out of the well of bread-house#bethlehem, that was by the hair#gate, and took it, and brought it to dude#david: and dude#david would not drink of it, and poured it out to yeah-vowels. and said, my unto-these-theory forbid it me, that i should do this thing: will i drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. therefore he would not drink it. these things did these three mightiest. and dad-save#abishai the brother of

yo-dad#joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. of the three, he was more honorable than the two; for he was their immersed#captain: howbeit he attained not to the first three. between-yeah#benaiah the between#boy of yeah-knows#jehoiaada, the between#boy of a valiant man of group-to#kabzeel, who had done many acts; he slew two gather#lionlike men of from-father#moab: also he went down and slew a gather#lion in a pit in a snowy day. and he slew an narrows-create#mizraimian, a man of great stature, five cubits high; and in the 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 narrows-create-mizraimian's hand, and slew him with his own spear. these things did between-yeah#benaiah the between#boy of yeah-knows#jehoiaada, and had the name among the three mighties. behold, he was honorable among the thirty, and attained not to the first three: and dude#david set him over his guard. also the valiant men of the armies were, do-towards#asahel the brother of yo-dad#joab, towards-pardon#endow#elhanan the between#boy of uncle#dodo of bread-house#bethlehem, names#shammoth the mountain-drool#harorite, extract#helez the fall#pelonite, town#ira the between#boy of stubborn#ikkesh the stuck#tekoite, my-father-help#abiezer the answer#antothite, warbler-entangle#sibbecai the hurry#feel#hushathite, on-for#ilai the dude#ahohite, hasten#maharai the dripped#netophathite, universe-rust#heled the between#boy of in-answer#baanah the dripped#netophathite, spell#ithai the between#boy of quarrel#ribai of hill#gibeah, that pertained to the children of between-boy-right-hand#benjamin, between-yeah#benaiah the pay-off#pirathonite, holes#hurai of the brooks of stormy#gaash, my-father-towards#abel the ambush#arbatthite, laziness#azmaveth the in-holes-fishernet#baharumite, towards-hide#eliahb the step-my-boy#shaalbonite, the between#boys of the name#hashem the lawn#gizonite, yo-given#jonathan the between#boy of shage the mountainous#hararite, ahiam the between#boy of scar the mountainous#hararite, unto-fall#eliphal the between#boy of ur, dig-spy#hepther the sale#mecherathite, my-bro-yeah#ahijah the fall#pelonite, courtyard#hezro the damp-unripe-grain#carmelite, youth#naarai the between#boy of drip#ezbai, yo-towards#joel the brother of given#natan, selection#mibhar the between#boy of foreigner#haggeri, scar#zelek the with#ammonite, nostrils-anger#naharai the cypress-wells#berothite, the armourbearer of yo-dad#joab the between#boy of his-shape-yeah#zeruiah, town#ira the permit#ithrite, scab#gareb the permit#ithrite, fire-blaze-yeah#uriah the cut#hittite, dowry#zabad the between#boy of my-tent#ahlai, adorned-dainty#adina the between#boy of gift#shiza the see-child#reubenite, a immersed#captain of the see-child#reubenites, and thirty with him, attractiveness-camp#hanan the between#boy of squeeze#maachah, and io-decide#joshaphat

the loin-gift#mithnite, strength-kid#uzzia the star#ashterathite, hear#shama and live-unto#jehiel the between#boys of seal#hotham the juniper-object#aroerite, know-unto#jediah the between#boy of guard#shimri, and brother#joha his brother, the go-out#tizite, to-don't-unto#eliel the indicate-mar-row#mahavite, and fighting-multiplying#jeribai, and seat-alteration-yeah#joshaviah, the between#boys of unto-fairness#elnaam, and orphan#ithmah the from-father#moabite, to-don't-unto#eliel, and obed, and strength-unto#jasiel the little-doe-standing-place#mesobaite. now these are they that came to dude#david to sketch#ziklag, while he yet kept himself close because of ask#saul the between#boy of ring-tinkle#kish: and they were among the mighty men, helpers of the war. they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of ask-saul's brethren of between-boy-right-hand#benjamin. the chief was my-brother-help#ahiezer, then give-up#joash, the between#boys of hear#shemaah the hill#gibeathite; and sprinkle-unto#jeziel, and output#pelet, the between#boys of laziness#azmaveth; and bless-bend-knee#berachah, and yeah-he#jehu the answer#antothite. and hear-yeah#ismaiah the small-hill#gibeonite, a mighty man among the thirty, and over the thirty; and high-ohyeah#jeremiah, and stress#jahaziel, and yeah-attractive#johanan, and having-dowry#josabab the wall-compound#gederathite, unto-my-strength#eluzai, and highs#jerimoth, and husband-yeah#bealiah, and keep-yeah#shemariah, and judge-yeah#shephatiah the slender-sharp#haruphite, theory-buys#elkanah, and be-yeah#jesiah, and help-unto#azareel, and io-help#joezer, and satiation#jashobeam, the bald-ice#korhites, and yo-towards#joel, and portion-yeah#zebadiah, the between#boys of mercy-womb#jeroham of fenced-restrain#gedor. and of the gadites there separated themselves unto dude#david into the hold to the mdbar men of might, and men of war fit for the battle, that could handle shield and buckler, whose turnings#faces were like the turnings#faces of gather#lions, and were as swift as the roes upon the mountains; constrained#ezer the first, work-the-yeah#obadiah the second, my-theory-dad#eliab the third, from-hearing#mishmannah the fourth, high-ohyeah#jeremiah the fifth, time#attai the sixth, to-don't-unto#eliel the seventh, yeah-attractive#johanan the eighth, unto-dowry#elzabad the ninth, high-ohyeah#jeremiah the tenth, poverty-smite-between#machbanai the eleventh. these were of the between#boys of gad, immersed#captains of the zaba: one of the least was over an hundred, and the greatest over a thousand. these are they that went over its-going-down#jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east, and toward the sea#west. and there came of the children of between-boy-right-hand#benjamin and know-hand#judah to the hold unto dude#david. and dude#david went out to meet them, and answered and said unto them, if ye be come peaceably unto me

to help me, mine heart will be knit unto you: and if ye be come to betray me to mine fathers#enemies, seeing there is no wrong in mine hands, the unto-these-theory of our fathers look thereon, and rebuke it. then the ruakh came upon with-burden#amasai, who was chief of the immersed#captains, and he said, thine are we, dude#david, and on thy side, thou between#boy of save#jesse: peace, peace be unto thee, and peace be to thine helpers; for thy unto-these-theory helpeth thee. then dude#david received them, and made them immersed#captains of the band. and there fell some of sleep-forget#manasseh to dude#david, when he came with the invade-grieve#philistines against ask#saul to battle: and they helped them not: for the base#lords of the invade-grieve#philistines upon advisement sent him away, saying, he will fall to his master ask#saul to the jeopardy of our heads. as he went to sketch#ziklag, there fell to him of sleep-forget#manasseh, soften-era#adnah, and io-dowry#jozabad, and know-unto#jedaiel, and who-like-unto#michael, and io-dowry#jozabad, and he-my-towards#elihiu, and shade#zilthai, immersed#captains of the thousands that were of sleep-forget#manasseh. and they helped dude#david against the band of the rovers: for they were all mighty men of valor, and were immersed#captains in the zaba. for at that time day by day there came to dude#david to help him, until it was a great zaba, like the zaba of unto-these-theory. and these are the numbers of the bands that were ready armed to the war, and came to dude#david to friend-joy#hebron, to turn the kingdom of ask#saul to him, according to the dbr of yeah-vowels. the children of know-hand#judah that bare shield and spear were six thousand and eight hundred, ready armed to the war. of the children of hear-home#simeon, mighty men of valor for the war, seven thousand and one hundred. of the children of yeah#levi four thousand and six hundred. and yeah-knows#jehoiada was the leader of the cabinet#aaronites, and with him were three thousand and seven hundred; and be-right#zadok, a young man mighty of valor, and of his father's daughter#bayt twenty and two immersed#captains. and of the children of between-boy-righthand#benjamin, the kindred of ask#saul, three thousand: for hitherto the greatest part of them had kept the ward of the daughter#bayt of ask#saul. and of the children of gray-fruitful#ephraim twenty thousand and eight hundred, mighty men of valor, famous throughout the daughter#bayt of their fathers. and of the half branch of sleep-forget#manasseh eighteen thousand, which were expressed by name, to come and make dude#david king. and of the children of hire-wage#issachar, which were men that had understanding of the times, to know what unto-immersed#israel ought to do; the heads of them were two hundred; and all their brethren were at their directive. of garbage-fertile#zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart. and of cunning-twist#naphtali a thousand immersed#captains, and with them with shield

and spear thirty and seven thousand. and of the discuss-judge#danites expert in war twenty and eight thousand and six hundred. and of bliss-confirm#asher, such as went forth to battle, expert in war, forty thousand. and on the other side of its-going-down#jordan, of the see-child#reubenites, and the gadites, and of the half branch of sleep-forget#manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand. all these men of war, that could keep rank, came with a perfect heart to friend-joy#hebron, to make dude#david moloch#king over all israel: and all the rest also of unto-immersed#israel were of one heart to make dude#david king. and there they were with dude#david three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even unto hire-wage#issachar and garbage-fertile#zebulun and cunning-twist#naphtali, brought bread on asses, and on ripen#camels, and on separte#mules, and on wall#oxen, and meat, meal, slang#cakes of figs, and bunches of raisins, and wine, and name-sex#oil, and wall#oxen, and going-out#sheep abundantly: for there was joy in israel. and dude#david consulted with the immersed#captains of thousands and hundreds, and with every leader. and dude#david said unto all the ever#witness of israel, if it seem good unto you, and that it be of yeah-vowels our unto-these-theory, let us send abroad unto our brethren every where, that are left in all the land of israel, and with them also to the darkener#server and join#levites which are in their cities and plots#suburbs, that they may gather themselves unto us: and let us bring again the cabinet of our unto-these-theory to us: for we inquired not at it in the days of ask#saul. and all the ever#witness said that they would do so: for the thing was right in the eyes of all the with-mum#people. so dude#david added all unto-immersed#israel together, from dawn-blackness#shihor of narrows-create#mizraim even unto the entering of hot#hemath, to bring the cabinet of unto-these-theory from forests-city#kirjath-jearim. and dude#david went up, and all israel, to ownership-her-husband#baalah, that is, to forests-city#kirjath-jearim, which belonged to know-hand#judah, to bring up thence the cabinet of unto-these-theory yeah-vowels, that dwelleth between the qrbcherubim, whose name is called on it. and they carried the cabinet of unto-these-theory in a new cart out of the daughter#bayt of mydad-contribute#abinadab: and goat#uzza and his brother#ahio drave the cart. and dude#david and all unto-immersed#israel played before#turnings unto-these-theory with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. and when they came unto the threshingfloor of chidon, goat#uzza put forth his hand to hold the cabinet; for the wall#oxen stumbled. and the nose#anger of yeah-vowels was kindled against goat#uzza, and he smote him, because he put his hand to the cabinet: and there he died before#turnings unto-these-theory. and dude#david was displeased, because yeah-vowels

had made a breach upon goat#uzza: wherefore that place is called breach-goat#perez-uzza to this day. and dude#david was afraid of unto-these-theory that day, saying, how will i bring the cabinet of unto-these-theory home to me? so dude#david brought not the cabinet home to himself to the light#city of dude#david, and carried it aside into the daughter#bayt of red-worker#obed-edom the winepress#gittite. and the cabinet of unto-these-theory remained with the family of red-worker#obed-edom in his daughter#bayt three months. and yeah-vowels knee-fluffy#blessed the daughter#bayt of red-worker#obed-edom, and all that he had. now fishing-net#boycott#hiram moloch#king of narrow-flint-create#tyre sent messengers to dude#david, and timber of cedars, with masons and carpenters, to between#build him an house. and dude#david perceived that yeah-vowels had confirmed him moloch#king over israel, for his kingdom was lifted up on high, because of his with-mum#people israel. and dude#david took more women at project-complete#jerusalem: and dude#david begat more between#boys and between#daughters. now these are the names of his children which he had in project-complete#jerusalem; hear#shamua, and naughty-mischief#shobab, given#natan, and complete#solomon, and choose#ibhar, and my-towards-cry-out-save#elishua, and unto-deliverance#elpalet, and shine-venus#nogah, and expired#nepheg, and fie#japhia, and my-towards-hear#elishama, and husband-know#beeliada, and towards-me-emits#eliphalet. and when the invade-grieve#philistines heard that dude#david was impregnated#anointed moloch#king over all israel, all the invade-grieve#philistines went up to seek dude#david. and dude#david heard of it, and went out against them. and the invade-grieve#philistines came and spread themselves in the valley of ghosts#rephaim. and dude#david inquired of unto-these-theory, saying, will i go up against the invade-grieve#philistines? and wilt thou deliver them into mine hand? and yeah-vowels said unto him, go up; for i will deliver them into thine hand. so they came up to proprietary-breaks#baalperazim; and dude#david smote them there. then dude#david said, unto-these-theory hath broken in upon mine fathers#enemies by mine hand like the breaking forth of waters: therefore they called the name of that place proprietary-breaks#baalperazim. and when they had left their elohim there, dude#david gave a directive, and they were burned with fire. and the invade-grieve#philistines yet again spread themselves abroad in the valley. therefore dude#david inquired again of unto-these-theory; and unto-these-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 will hear a sound of going in the tops of the mulberry trees, that then thou will go out to battle: for unto-these-theory is gone forth before#turnings thee to hit the zaba of the invade-grieve#philistines. dude#david therefore did as unto-these-theory directed him: and they smote the zaba of the invade-

grieve#philistines from small-hill#gibeon even to gazer. and the fame of dude#david went out into all lands; and yeah-vowels brought the fear of him upon all nations. and dude#david made him houses in the light#city of dude#david, and prepared a place for the cabinet of unto-these-theory, and pitched for it a tent. then dude#david said, none ought to carry the cabinet of unto-these-theory and the join#levites: for them hath yeah-vowels chosen to carry the cabinet of unto-these-theory, and to immerse unto him for ever. and dude#david added all unto-immersed#israel together to project-complete#jerusalem, to bring up the cabinet of yeah-vowels unto his place, which he had prepared for it. and dude#david assembled the children of cabinet#aaron, and the join#levites: of the between#boys of obedient-hope#kohath; light-unto#uriel the chief, and his brethren an hundred and twenty: of the between#boys of bitter#merari; ride-yeah#asaiah the chief, and his brethren two hundred and twenty: of the between#boys of stranger#gershom; yo-towards#joel the chief and his brethren an hundred and thirty: of the between#boys of unto-bring#elizaphan; hear-yeah#shemaiah the chief, and his brethren two hundred: of the between#boys of friend-joy#hebron; to-don't-unto#eliel the chief, and his brethren fourscore: of the between#boys of my-courage-theory#uzziel; my-people-contribute#aminadab the chief, and his brethren an hundred and twelve. and dude#david called for be-right#zadok and father-remainder#abiathar the darkener#server, and for the join#levites, for light-unto#uriel, ride-yeah#asaiah, and yo-towards#joel, hear-yeah#shemaiah, and to-don't-unto#eliel, and my-people-contribute#aminadab, and said unto them, ye are the chief of the fathers of the join#levites: dedicate yourselves, both ye and your brethren, that ye may bring up the cabinet of yeah-vowels unto-these-theory of unto-immersed#israel unto the place that i have prepared for it. for because ye did it not at the first, yeah-vowels our unto-these-theory made a breach upon us, for that we sought him not after the due order. so the darkener#server and the join#levites dedicated themselves to bring up the cabinet of yeah-vowels unto-these-theory of israel. and the children of the join#levites bare the cabinet of unto-these-theory upon their shoulders with the canvas thereon, as extracted#mose directed according to the dbr of yeah-vowels. and dude#david spake to the chief of the join#levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. so the join#levites appointed trusted#heman the between#boy of yo-towards#joel; and of his brethren, add-collect#asaph the between#boy of knee-bless#berechiah; and of the between#boys of bitter#merari their brethren, strong#ethan the between#boy of hardness-offence-yeah#kushaiah; and with them their brethren of the second degree, remember-yeah#zechariah, ben, and strength-unto#jaaziel, and keep-highs#shemiramoth, and live-unto#jehiel, and poor-answer#unni, my-



theory-dad#eliab, and between-yeah#benaiah, and action-yeah#maaseiah, and gift-of-yeah#mattithiah, and unto-delouse-fall#elipheleh, and from-buy-yeah#mikneiah, and red-worker#obed-edom, and yey-towards#jeiel, the porters. so the singers, trusted#heman, add-collect#asaph, and ethan, were appointed to sound with cymbals of brass; and remember-yeah#zechariah, and my-goat-unto#aziel, and keep-highs#shemiramoth, and live-unto#jeihel, and poor-answer#unni, and my-theory-dad#eliab, and action-yeah#maaseiah, and between-yeah#benaiah, with psalteries on alamoth; and gift-of-yeah#mattithiah, and unto-delouse-fall#elipheleh, and from-buy-yeah#mikneiah, and red-worker#obed-edom, and yey-towards#jeiel, and goat-strong#azaziah, with harps on the eight#sheminith to excel. and my-pillar#chenaniah, chief of the join#levites, was for song: he instructed about the song, because he was skillful. and kneebless#berechiah and theory-buy#elkanah were openingkeepers for the cabinet. and coming#shebaniah, and oh-yeah-decide#jehoshaphat, and given-theory#nethaneel, and with-burden#amasai, and remember-yeah#zechariah, and between-yeah#benaiah, and my-theory-helps#eliezer, the darkener#server, did blow with the trumpets before#turnings the cabinet of unto-these-theory; and red-worker#obed-edom and live-yeah#jehiah were openingkeepers for the cabinet. so dude#david, and the elders of israel, and the immersed#captains over thousands, went to bring up the cabinet of the alignment of yeah-vowels out of the daughter#bayt of red-worker#obed-edom with joy. and it came to pass, when unto-these-theory helped the join#levites that bare the cabinet of the alignment of yeah-vowels, that they qrbd seven bulls and seven rams. and dude#david was clothed with a robe of fine linen, and all the join#levites that bare the cabinet, and the singers, and my-pillar#chenaniah the master of the song with the singers: dude#david also had upon him an cash-in#ephod of linen. thus all unto-immersed#israel brought up the cabinet of the alignment of yeah-vowels 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 cabinet of the alignment of yeah-vowels came to the light#city of dude#david, that who-can#michal, the bayt#daughter of ask#saul looking out at a window saw moloch#king dude#david dancing and playing: and she despised him in her heart. so they brought the cabinet of unto-these-theory, and set it in the midst of the tent that dude#david had pitched for it: and they qrbd burnt butchers and peace qrbes before#turnings unto-these-theory. and when dude#david had made an end of qrb the burnt qrbes and the peace qrbes, he knee-fluffy#blessed the with-mum#people in the name of yeah-vowels. and he dealt to every one of israel, both man and woman, to every one a loaf of bread, and a good piece of immersed#flesh, and a flagon of wine. and he appointed certain of the join#levites to immerse before#turnings the cabinet of yeah-vowels, and to

record, and to thank and praise yeah-vowels unto-these-theory of israel: add-collect#asaph the chief, and next to him remember-yeah#zechariah, yey-towards#jeiel, and keep-highs#shemiramoth, and live-unto#jeihel, and gift-of-yeah#mattithiah, and my-theory-dad#eliab, and between-yeah#benaiah, and red-worker#obed-edom: and yey-towards#jeiel with psalteries and with harps; and add-collect#asaph made a sound with cymbals; between-yeah#benaiah also and stress#jahaziel the darkener#server with trumpets continually before#turnings the cabinet of the alignment of unto-these-theory. then on that day dude#david delivered first this cut#psalm to thank yeah-vowels unto the hand of add-collect#asaph and his brethren. give thanks unto yeah-vowels, call upon his name, make known his deeds among the with-mum#people. sing unto him, sing cut#psalms unto him, talk ye of all his wondrous works. weight ye in his dedicated name: let the heart of them rejoice that seek yeah-vowels. seek yeah-vowels and his strength, seek his face#turnings continually. remember his marvelous works that he hath done, his wonders, and the lip-decision#crissis of his mouth; o ye seed of unto-immersed#israel his worker, ye children of backstreet-boy#jacob, his chosen ones. he is yeah-vowels our unto-these-theory; his lip-decision#crissis are in all the earth. be ye mindful always of his alignment; the dbr which he directed to a thousand generations; even of the alignment which he made with their-organ-dick#abraham, and of his unto#oath unto laughter#isaac; and hath confirmed the same to backstreet-boy#jacob for a torah, and to unto-immersed#israel for an everlasting alignment, saying, unto thee will i give the land of trade#canaan, the lot of your inheritance; when ye were and few, even a few, and strangers in it. and when they went from nation to nation, and from one kingdom to another with-mum#people; he suffered no man to do them wrong: yea, he reprov'd kings for their sakes, saying, touch not mine impregnated#anointed, and do my bringers no harm. sing unto yeah-vowels, all the earth; show forth from day to day his saving. declare his weight among the nations; his marvelous works among all nations. for great is yeah-vowels, and greatly to be praised: he also is to be feared above all elohim. for all the elohim of the with-mum#people are ideal-bullshit#idols: and yeah-vowels made the namespaces. weight and honor are in his presence; strength and gladness are in his place. give unto yeah-vowels, ye kindred of the with-mum#people, give unto yeah-vowels weight and strength. give unto yeah-vowels the weight due unto his name: bring an qrb, and come before#turnings him: partake yeah-vowels in the beauty of dedication. fear before#turnings him, all the earth: the world also will be stable, that it be not moved. let the namespaces be glad, and let the earth rejoice: and let men say among the nations, the yeah-vowels 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 yeah-vowels, because he cometh to lip-decide the earth. o give thanks unto yeah-vowels; for he

is good; for his mercy endureth for ever. and say ye, save us, o unto-these-theory of our saving, and gather us together, and deliver us from the nations, that we may give thanks to thy dedicated name, and weight in thy praise. knee-fluffy#blessed be yeah-vowels unto-these-theory of unto-immersed#israel for ever and ever. and all the with-mum#people said, amen, and praised yeah-vowels. so he left there before#turnings the cabinet of the alignment of yeah-vowels add-collect#asaph and his brethren, to immerse before#turnings the cabinet continually, as every day's work required: and red-worker#obededom with their brethren, threescore and eight; red-worker#obededom also the between#boy of hand#jeduthun and lettuce#hosah to be porters: and be-right#zadok the priest, and his brethren the darkener#server, before#turnings the dwelling of yeah-vowels in the high place that was at small-hill#gibeon, to qrb burnt qrbs unto yeah-vowels upon the kitchen#butcher of the burnt qrb continually morning and evening, and to do according to all that is written in the torah of yeah-vowels, which he directed israel; and with them trusted#heman and hand#jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to yeah-vowels, because his mercy endureth for ever; and with them trusted#heman and hand#jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of unto-these-theory. and the between#boys of hand#jeduthun were porters. and all the with-mum#people departed every man to his house: and dude#david returned to knee-fluffy#bless his house. now it came to pass, as dude#david sat in his house, that dude#david said to given#natan the bringer, lo, i dwell in an daughter#bayt of cedars, and the cabinet of the alignment of yeah-vowels remaineth under curtains. then given#natan said unto dude#david, do all that is in thine heart; for unto-these-theory is with thee. and it came to pass the same night, that the dbr of unto-these-theory came to given#natan, saying, go and tell dude#david my worker, thus saith yeah-vowels, thou wilt not between#build me an daughter#bayt to dwell in: for i have not dwelt in an daughter#bayt since the day that i brought up unto-immersed#israel unto this day; and have gone from tent to tent, and from one dwelling to another. whosoever i have walked with all israel, spake i a dbr to any of the lip#decides of israel, whom i directed to feed my with-mum#people, saying, why have ye not between#built me an daughter#bayt of cedars? now therefore thus will thou say unto my worker dude#david, thus saith yeah-vowels of zabas, i took thee from the going-out#sheepcote, even from following the going-out#sheep, that thou shouldest be governor over my with-mum#people israel: and i have been with thee whithersoever thou hast walked, and have cut off all thine fathers#enemies from before#turnings thee, and have made thee a name like the name of the great men that are in the earth. also i will ordain a place for my with-mum#people israel, and will plant them, and they will dwell in their place, and will be moved no more; neither will

the children of badness#rah waste them any more, as at the beginning, and since the time that i directed lip#decides to be over my with-mum#people israel. moreover i will subdue all thine fathers#enemies. furthermore i tell thee that yeah-vowels will between#build thee an house. and it will come to pass, when thy days be expired that thou must go to be with thy fathers, that i will raise up thy seed after thee, which will be of thy between#boys; and i will establish his kingdom. he will between#build me an house, and i will establish his throne for ever. i will be his father, and he will be my son: and i will not take my mercy away from him, as i took it from him that was before#turnings thee: and i will settle him in mine daughter#bayt and in my kingdom for ever: and his throne will be established for evermore. according to all these dbrs, and according to all this vision, so did given#natan speak unto dude#david. and dude#david the moloch#king came and sat before#turnings yeah-vowels, and said, who am i, o yeah-vowels unto-these-theory, and what is mine house, that thou hast brought me hitherto? and yet this was a small thing in thine eyes, o unto-these-theory; for thou hast also spoken of thy worker's daughter#bayt for a great while to come, and hast regarded me according to the estate of a man of high degree, o yeah-vowels unto-these-theory. what can dude#david speak more to thee for the honor of thy worker? for thou knowest thy worker. o yeah-vowels, for thy worker's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. o yeah-vowels, there is none like thee, neither is there any unto-these-theory beside thee, according to all that we have heard with our ears. and what one nation in the earth is like thy with-mum#people israel, whom unto-these-theory went to redeem to be his own with-mum#people, to make thee a name of greatness and terribleness, by driving out nations from before#turnings thy with-mum#people whom thou hast redeemed out of narrows-create#mizraim? for thy with-mum#people unto-immersed#israel didst thou make thine own with-mum#people for ever; and thou, yeah-vowels, becamest their unto-these-theory. therefore now, yeah-vowels, let the thing that thou hast spoken concerning thy worker and concerning his daughter#bayt be established for ever, and do as thou hast said. let it even be established, that thy name may be magnified for ever, saying, the yeah-vowels of zabas is the unto-these-theory of israel, even a unto-these-theory to israel: and let the daughter#bayt of dude#david thy worker be established before#turnings thee. for thou, o my unto-these-theory, hast told thy worker that thou wilt between#build him an house: therefore thy worker hath found in his heart to pray before#turnings thee. and now, yeah-vowels, thou art unto-these-theory, and hast promised this goodness unto thy worker: now therefore let it please thee to knee-fluffy#bless the daughter#bayt of thy worker, that it may be before#turnings thee for ever: for thou knee-fluffy#blessed, o yeah-vowels, and it will be knee-fluffy#blessed for ever. now

after this it came to pass, that dude#david smote the invade-grieve#philistines, and subdued them, and took winepress#gath and her towns out of the hand of the invade-grieve#philistines. and he smote from-father#moab; and the from-father#moabites became dude-david's workers, and brought gifts. and dude#david smote sharpen#hadadezer moloch#king of engorged#zobah unto gourd-vessel#hamath, as he went to stablish his dominion by the river cow-euphrates#parat. and dude#david took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: dude#david also houghed all the chariot horses, and reserved of them an hundred chariots. and when the high#arams of blood-bag#damascus came to help sharpen#hadadezer moloch#king of engorged#zobah, dude#david slew of the high#arams two and twenty thousand men. then dude#david put garrisons in dwell-farm#damascus; and the high#arams became dude-david's workers, and brought gifts. thus yeah-vowels preserved dude#david whithersoever he went. and dude#david took the shields of gold that were on the workers of sharpen#hadadezer, and brought them to project-complete#jerusalem. likewise from cook#tibhath, and from make-ready#chun, cities of sharpen#hadadezer, brought dude#david very much brass, wherewith complete#solomon made the brazen sea, and the stand#columns, and the tools of brass. now when tou moloch#king of gourd-vessel#hamath heard how dude#david had smitten all the zaba of sharpen#hadadezer moloch#king of engorged#zobah; he sent their-generation#hadoram his between#boy to moloch#king dude#david, to enquire of his welfare, and to congratulate him, because he had fought against sharpen#hadadezer, and smitten him; (for sharpen#hadadezer had war with you;) and with him all manner of tools of gold and silver and brass. them also moloch#king dude#david dedicated-finished unto yeah-vowels, with the silver and the gold that he brought from all these nations; from man-red#edom, and from from-father#moab, and from the children of with#ammon, and from the invade-grieve#philistines, and from labour-king#amalek. moreover dad-save#abishai the between#boy of his-shape-yeah#zeruah slew of the man-red#edomites in the valley of salt eighteen thousand. and he put garrisons in man-red#edom; and all the man-red#edomites became dude-david's workers. thus yeah-vowels preserved dude#david whithersoever he went. so dude#david kinged over all israel, and executed lip-decision#crisis and being right among all his with-mum#people. and yo-dad#joab the between#boy of his-shape-yeah#zeruah was over the zaba; and oh-yeah-decide#jehoshaphat the between#boy of my-brother-newborn#ahilud, recorder. and be-right#zadok the between#boy of my-bro-good#ahitub, and my-dad-king#abimelech the between#boy of father-remainder#abiathar, were the darkener#server; and licorice#shavsha was story-writer; and between-yeah#benaiah the between#boy of yeah-knows#jehoiada was over the conscious#cherethites

and the fallen#pelethites; and the between#boys of dude#david were chief about the king. now it came to pass after this, that snake-guess#nahash the moloch#king of the children of with#ammon died, and his between#boy kinged in his stead. and dude#david said, i will show kindness unto compassionate#hanun the between#boy of snake-guess#nahash, because his father showed kindness to me. and dude#david sent messengers to comfort him concerning his father. so the workers of dude#david came into the land of the children of with#ammon to compassionate#hanun, to comfort him. and the immersed#princes of the children of with#ammon said to compassionate#hanun, thinkest thou that dude#david 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 unto the land? wherefore compassionate#hanun took dude-david's workers, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. then there went certain, and told dude#david how the men were workd. and he sent to meet them: for the men were greatly ashamed. and the moloch#king said, tarry at moon-smell#jericho until your beards be grown, and then return. and when the children of with#ammon saw that they had made themselves odious to dude#david, compassionate#hanun and the children of with#ammon sent a thousand talents of silver to hire them chariots and horsemen out of high-rivers#aramnaharim, and out of high-squeeze-fasten#aram-maachah, and out of engorged#zobah. so they hired thirty and two thousand chariots, and the moloch#king of squeeze#maachah and his with-mum#people; who came and pitched before#turnings bear-comes#medeba. and the children of with#ammon added themselves together from their cities, and came to battle. and when dude#david heard of it, he sent yo-dad#joab, and all the zaba of the mighty men. and the children of with#ammon came out, and put the battle in array before#turnings the hair#gate of the light#city: and the kings that were come were by themselves in the field. now when yo-dad#joab saw that the battle was set against him before#turnings and behind, he chose out of all the choice of israel, and put them in array against the high#arams. and the rest of the with-mum#people he delivered unto the hand of dad-save#abishai his brother, and they set themselves in array against the children of with#ammon. and he said, if the high#arams be too strong for me, then thou will help me: and if the children of with#ammon be too strong for thee, then i will help thee. be of good courage, and let us behave ourselves valiantly for our with-mum#people, and for the cities of our unto-these-theory: and let yeah-vowels do that which is good in his sight. so yo-dad#joab and the with-mum#people that were with him drew nigh before#turnings the high#arams unto the battle; and they fled before#turnings him. and when the children of with#ammon saw that the high#arams were fled, they likewise fled before#turnings dad-save#abishai his brother, and entered into the

light#city. then yo-dad#joab came to project-complete#jerusalem. and when the high#arams saw that they were put to the worse before#turnings israel, they sent messengers, and drew forth the high#arams that were beyond the river: and pour-out#shophach the immersed#captain of the zaba of sharpen#hadadezer went before#turnings them. and it was told dude#david; and he added all israel, and passed over its-going-down#jordan, and came upon them, and set the battle in array against them. so when dude#david had put the battle in array against the high#arams, they fought with him. and the high#arams fled before#turnings israel; and dude#david slew of the high#arams seven thousand men which fought in chariots, and forty thousand footmen, and killed pour-out#shophach the immersed#captain of the zaba. and when the workers of sharpen#hadadezer saw that they were put to the worse before#turnings israel, they made peace with dude#david, and became his workers: neither would the high#arams help the children of with#ammon any more. and it came to pass, that after the year was expired, at the time that kings go out to battle, yo-dad#joab led forth the power of the army, and wasted the country of the children of with#ammon, and came and besieged much#rabbah. and dude#david tarried at project-complete#jerusalem. and yo-dad#joab smote much#rabbah, and destroyed it. and dude#david took the crown of their moloch#king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon dude-david's head: and he brought also exceeding much spoil out of the light#city. and he brought out the with-mum#people that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dealt dude#david with all the cities of the children of with#ammon. and dude#david and all the with-mum#people returned to project-complete#jerusalem. and it came to pass after this, that there arose war at cut-carrot#gezer with the invade-grieve#philistines; at which time entanglement#warbler#sibbechai the hurry#feel#hushathite slew threshold#sippai, that was of the children of the let-to#weak#giant: and they were subdued. and there was war again with the invade-grieve#philistines; and towards-pardon#endow#elhanan the between#boy of glow#jair slew my-bread-war#lahmi the brother of wave-reveal#goliath the winepress#gittite, whose spear staff was like a weaver's beam. and yet again there was war at gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot and he also was the between#boy of the let-to#weak#giant. and when he defied israel, yo-given#jonathan the between#boy of hear#shimea dude-david's brother slew him. these were born unto the let-to#weak#giant in gath; and they fell by the hand of dude#david, and by the hand of his workers. and accuse#satan stood up against israel, and provoked dude#david to number israel. and dude#david said to yo-dad#joab and to the governors of the with-mum#people, go, number unto-immersed#israel from well-of-

satiated-seven#beersheba even to dan; and bring the number of them to me, that i may know it. and yo-dad#joab answered, the yeah-vowels make his with-mum#people an hundred times so many more as they be: but, my base#lord the king, are they not all my base-lord's workers? why then doth my base#lord require this thing? why will he be a cause of name#fire to israel? nevertheless the king's dbr prevailed against yo-dad#joab. wherefore yo-dad#joab departed, and went throughout all israel, and came to project-complete#jerusalem. and yo-dad#joab gave the sum of the number of the with-mum#people unto dude#david. and all they of unto-immersed#israel were a thousand thousand and an hundred thousand men that drew sword: and know-hand#judah was four hundred threescore and ten thousand men that drew sword. and join#levi and between-boy-righthand#benjamin counted he not among them: for the king's dbr was abominable to yo-dad#joab. and unto-these-theory was displeased with this thing; therefore he smote israel. and dude#david said unto unto-these-theory, i have missed greatly, because i have done this thing: and now, i beseech thee, do away the torment of thy worker; for i have done very kasil#foolishly. and yeah-vowels spake unto gad, dude-david's seer, saying, go and tell dude#david, saying, thus saith yeah-vowels, i qrb thee three things: choose thee one of them, that i may do it unto thee. so tell-luck#gad came to dude#david, and said unto him, thus saith yeah-vowels, choose thee either three years' famine; or three months to be destroyed before#turnings thy foes, while that the sword of thine fathers#enemies overtaketh thee; or else three days the sword of yeah-vowels, even the pestilence, in the land, and the messenger#angel of yeah-vowels destroying throughout all the coasts of israel. now therefore advise thyself what dbr i will bring again to him that sent me. and dude#david said unto gad, i am in a great strait: let me fall now into the hand of yeah-vowels; for very great are his mercies: and let me not fall into the hand of man. so yeah-vowels sent pestilence upon israel: and there fell of unto-immersed#israel seventy thousand men. and unto-these-theory sent an messenger#angel unto project-complete#jerusalem to destroy it: and as he was destroying, yeah-vowels beheld, and he repented him of the evil, and said to the messenger#angel that destroyed, it is enough, stay now thine hand. and the messenger#angel of yeah-vowels stood by the threshingfloor of pine#ornan the trampler#jebusite. and dude#david lifted up his eyes, and saw the messenger#angel of yeah-vowels stand between the earth and the heaven, having a drawn sword in his hand stretched out over project-complete#jerusalem. then dude#david and the elders of israel, who were clothed in sackcloth, fell upon their turnings#faces. and dude#david said unto unto-these-theory, is it not i that directed the with-mum#people to be numbered? even i it is that have missed and done toilsome#bad indeed; and as for these going-out#sheep, what have they done? let thine hand, i pray thee, o yeah-vowels my unto-these-theory, be

on me, and on my father's house; and not on thy with-mum#people, that they should be plagued. then the messenger#angel of yeah-vowels directed tell-luck#gad to say to dude#david, that dude#david should go up, and set up an kitchen#butcher unto yeah-vowels in the threshingfloor of pine#ornan the trampler#jebusite. and dude#david went up at the saying of gad, which he spake in the name of yeah-vowels. and pine#ornan turned back, and saw the messenger#angel; and his four between#boys with him hid themselves. now pine#ornan was threshing wheat. and as dude#david came to pine#ornan, pine#ornan looked and saw dude#david, and went out of the threshingfloor, and bowed himself to dude#david with his face#turnings to the ground. then dude#david said to pine#ornan, grant me the place of this threshingfloor, that i may between#build an kitchen#butcher therein unto yeah-vowels: thou will grant it me for the full price: that the plague may be stayed from the with-mum#people. and pine#ornan said unto dude#david, take it to thee, and let my base#lord the moloch#king do that which is good in his eyes: lo, i give thee the wall#oxen also for burnt qrbs, and the threshing instruments for wood, and the wheat for the meat qrb; i give it all. and moloch#king dude#david said to pine#ornan, nay; and i will verily buy it for the full price: for i will not take that which is thine for yeah-vowels, nor rise burnt qrbs without cost. so dude#david gave to pine#ornan for the place six hundred light#shekels of gold by weight. and dude#david between#built there an kitchen#butcher unto yeah-vowels, and qrbed burnt qrbs and peace qrbs, and called upon yeah-vowels; and he answered him from namespaces by fire upon the kitchen#butcher of burnt qrb. and yeah-vowels directed the messenger#angel; and he put up his sword again into the sheath thereof. at that time when dude#david saw that yeah-vowels had answered him in the threshingfloor of pine#ornan the trampler#jebusite, then he butcherd there. for the dwelling of yeah-vowels, which extracted#mose made in the mdbar, and the kitchen#butcher of the burnt qrb, were at that season in the high place at small-hill#gibeon. and dude#david could not go before#turnings it to enquire of unto-these-theory: for he was afraid because of the sword of the messenger#angel of yeah-vowels. then dude#david said, this is the daughter#bayt of yeah-vowels unto-these-theory, and this is the kitchen#butcher of the burnt qrb for israel. and dude#david directed to gather together the strangers that were in the land of israel; and he set masons to hew wrought stones to between#build the daughter#bayt of unto-these-theory. and dude#david prepared iron in abundance for the nails for the openings of the hair#gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance: for the side-by-side#zidonians and they of narrow-flint-cre-ate#tyre brought much cedar wood to dude#david. and dude#david said, complete#solomon my between#boy is young and tender, and the daughter#bayt that is to be between#build for yeah-vowels must be exceeding magnificent, of fame and of

weight throughout all countries: i will therefore now make preparation for it. so dude#david prepared abundantly before#turnings his death. then he called for complete#solomon his son, and charged him to between#build an daughter#bayt for yeah-vowels unto-these-theory of israel. and dude#david said to complete#solomon, my son, as for me, it was in my mind to between#build an daughter#bayt unto the name of yeah-vowels my unto-these-theory: and the dbr of yeah-vowels came to me, saying, thou hast shed blood abundantly, and hast made great wars: thou will not between#build an daughter#bayt unto my name, because thou hast shed much blood upon the earth in my sight. behold, a between#boy will be born to thee, who will be a man of rest; and i will give him rest from all his fathers#enemies round about: for his name will be complete#solomon, and i will give peace and quietness unto unto-immersed#israel in his days. he will between#build an daughter#bayt for my name; and he will be my son, and i will be his father; and i will establish the throne of his kingdom over unto-immersed#israel for ever. now, my son, yeah-vowels be with thee; and prosper thou, and between#build the daughter#bayt of yeah-vowels thy unto-these-theory, as he hath said of thee. only yeah-vowels give thee wisdom and understanding, and give thee charge concerning israel, that thou mayest keep the torah of yeah-vowels thy unto-these-theory. then will thou prosper, if thou takest heed to fulfil the statutes and lip-decision#crissis which yeah-vowels charged extracted#mose with concerning israel: be strong, and of good courage; dread not, nor be dismayed. now, behold, in my trouble i have prepared for the daughter#bayt of yeah-vowels 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 father-child#stone have i prepared; and thou mayest add thereto. moreover there are workmen with thee in abundance, hewers and workers of father-child#stone and timber, and all manner of cunning men for every manner of work. of the gold, the silver, and the brass, and the iron, there is no number. arise therefore, and be doing, and yeah-vowels be with thee. dude#david also directed all the immersed#princes of unto-immersed#israel to help complete#solomon his son, saying, is not yeah-vowels your unto-these-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#turnings yeah-vowels, and before#turnings his with-mum#people. now set your heart and your being to seek yeah-vowels your unto-these-theory; arise therefore, and between#build ye the dedicated of yeah-vowels unto-these-theory, to bring the cabinet of the alignment of yeah-vowels, and the dedicated tools of unto-these-theory, into the daughter#bayt that is to be between#built to the name of yeah-vowels. so when dude#david was old and full of days, he made complete#solomon his between#boy moloch#king over israel. and he added together all the immersed#princes of israel, with the darkener#server and the join#levites.

now the join#levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. of which, twenty and four thousand were to set forward the work of the daughter#bayt of yeah-vowels; and six thousand were officers and lip#decides: moreover four thousand were porters; and four thousand praised yeah-vowels with the instruments which i made, said dude#david, to praise therewith. and dude#david divided them into courses among the between#boys of levi, namely, stranger#gershon, obedient-hope#kohath, and bitter#merari. of the stranger#gershonites were, refine#laadan, and hear-listen#shimei. the between#boys of refine#laadan; the chief was live-unto#jehiel, and olive-idiot#zetham, and yo-towards#joel, three. the between#boys of hear-listen#shimei; my-completion#sheolmuth, and chest-unto#hazieli, and conceived-gladness#haran, three. these were the chief of the fathers of refine#laadan. and the between#boys of hear-listen#shimei were, come-on#jahath, briar#zina, and wain-moth#jeush, and grazing#beriah. these four were the between#boys of hear-listen#shimei. and come-on#jahath was the chief, and ledge#zizah the second: and wain-moth#jeush and grazing#beriah had not many between#boys; therefore they were in one reckoning, according to their father's house. the between#boys of obedient-hope#kohath; people-high#amram, aperture#izhar, friend-joy#hebron, and my-courage-theory#uzziel, four. the between#boys of people-high#amram; cabinet#aaron and extracted#mose: and cabinet#aaron was separated, that he should dedicate the most dedicated things, he and his between#boys for ever, to burn incense before#turnings yeah-vowels, to immerse unto him, and to kneel-fluffy#bless in his name for ever. now concerning extracted#mose the man of unto-these-theory, his between#boys were named of the branch of levi. the between#boys of extracted#mose were, stranger#gershom, and my-theory-helps#eliezer. of the between#boys of stranger#gershom, seat-return-unto#shebuel was the chief. and the between#boys of my-theory-helps#eliezer were, extent-yeah#rehabiah the chief. and my-theory-helps#eliezer had none other between#boys; and the between#boys of extent-yeah#rehabiah were very many. of the between#boys of aperture#izhar; my-completion#sheolmuth the chief. of the between#boys of friend-joy#hebron; fear-yeah#jeriah the first, say-yeah#mariah the second, stress#jahaziel the third, and fulfill-people#jekameam the fourth. of the between#boys of my-courage-theory#uzziel; who's-coward#micah the first and be-yeah#jesiah the second. the between#boys of bitter#merari; forgive-sick#mahli, and my-draw#mushi. the between#boys of forgive-sick#mahli; theory-stop#eleazar, and ring-tinkle#kish. and theory-stop#eleazar died, and had no between#boys, and between#daughters: and their brethren the between#boys of ring-tinkle#kish took them. the between#boys of my-draw#mushi; forgive-sick#mahli, and herd#eder, and high-

level#jeremoth, three. these were the between#boys of join#levi after the daughter#bayt 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 daughter#bayt of yeah-vowels, from the age of twenty years and upward. for dude#david said, the yeah-vowels unto-these-theory of unto-immersed#israel hath given rest unto his with-mum#people, that they may dwell in project-complete#jerusalem for ever: and also unto the join#levites; they will no more carry the dwelling, nor any tools of it for the work thereof. for by the last dbrs of dude#david the join#levites were numbered from twenty years old and above: because their office was to wait on the between#boys of cabinet#aaron for the work of the daughter#bayt of yeah-vowels, in the courts, and in the bureau#chambers, and in the purifying of all dedicated things, and the work of the work of the daughter#bayt of unto-these-theory; both for the bread system, and for the fine flour for meat qrb, and for the unleavened slang#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 praise yeah-vowels, and likewise at even: and to rise all burnt butchers unto yeah-vowels in the seven#sabbaths, in the new moons, and on the set feasts, by number, according to the order directed unto them, continually before#turnings yeah-vowels: and that they should keep the charge of the dwelling of the ever#witness, and the charge of the dedicated place, and the charge of the between#boys of cabinet#aaron their brethren, in the work of the daughter#bayt of yeah-vowels. now these are the divisions of the between#boys of cabinet#aaron. the between#boys of cabinet#aaron; volunteer#nadab, and he-my-pa#abihu, theory-stop#eleazar, and with-palm#itamar. and volunteer#nadab and he-my-pa#abihu died before#turnings their father, and had no children: therefore theory-stop#eleazar and with-palm#itamar executed the priest's office. and dude#david distributed them, both be-right#zadok of the between#boys of theory-stop#eleazar, and my-bro-moloch-king#ahimelech of the between#boys of with-palm#itamar, according to their offices in their work. and there were more chief men found of the between#boys of theory-stop#eleazar than of the between#boys of with-palm#itamar, and thus were they divided. among the between#boys of theory-stop#eleazar there were sixteen chief men of the daughter#bayt of their fathers, and eight among the between#boys of with-palm#itamar according to the daughter#bayt of their fathers. thus were they divided by lot, one sort with another; for the governors of the dedicated, and governors of the daughter#bayt of unto-these-theory, were of the between#boys of theory-stop#eleazar, and of the between#boys of with-palm#itamar. and hear-yeah#shemaiah the between#boy of given-theory#nethaneel the story-writer, one of the join#levites, wrote them before#turnings the king, and the immersed#princes, and be-right#zadok the priest, and my-bro-moloch-king#ahimelech the between#boy of father-

remainder#abiathar, and before#turnings the chief of the fathers of the darkener#server and join#levites: one principal daughter#bayt being taken for theory-stop#eleazar, and one taken for with-palm#itamar. now the first cover#lot came forth to io-fight#jehoiarib, the second to hand-knowledge#jedaiah, the third to destroyed-dedicated#harim, the fourth to gates-hairs#seorim, the fifth to moloch-king-yeah#malchijah, the sixth to skilled#mijamin, the seventh to thorn-summer-end#hakkoz, the eighth to father-yeah#abijah, the ninth to save-jeshua#joshuah, the tenth to habitation-yeah#shecaniah, the eleventh to unto-answer#eliashib, the twelfth to fulfill#jakim, the thirteenth to cover-free#huppah, the fourteenth to captivity-sitting-father#jeshebeab, the fifteenth to in-her-log#bilgah, the sixteenth to immer, the seventeenth to pig#hezir, the eighteenth to distribute#aphses, the nineteenth to opening-yeah#pethahiah, the twentieth to strength-unto#jehezekel, the one and twentieth to prepare#jachin, the two and twentieth to reward#gumul, the three and twentieth to weak-i-o#delaiah, the four and twentieth to stronghold-yeah#maaziah. these were the orderings of them in their work to come into the daughter#bayt of yeah-vowels, according to their manner, under cabinet#aaron their father, as yeah-vowels unto-these-theory of unto-immersed#israel had directed him. and the rest of the between#boys of join#levi were these: of the between#boys of people-high#amram; return-unto#shubael: of the between#boys of return-unto#shubael; together-ih#jehdeiah. concerning extent-yeah#rehabiah: of the between#boys of extent-yeah#rehabiah, the first was female-lamb#isshiah. of the aperture#izharites; complete#shelomoth: of the between#boys of complete#shelomoth; come-on#jahath. and the between#boys of friend-joy#hebron; fear-yeah#jeriah the first, say-yeah#amariah the second, stress#jahaziel the third, fulfill-people#jekameam the fourth. of the between#boys of my-courage-theory#uzziel; who's-like-yeah#michah: of the between#boys of who's-like-yeah#michah; dill-emery#shamir. the brother of who's-like-yeah#michah was female-lamb#isshiah: of the between#boys of female-lamb#isshiah; remember-yeah#zechariah. the between#boys of bitter#merari were forgive-sick#mahli and my-draw#mushi: the between#boys of goat-strength-yeah#jaaziah; beno. the between#boys of bitter#merari by goat-strength-yeah#jaaziah; beno, and keep-back#shoham, and remember#zakur, and pass-over#ibri. of forgive-sick#mahli came theory-stop#eleazar, who had no between#boys. concerning ring-tinkle#kish: the between#boy of ring-tinkle#kish was womb-mercy-unto#jerahmeel. the between#boys also of my-draw#mushi; forgive-sick#mahli, and herd#eder, and highs#jerimoth. these were the between#boys of the join#levites after the daughter#bayt of their fathers. these likewise cast lots over against their brethren the between#boys of cabinet#aaron in the presence of dude#david the

king, and be-right#zadok, and my-bro-moloch-king#ahmelech, and the chief of the fathers of the darkener#server and join#levites, even the principal fathers over against their younger brethren. more-over dude#david and the immersed#captains of the zaba separated to the work of the between#boys of add-collect#asaph, and of trusted#heman, and of hand#jeduthun, who should bring with harps, with psalteries, and with cymbals: and the number of the workmen according to their work was: of the between#boys of add-collect#asaph; remember#zakur, and add#joseph, and given-yeah#nethaniah, and confirm-bliss-unto#asareliah, the between#boys of add-collect#asaph under the hands of add-collect#asaph, which brought according to the order of the king. of hand#jeduthun: the between#boys of hand#jeduthun; great-yeah#gedaliah, and narrow-create#zeri, and save-yeah#jesaiah, account#hashabiah, and gift-of-yeah#mattithiah, six, under the hands of their father hand#jeduthun, who brought with a harp, to give thanks and to praise yeah-vowels. of trusted#heman: the between#boys of trusted#heman: skilled#bukiah, giving#mattaniah, my-courage-theory#uzziel, seat-return-unto#shebuel, and highs#jerimoth, graceful-yeah#hananiah, hanani, unto-you-shovel#eliathah, great#giddalti, and high-help#romamti-ezer, ask#joshbekashah, my-words#mallothi, excelling-remaining#hothir, and see-letter#mahaziath: all these were the between#boys of trusted#heman the king's seer in the dbrs of unto-these-theory, to lift up the ray#horn. and unto-these-theory gave to trusted#heman fourteen between#boys and three between#daughters. all these were under the hands of their father for song in the daughter#bayt of yeah-vowels, with cymbals, psalteries, and harps, for the work of the daughter#bayt of unto-these-theory, according to the king's order to add-collect#asaph, hand#jeduthun, and trusted#heman. so the number of them, with their brethren that were instructed in the songs of yeah-vowels, 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 learn#scholar. now the first cover#lot came forth for add-collect#asaph to add#joseph: the second to great-yeah#gedaliah, who with his brethren and between#boys were twelve: the third to remember#zakur, he, his between#boys, and his brethren, were twelve: the fourth to instinct-narrow#izri, he, his between#boys, and his brethren, were twelve: the fifth to given-yeah#nethaniah, he, his between#boys, and his brethren, were twelve: the sixth to skilled#bukiah, he, his between#boys, and his brethren, were twelve: the seventh to honest-unto#jesharelah, he, his between#boys, and his brethren, were twelve: the eighth to save-yeah#jesaiah, he, his between#boys, and his brethren, were twelve: the ninth to giving#mattaniah, he, his between#boys, and his brethren, were twelve: the tenth to hear-listen#shimei, he, his between#boys, and his brethren, were twelve: the eleventh to help-unto#azarel, he, his between#boys, and his brethren, were twelve: the

twelfth to account#hashabiah, he, his between#boys, and his brethren, were twelve: the thirteenth to return-onto#shubael, he, his between#boys, and his brethren, were twelve: the fourteenth to gift-of-yeah#mattithiah, he, his between#boys, and his brethren, were twelve: the fifteenth to high-level#jeremoth, he, his between#boys, and his brethren, were twelve: the sixteenth to graceful-yeah#hananiah, he, his between#boys, and his brethren, were twelve: the seventeenth to ask#joshbekashah, he, his between#boys, and his brethren, were twelve: the eighteenth to hanani, he, his between#boys, and his brethren, were twelve: the nineteenth to my-words#mallothi, he, his between#boys, and his brethren, were twelve: the twentieth to unto-you-shovel#eliathah, he, his between#boys, and his brethren, were twelve: the one and twentieth to excelling-remaining#hothir, he, his between#boys, and his brethren, were twelve: the two and twentieth to great#giddalti, he, his between#boys, and his brethren, were twelve: the three and twentieth to see-letter#mahaziot, he, his between#boys, and his brethren, were twelve: the four and twentieth to high-help#romamti-ezer, he, his between#boys, and his brethren, were twelve. concerning the divisions of the porters: of the baldice#korhites was complete-yeah#meshelemiah the between#boy of read#kore, of the between#boys of add-collect#asaph. and the between#boys of complete-yeah#meshelemiah were, remember-yeah#zechariah the firstborn, know-onto#jedial the second, portion-yeah#zebadiah the third, gift-onto#jathniel the fourth, youth#elam the fifth, aeiouio-attractive-graceful#jehohanan the sixth, untoio-my-eyes#elioenai the seventh. moreover the between#boys of red-worker#obed-edom were, hear-yeah#shemaiah the firstborn, drip-cloth#jehozabad the second, yo-brother#joah the third, and sacar the fourth, and given-theory#nethaneel the fifth. theory-my-with#ammiel the sixth, hire-wage#issachar the seventh, my-words#peulthai the eighth: for unto-these-theory knee-fluffy#blessed him. also unto hear-yeah#shemaiah his between#boy were between#boys born, that ruled throughout the daughter#bayt of their father: for they were mighty men of valor. the between#boys of hear-yeah#shemaiah; my-time#othni, and medicine-onto#rephael, and obed, unto-dowry#elzabad, whose brethren were strong men, he-my-towards#elihi, and depend-on-yeah#semachiah. all these of the between#boys of red-worker#obed-edom: they and their between#boys and their brethren, able men for strength for the work, were threescore and two of red-worker#obed-edom. and complete-yeah#meshelemiah had between#boys and brethren, strong men, eighteen. also lettuce#hosah, of the children of bitter#merari, had between#boys; keep#simri the chief, (for though he was not the firstborn, yet his father made him the chief;) part-yeah#hilkiah the second, dipped-good-yeah#tebaliah the third, remember-yeah#zechariah the fourth: all the between#boys and brethren of lettuce#hosah were thirteen. among these were

the divisions of the porters, even among the chief men, having wards one against another, to immerse in the daughter#bayt of yeah-vowels. and they cast lots, as well the small as the great, according to the daughter#bayt of their fathers, for every hair#gate. and the lot eastward fell to complete-yeah#shelemiah. then for remember-yeah#zechariah his son, a wise counselor, they cast lots; and his lot came out hide#northward. to red-worker#obed-edom dry#southward; and to his between#boys the daughter#bayt of add-collect#asuppin. to moustache#shuppin and lettuce#hosah the lot came forth sea#westward, with the hair#gate willecheth, by the causeway of the going up, ward against ward. eastward were six join#levites, hide#northward four a day, dry#southward four a day, and toward add-collect#asuppin two and two. at suburb#parbar sea#westward, four at the causeway, and two at suburb#parbar. these are the divisions of the porters among the between#boys of read#kore, and among the between#boys of bitter#merari. and of the join#levites, my-bro-yeah#ahijah was over the treasures of the daughter#bayt of unto-these-theory, and over the treasures of the dedicated-finished things. as concerning the between#boys of refine#laadan; the between#boys of the stranger#gershonite refine#laadan, chief fathers, even of refine#laadan the stranger#gershonite, were live-onto#jehieli. the between#boys of live-onto#jehieli; olive-idiot#zetham, and yo-towards#joel his brother, which were over the treasures of the daughter#bayt of yeah-vowels. of the people-high#amramites, and the aperture#izharites, the friend-joy#hebronites, and the my-courage-theory#uzzielites: and seat-return-onto#shebuel the between#boy of stranger#gershom, the between#boy of extracted#mose, was governor of the treasures. and his brethren by my-theory-helps#eliezer; extent-yeah#rehabiah his son, and save-yeah#jeshaiah his son, and yo-high#joram his son, and my-male#zichri his son, and my-completion#sheolmish his son. which my-completion#sheolmish and his brethren were over all the treasures of the dedicated-finished things, which dude#david the king, and the chief fathers, the immersed#captains over thousands and hundreds, and the immersed#captains of the zaba, had dedicated-finished. out of the spoils won in battles did they dedicate-finify to maintain the daughter#bayt of yeah-vowels. and all that towards-hearing#samuel the seer, and ask#saul the between#boy of ring-tinkle#kish, and my-dad-candle#abner the between#boy of ner, and yo-dad#joab the between#boy of his-shape-yeah#zeruah, had dedicated-finished; and whosoever had dedicated-finished any thing, it was under the hand of my-completion#sheolmish, and of his brethren. of the aperture#izharites, my-pillar#chenaniah and his between#boys were for the outward business over israel, for officers and lip#decides. and of the friend-joy#hebronites, account#hashabiah and his brethren, men of valor, a thousand and seven hundred, were officers among them of unto-immersed#israel on this side its-going-down#jordan sea#westward in all the business of



yeah-vowels, and in the work of the king. among the friend-joy#hebronites was throw-down-fear-yeah#jeriah the chief, even among the friend-joy#hebronites, according to the generations of his fathers. in the fortieth year of the king of dude#david they were sought for, and there were found among them mighty men of valor at help#jazer of roller-until#gilead. and his brethren, men of valor, were two thousand and seven hundred chief fathers, whom moloch#king dude#david made governors over the see-child#reubenites, the gadites, and the half branch of sleep-forget#manasseh, for every matter pertaining to unto-these-theory, and affairs of the king. now the children of unto-immersed#israel after their number, to wit, the chief fathers and immersed#captains of thousands and hundreds, and their officers that workd the moloch#king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. over the first course for the first month was satiation#jashobeam the between#boy of my-gift#zabdiel: and in his course were twenty and four thousand. of the children of break#perez was the chief of all the immersed#captains of the zaba for the first month. and over the course of the second month was dodai an dude#ahohite, and of his course was sticks-ease#mikloth also the governor: in his course likewise were twenty and four thousand. the third immersed#captain of the zaba for the third month was between-yeah#benaiah the between#boy of yeah-knows#jehoiada, a chief priest: and in his course were twenty and four thousand. this is that between-yeah#benaiah, who was mighty among the thirty, and above the thirty: and in his course was my-people-dowry#amvizabad his son. the fourth immersed#captain for the fourth month was do-towards#asahel the brother of yo-dad#joab, and portion-yeah#zebadiah his between#boy after him: and in his course were twenty and four thousand. the fifth immersed#captain for the fifth month was shamhuth the shine#izrahite: and in his course were twenty and four thousand. the sixth immersed#captain for the sixth month was town#ira the between#boy of stubborn#ikkesh the stuck#tekoite: and in his course were twenty and four thousand. the seventh immersed#captain for the seventh month was extract#helez the fall#pelonite, of the children of gray-fruitful#ephraim: and in his course were twenty and four thousand. the eighth immersed#captain for the eighth month was warbler-entangle#sibbecai the hurry#feel#hushathite, of the shine#zarhites: and in his course were twenty and four thousand. the ninth immersed#captain for the ninth month was my-father-help#abiezer the answers#anetothite, of the between-boy-righthand#benjamites: and in his course were twenty and four thousand. the tenth immersed#captain for the tenth month was hasten#maharai the dripped#netophathite, of the shine#zarhites: and in his course were twenty and four thousand. the eleventh immersed#captain for the eleventh month was between-yeah#benaiah the pay-off#pirathonite, of the children of gray-

fruitful#ephraim: and in his course were twenty and four thousand. the twelfth immersed#captain for the twelfth month was universe-rust#heldai the dripped#netophathite, of contemporary-to#othniel: and in his course were twenty and four thousand. furthermore over the branches of israel: the governor of the see-child#reubenites was my-theory-helps#eliezer the between#boy of my-male#zichri: of the hear-home#simeonites, judge-yeah#shephatiah the between#boy of squeeze#maachah: of the join#levites, account#hashabiah the between#boy of get-up-theory#kemuel: of the cabinet#aaronites, be-right#zadok: of know-hand#judah, he-my-towards#eliu, one of the brethren of dude#david: of hire-wage#issachar, sheaf#omri the between#boy of who-like-unto#michael: of garbage-fertile#zebulun, ishmaiah the between#boy of work-the-yeah#ishdiah: of cunning-twist#naphtali, highs#jerimoth the between#boy of help-theory#azriel: of the children of gray-fruitful#ephraim, save-hoshea#joshua the between#boy of goat-strong#azaziah: of the half branch of sleep-forget#manasseh, yo-towards#joel the between#boy of redemption#pedaiah: of the half branch of sleep-forget#manasseh in roller-until#gilead, up-to#iddo the between#boy of remember-yeah#zechariah: of between-boy-righthand#benjamin, work-unto#jaasiel the between#boy of my-dad-candle#abner: of dan, help-unto#azareel the between#boy of mercy-womb#jeroham. these were the immersed#princes of the branches of israel. and dude#david took not the number of them from twenty years old and under: because yeah-vowels had said he would increase unto-immersed#israel like to the stars of the namespaces. yo-dad#joab the between#boy of his-shape-yeah#zeruiah began to number, and he finished not, because there fell wrath for it against israel; neither was the number put in the account of the chronicles of moloch#king dude#david. and over the king's treasures was laziness#azmaveth the between#boy of until-unto#adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was yeahoh-given#jehonathan the between#boy of goat-strong-yeah#uzziah: and over them that did the work of the field for tillage of the ground was my-help#ezri the between#boy of cage#chelub: and over the vineyards was hear-listen#shimei the high-raised#ramathite: over the increase of the vineyards for the wine cellars was my-gift#zabdi the moustache-mouth#shipmite: and over the olive trees and the sycamore trees that were in the low plains was owner-deals-kindly#baalhanan the wall-compound#gederite: and over the cellars of name-sex#oil was give-up#ioash: and over the herds that fed in sing-watch#sharon was shitrai the sing-watch#sharonite: and over the herds that were in the valleys was lip-judge#shaphat the between#boy of adlai: over the ripen#camels also was weep#obil the theory-hears#ishmaelite: and over the asses was together-ih#jehdeiah the sing-master#meronothite: and over the flocks was bright-depart#jaziz the hagerite. all these were the governors of the substance which was moloch#king dude-

david's. also yo-given#jonathan dude-david's uncle was a counselor, a wise man, and a story-writer: and live-unto#jehiel the between#boy of wise#hachmoni was with the king's between#boys: and my-bro-bland-fall#ahithophel was the king's counselor: and sensory#hushai the long#archite was the king's companion: and after my-bro-bland-fall#ahithophel was yeah-knows#jehoiada the between#boy of between-yeah#benaiah, and father-remainder#abiathar: and the general of the king's army was yo-dad#joab. and dude#david assembled all the immersed#princes of israel, the immersed#princes of the branches, and the immersed#captains of the companies that was immersed to the moloch#king by course, and the immersed#captains over the thousands, and immersed#captains over the hundreds, and the stewards over all the substance and possession of the king, and of his between#boys, with the officers, and with the mighty men, and with all the valiant men, unto project-complete#jerusalem. then dude#david the moloch#king stood up upon his feet, and said, hear me, my brethren, and my with-mum#people: as for me, i had in mine heart to between#build an daughter#bayt of rest for the cabinet of the alignment of yeah-vowels, and for the footstool of our unto-these-theory, and had made ready for the between#building: and unto-these-theory said unto me, thou will not between#build an daughter#bayt for my name, because thou hast been a man of war, and hast shed blood. howbeit yeah-vowels unto-these-theory of unto-immersed#israel chose me before#turnings all the daughter#bayt of my father to be moloch#king over unto-immersed#israel for ever: for he hath chosen know-hand#judah to be the governor; and of the daughter#bayt of know-hand#judah, the daughter#bayt of my father; and among the between#boys of my father he liked me to make me moloch#king over all israel: and of all my between#boys, (for yeah-vowels hath given me many between#boys,) he hath chosen complete#solomon my between#boy to sit upon the throne of the kingdom of yeah-vowels over israel. and he said unto me, complete#solomon thy son, he will between#build my daughter#bayt and my courts: for i have chosen him to be my son, and i will be his father. moreover i will establish his kingdom for ever, if he be constant to do my directives and my lip-decision#crisiss, as at this day. now therefore in the sight of all unto-immersed#israel the ever#witness of yeah-vowels, and in the audience of our unto-these-theory, keep and seek for all the directives of yeah-vowels your unto-these-theory: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. and thou, complete#solomon my son, know thou the unto-these-theory of thy father, and work for him with a perfect heart and with a willing mind: for yeah-vowels searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; and if thou forsake him, he will cast thee off for ever. take heed now; for yeah-vowels hath chosen thee to between#build an daughter#bayt for the dedicated: be strong, and

do it. then dude#david gave to complete#solomon his between#boy the pattern of the porch, and of the houses thereof, and of the stores thereof, and of the upper bureau#chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, and the pattern of all that he had by the ruakh, of the courts of the daughter#bayt of yeah-vowels, and of all the bureau#chambers round about, of the stores of the daughter#bayt of unto-these-theory, and of the stores of the dedicated-finished things: also for the courses of the darkener#server and the join#levites, and for all the work of the work of the daughter#bayt of yeah-vowels, and for all the tools of work in the daughter#bayt of yeah-vowels. he gave of gold by weight for things of gold, for all instruments of all manner of work; silver also for all instruments of silver by weight, for all instruments of every kind of work: even the weight for the stream-candle#lights of gold, and for their lamps of gold, by weight for every 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, for every table; and likewise silver for the tables of silver: also bright gold for the immersed#fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver: and for the kitchen#butcher of incense refined gold by weight; and gold for the pattern of the chariot of the qrbcherubim, that spread out their wings, and covered the cabinet of the alignment of yeah-vowels. all this, said dude#david, yeah-vowels made me understand in writing by his hand upon me, even all the works of this pattern. and dude#david said to complete#solomon his son, be strong and of good courage, and do it: fear not, nor be dismayed: for yeah-vowels unto-these-theory, even my unto-these-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 daughter#bayt of yeah-vowels. and, behold, the courses of the darkener#server and the join#levites, even they will be with thee for all the work of the daughter#bayt of unto-these-theory: and there will be with thee for all manner of craft#message every willing skillful man, for any manner of work: also the immersed#princes and all the with-mum#people will be wholly at thy directive. furthermore dude#david the moloch#king said unto all the ever#witness, complete#solomon my son, whom alone unto-these-theory hath chosen, is yet young and tender, and the work is great: for the palace is not for man, and for yeah-vowels unto-these-theory. now i have prepared with all my might for the daughter#bayt of my unto-these-theory the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; that-they#onyx stones, and stones to be set, glistering 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 daughter#bayt of my unto-these-theory, i have of mine own proper good, of gold and silver, which i have given to the daughter#bayt of my unto-these-theory, over and above all that i have prepared for the dedicated house. even three thousand talents of gold, of the gold of ash#ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. and who then is willing to fill his work this day unto yeah-vowels? then the chief of the fathers and immersed#princes of the branches of unto-immersed#israel and the immersed#captains of thousands and of hundreds, with the governors of the king's work, ndboffered willingly, and gave for the work of the daughter#bayt of unto-these-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 daughter#bayt of yeah-vowels, by the hand of live-unto#jehiel the stranger#gershonite. then the with-mum#people rejoiced, for that they ndboffered willingly, because with perfect heart they ndboffered willingly to yeah-vowels: and dude#david the moloch#king also rejoiced with great joy. wherefore dude#david knee-fluffy#blessed yeah-vowels before#turnings all the ever#witness: and dude#david said, knee-fluffy#blessed be thou, yeah-vowels unto-these-theory of unto-immersed#israel our father, for ever and ever. thine, o yeah-vowels is the greatness, and the power, and the weight, and the victory, and the majesty: for all that is in the namespaces and in the earth is thine; thine is the kingdom, o yeah-vowels, 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 make great, and to give strength unto all. now therefore, our unto-these-theory, we thank thee, and praise thy glorious name. and who am i, and what is my with-mum#people, that we should be able to ndboffer so willingly after this sort? for all things come of thee, and of thine own have we given thee. for we are strangers before#turnings thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. o yeah-vowels our unto-these-theory, all this store that we have prepared to between#build thee an daughter#bayt for thine dedicated name cometh of thine hand, and is all thine own. i know also, my unto-these-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#people, which are present here, to ndboffer willingly unto thee. o yeah-vowels unto-these-theory of their-organ-dick#abraham, laughter#isaac, and of israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy with-mum#people, and prepare their heart unto thee: and

give unto complete#solomon my between#boy a perfect heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to between#build the palace, for the which i have made provision. and dude#david said to all the crowd, now knee-fluffy#bless yeah-vowels your unto-these-theory. and all the crowd knee-fluffy#blessed yeah-vowels unto-these-theory of their fathers, and bowed down their heads, and partook yeah-vowels, and the king. and they butchered butchers unto yeah-vowels, and qrbcd burnt qrbs unto yeah-vowels, on the morrow after that day, even a thousand bulls, a thousand rams, and a thousand lambs, with their drink qrbs, and butchers in abundance for all israel: and did eat and drink before#turnings yeah-vowels on that day with great gladness. and they made complete#solomon the between#boy of dude#david moloch#king the second time, and impregnated#anointed him unto yeah-vowels to be the chief governor, and be-right#zadok to be priest. then complete#solomon sat on the throne of yeah-vowels as moloch#king instead of dude#david his father, and prospered; and all unto-immersed#israel obeyed him. and all the immersed#princes, and the mighty men, and all the between#boys likewise of moloch#king dude#david, submitted themselves unto complete#solomon the king. and yeah-vowels magnified complete#solomon exceedingly in the sight of all israel, and bestowed upon him such royal majesty as had not been on any moloch#king before#turnings him in israel. thus dude#david the between#boy of save#jesse kinged over all israel. and the time that he kinged over unto-immersed#israel was forty years; seven years kinged he in friend-joy#hebron, and thirty and three years kinged he in project-complete#jerusalem. and he died in a good old age, full of days, riches, and honor: and complete#solomon his between#boy kinged in his stead. now the acts of dude#david the king, first and last, behold, they are written in the book of towards-hearing#samuel the seer, and in the book of given#natan the bringer, and in the book of tell-luck#gad the seer, with all his king and his might, and the times that went over him, and over israel, and over all the kingdoms of the countries.

and complete#solomon the between#boy of dude#david was strengthened in his kingdom, and yeah-vowels his unto-these-theory was with him, and magnified him exceedingly. then complete#solomon spake unto all israel, to the immersed#captains of thousands and of hundreds, and to the lip#decides, and to every governor in all israel, the chief of the fathers. so complete#solomon, and all the crowd with him, went to the high place that was at small-hill#gibeon; for there was the dwelling of the crowd of unto-these-theory, which extracted#mose the worker of yeah-vowels had made in the mdbar. and the cabinet of unto-these-theory had dude#david brought up from forests-city#kirjath-jearim to the place which dude#david had prepared for it: for he had pitched a tent for it at project-complete#jerusalem. moreover the brazen kitchen#butcher, that onion-theory#bezaleel

the between#boy of uri, the between#boy of hur, had made, he put before#turnings the dwelling of yeah-vowels: and complete#solomon and the crowd sought unto it. and complete#solomon went up thither to the brazen kitchen#butcher before#turnings yeah-vowels, which was at the dwelling of the crowd, and rised a thousand burnt qrbs upon it. in that night did unto-these-theory appear unto complete#solomon, and said unto him, ask what i will give thee. and complete#solomon said unto unto-these-theory, thou hast showed great mercy unto dude#david my father, and hast made me to king in his stead. now, o yeah-vowels unto-these-theory, let thy promise unto dude#david my father be established: for thou hast made me moloch#king over a with-mum#people like the dust of the earth in multitude. give me now wisdom and knowledge, that i may go out and come in before#turnings this with-mum#people: for who can lip#decide this thy with-mum#people, that is so great? and unto-these-theory said to complete#solomon, because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine fathers#enemies, neither yet hast asked long life; and hast asked wisdom and knowledge for thyself, that thou mayest lip#decide my with-mum#people, over whom i have made 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#turnings thee, neither will there any after thee have the like. then complete#solomon came from his journey to the high place that was at small-hill#gibeon to project-complete#jerusalem, from before#turnings the dwelling of the ever#witness, and kinged over israel. and complete#solomon added chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the moloch#king at project-complete#jerusalem. and the moloch#king made silver and gold at project-complete#jerusalem as pteuous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance. and complete#solomon had horses brought out of narrows-create#mizraim, and linen yarn: the king's merchants received the linen yarn at a price. and they fetched up, and brought forth out of narrows-create#mizraim a chariot for six hundred light#shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the tusk#hittites, and for the kings of syria, by their means. and complete#solomon determined to between#build an daughter-alphabet#house for the name of yeah-vowels, and an daughter#bayt for his kingdom. and complete#solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. and complete#solomon sent to fishing-net#huraam the moloch#king of narrow-flint-create#tyre, saying, as thou didst deal with dude#david my father, and didst send him cedars to between#build him an daughter-alphabet#house to dwell therein,

even so deal with me. behold, i between#build an daughter-alphabet#house to the name of yeah-vowels my unto-these-theory, to dedicate-finity it to him, and to burn before#turnings him sweet incense, and for the continual bread system, and for the burnt qrbs morning and evening, on the seven#sabbaths, and on the new moons, and on the solemn feasts of yeah-vowels our unto-these-theory. this is an ordinance for ever to israel. and the daughter-alphabet#house which i between#build is great: for great is our unto-these-theory above all elohim. and who is able to between#build him an daughter-alphabet#house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should between#build him an daughter-alphabet#house, save only to qtrburn butcher before#turnings 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 know-hand#judah and in project-complete#jerusalem, whom dude#david my father did provide. send me also cedar trees, fir trees, and algum trees, out of build#white#lebanon: for i know that thy workers can skill to cut timber in build#white#lebanon; and, behold, my workers will be with thy workers, even to prepare me timber in abundance: for the daughter-alphabet#house which i am about to between#build will be wonderful great. and, behold, i will give to thy workers, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of gates#barley, and twenty thousand aged-daughter#baths of wine, and twenty thousand aged-daughter#baths of name-sex#oil. then fishing-net#huraam the moloch#king of narrow-flint-create#tyre answered in writing, which he sent to complete#solomon, because yeah-vowels hath loved his with-mum#people, he hath made thee moloch#king over them. fishing-net#huraam said moreover, knee-fluffy#blessed be yeah-vowels unto-these-theory of israel, that made namespaces and earth, who hath given to dude#david the moloch#king a wise son, endued with prudence and understanding, that might between#build an daughter-alphabet#house for yeah-vowels, and an daughter-alphabet#house for his kingdom. and now i have sent a cunning man, endued with understanding, of fishing-net#huraam my father's, the between#boy of a woman of the between#daughters of dan, and his father was a man of narrow-flint-create#tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which will be put to him, with thy cunning men, and with the cunning men of my base#lord dude#david thy father. now therefore the wheat, and the gates#barley, the name-sex#oil, and the wine, which my base#lord hath spoken of, let him send unto his workers: and we will cut wood out of build#white#lebanon, as much as thou will need: and we will bring it to thee in floats by sea to

beauty#joppa; and thou wilt carry it up to project-complete#jerusalem. and complete#solomon numbered all the strangers that were in the land of israel, after the numbering wherewith dude#david 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#people a work. then complete#solomon began to between#build the daughter-alphabet#house of yeah-vowels at project-complete#jerusalem in mount bitter-teacher#moriah, where the base#lord appeared unto dude#david his father, in the place that dude#david had prepared in the threshingfloor of pine#ornan the trampler#jebusite. and he began to between#build in the second day of the second month, in the fourth year of his king. now these are the things wherein complete#solomon was instructed for the between#building of the daughter-alphabet#house of unto-these-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 daughter-alphabet#house, the length of it was according to the breadth of the daughter-alphabet#house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with sealed gold. and the greater daughter-alphabet#house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. and he garnished the daughter-alphabet#house with precious stones for beauty: and the gold was gold of parvaim. he overlaid also the daughter-alphabet#house, the beams, the posts, and the walls thereof, and the openings thereof, with gold; and graved qrbcherubim on the walls. and he made the most dedicated daughter-alphabet#house, the length whereof was according to the breadth of the daughter-alphabet#house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. and the weight of the nails was fifty light#shekels of gold. and he overlaid the upper bureau#chambers with gold. and in the most dedicated daughter-alphabet#house he made two qrbcherubim of image work, and overlaid them with gold. and the wings of the qrbcherubim were twenty cubits long: one wing of the one qrbcherub was five cubits, reaching to the wall of the daughter-alphabet#house: and the other wing was likewise five cubits, reaching to the wing of the other qrbcherub. and one wing of the other qrbcherub was five cubits, reaching to the wall of the daughter-alphabet#house: and the other wing was five cubits also, joining to the wing of the other qrbcherub. the wings of these qrbcherubim spread themselves forth twenty cubits: and they stood on their feet, and their turnings#faces were inward. and he made the breaker of blue, and purple, and crimson, and fine linen, and wrought qrbcherubim thereon. also he made before#turnings the daughter-alphabet#house two stand#columns of thirty and five cubits high, and the chapter that was on the

top of each of them was five cubits. and he made chains, as in the speak#oracle, and put them on the heads of the stand#columns; and made an hundred high#pomegranates, and put them on the chains. and he reared up the stand#columns before#turnings the possibility-hall, one on the right hand, and the other on the left; and called the name of that on the right hand prepare#jachin, and the name of that on the left in-goat-strength#boaz. moreover he made an kitchen#butcher of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. also he made 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 wall#oxen, which did compass it round about: ten in a cubit, compassing the sea round about. two rows of wall#oxen were cast, when it was cast. it stood upon twelve wall#oxen, three looking toward the hide#north, and three looking toward the sea#west, and three looking toward the dry#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 work of the brim of a cup, with flowers of lilies; and it received and held three thousand aged-daughter#baths. he made also ten bulgings, and put five on the right hand, and five on the left, to wash in them: such things as they qrbred for the burnt qrb they washed in them; and the sea was for the darkener#server to wash in. and he made 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 made also ten tables, and placed them in the possibility-hall, five on the right side, and five on the left. and he made an hundred basins of gold. furthermore he made 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 dry#south. and fishing-net#huram made the pots, and the shovels, and the basins. and fishing-net#huram finished the work that he was to make for moloch#king complete#solomon for the daughter-alphabet#house of unto-these-theory; to wit, the two stand#columns, and the pommels, and the chapters which were on the top of the two stand#columns, and the two wreaths to cover the two pommels of the chapters which were on the top of the stand#columns; and four hundred high#pomegranates on the two wreaths; two rows of high#pomegranates on each wreath, to cover the two pommels of the chapters which were upon the stand#columns. he made also bases, and bulgings made he upon the bases; one sea, and twelve wall#oxen under it. the pots also, and the shovels, and the immersed#fleshhooks, and all their instruments, did fishing-net#huram his father make to moloch#king complete#solomon for the daughter-alphabet#house of yeah-vowels of bright brass. in the plain of its-going-down#jordan did the moloch#king cast them, in the clay ground

between booths#succoth and twig#zeredathah. thus complete#solomon made all these tools in great abundance: for the weight of the brass could not be found out. and complete#solomon made all the tools that were for the daughter-alphabet#house of unto-these-theory, the golden kitchen#butcher 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#turnings the speak#oracle, of sealed gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the scissors, and the basins, and the spoons, and the censers, of sealed gold: and the entry of the daughter-alphabet#house, the inner openings thereof for the most dedicated place, and the openings of the daughter-alphabet#house of the possibility-hall, were of gold. thus all the work that complete#solomon made for the daughter-alphabet#house of yeah-vowels was finished: and complete#solomon brought in all the things that dude#david his father had dedicated-finished; and the silver, and the gold, and all the instruments, put he among the treasures of the daughter-alphabet#house of unto-these-theory. then complete#solomon assembled the elders of israel, and all the heads of the branches, the chief of the fathers of the children of israel, unto project-complete#jerusalem, to bring up the cabinet of the alignment of yeah-vowels out of the light#city of dude#david, which is mark#zion. wherefore all the men of unto-immersed#israel assembled themselves unto the moloch#king in the feast which was in the seventh month. and all the elders of unto-immersed#israel came; and the join#levites took up the cabinet. and they brought up the cabinet, and the dwelling of the ever#witness, and all the dedicated tools that were in the dwelling, these did the darkener#server and the join#levites bring up. also moloch#king complete#solomon, and all the ever#witness of unto-immersed#israel that were assembled unto him before#turnings the cabinet, butcherd going-out#sheep and wall#oxen, which could not be told nor numbered for multitude. and the darkener#server brought in the cabinet of the alignment of yeah-vowels unto his place, to the speak#oracle of the daughter-alphabet#house, into the most dedicated place, even under the wings of the qrbcherubim: for the qrbcherubim spread forth their wings over the place of the cabinet, and the qrbcherubim covered the cabinet and the canvas thereof above. and they drew out the canvas of the cabinet, that the ends of the canvas were seen from the cabinet before#turnings the speak#oracle; and they were not seen without. and there it is unto this day. there was nothing in the cabinet save the two tables which extracted#mose put therein at sword#horeb, when yeah-vowels made a alignment with the children of israel, when they came out of narrow-creats#mizraim. and it came to pass, when the darkener#server were come out of the dedicated place: (for all the darkener#server that were present were dedicated, and did not then wait by course: also the join#levites which were the singers, all of

them of add-collect#asaph, of trusted#heman, of hand#jeduthan, with their between#boys and their brethern, being arrayed in to-build#white linen, having cymbals and psalteries and harps, stood at the east end of the kitchen#butcher, 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 praising and thanking yeah-vowels; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised yeah-vowels, saying, for he is good; for his mercy endureth for ever: that then the daughter-alphabet#house was filled with a cloud, even the daughter-alphabet#house of yeah-vowels; so that the darkener#server could not stand to immerse by reason of the cloud: for the weight of yeah-vowels had filled the daughter-alphabet#house of unto-these-theory. then said complete#solomon, the yeah-vowels hath said that he would dwell in the thick darkness. and i have between#built an daughter-alphabet#house of habitation for thee, and a place for thy dwelling for ever. and the moloch#king turned his face, and knee-fluffy#blessed the whole ever#witness of israel: and all the ever#witness of unto-immersed#israel stood. and he said, knee-fluffy#blessed be yeah-vowels unto-these-theory of israel, who hath with his hands fulfilled that which he spake with his mouth to my father dude#david, saying, since the day that i brought forth my with-mum#people out of the land of narrow-creats#mizraim i chose no light#city among all the branches of unto-immersed#israel to between#build an daughter-alphabet#house in, that my name might be there; neither chose i any man to be a governor over my with-mum#people israel: and i have chosen project-complete#jerusalem, that my name might be there; and have chosen dude#david to be over my with-mum#people israel. now it was in the heart of dude#david my father to between#build an daughter-alphabet#house for the name of yeah-vowels unto-these-theory of israel. and yeah-vowels said to dude#david my father, forasmuch as it was in thine heart to between#build an daughter-alphabet#house for my name, thou didst well in that it was in thine heart: notwithstanding thou wilt not between#build the daughter-alphabet#house; and thy between#boy which will come forth out of thy loins, he will between#build the daughter-alphabet#house for my name. the yeah-vowels therefore hath performed his dbr that he hath spoken: for i am risen up in the room of dude#david my father, and am set on the throne of israel, as yeah-vowels promised, and have between#built the daughter-alphabet#house for the name of yeah-vowels unto-these-theory of israel. and in it have i put the cabinet, wherein is the alignment of yeah-vowels, that he made with the children of israel. and he stood before#turnings the kitchen#butcher of yeah-vowels in the presence of all the ever#witness of israel, and spread forth his hands: for complete#solomon had made 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#turnings all the ever#witness of israel, and spread forth his hands toward heaven. and said, o yeah-vowels unto-these-theory of israel, there is no unto-these-theory like thee in the heaven, nor in the earth; which keepest alignment, and shouest mercy unto thy workers, that walk before#turnings thee with all their hearts: thou which hast kept with thy worker dude#david my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. now therefore, o yeah-vowels unto-these-theory of israel, keep with thy worker dude#david 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 israel; yet so that thy children take heed to their way to walk in my torah, as thou hast walked before#turnings me. now then, o yeah-vowels unto-these-theory of israel, let thy dbr be verified, which thou hast spoken unto thy worker dude#david. and will unto-these-theory in very deed dwell with men on the earth? behold, namespaces and the namespaces of namespaces cannot contain thee; how much less this daughter-alphabet#house which i have between#built! have respect therefore to the fall#prayer of thy worker, and to his supplication, o yeah-vowels my unto-these-theory, to hearken unto the cry and the fall#prayer which thy worker prayeth before#turnings thee: that thine eyes may be open upon this daughter-alphabet#house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the fall#prayer which thy worker prayeth toward this place. hearken therefore unto the supplications of thy worker, and of thy with-mum#people israel, which they will make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. if a man miss against his neighbor, and an unto#oath be laid upon him to make him swear, and the unto#oath come before#turnings thine kitchen#butcher in this daughter-alphabet#house; then hear thou from heaven, and do, and lip#decide thy workers, by requiting the evil, by recompensing his way upon his own head; and by justifying the right, by giving him according to his being right. and if thy with-mum#people unto-immersed#israel be put to the worse before#turnings the father#enemy, because they have missed against thee; and will return and confess thy name, and pray and make supplication before#turnings thee in this daughter-alphabet#house; then hear thou from the namespaces, and forgive the miss of thy with-mum#people israel, and bring them again unto the land 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, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the miss of thy workers, and of thy with-mum#people 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#people 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 fathers#enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what fall#prayer or what supplication soever will be made of any man, or of all thy with-mum#people israel, when every one will know his own sore and his own grief, and will spread forth his hands in this daughter-alphabet#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 the children of men:) that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. moreover concerning the stranger, which is not of thy with-mum#people israel, and 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 daughter-alphabet#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#people of the earth may know thy name, and fear thee, as doth thy with-mum#people israel, and may know that this daughter-alphabet#house which i have between#built is called by thy name. if thy with-mum#people go out to war against their fathers#enemies by the way that thou wilt send them, and they pray unto thee toward this light#city which thou hast chosen, and the daughter-alphabet#house which i have between#built for thy name; then hear thou from the namespaces their fall#prayer and their supplication, and maintain their cause. if they miss against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before#turnings their fathers#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 my-mother#amiss, and have dealt evilly; if they return to thee with all their heart and with all their being 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 light#city which thou hast chosen, and toward the daughter-alphabet#house which i have between#built for thy name: then hear thou from the namespaces, even from thy dwelling place, their fall#prayer and their supplications, and maintain their cause, and forgive thy with-mum#people which have missed against thee. now, my unto-these-theory, let, i beseech thee, thine eyes be open, and let thine ears be attent unto the fall#prayer that is made in this place. now therefore arise, o yeah-vowels unto-these-theory, into thy resting place, thou, and the cabinet of thy strength: let thy darkener#server, o yeah-vowels unto-these-theory, be clothed with saving, and let thy dedicateds rejoice in goodness. o yeah-vowels unto-these-theory, turn not away the face#turnings of thine impregnated#anointed:

remember the mercies of dude#david thy worker. now when complete#solomon had made an end of praying, the fire came down from heaven, and consumed the burnt qrb and the butchers; and the weight of yeah-vowels filled the daughter-alphabet#house. and the darkener#server could not enter into the daughter-alphabet#house of yeah-vowels, because the weight of yeah-vowels had filled yeah-vowels's daughter-alphabet#house. and when all the children of unto-immersed#israel saw how the fire came down, and the weight of yeah-vowels upon the daughter-alphabet#house, they bowed themselves with their turnings#faces to the ground upon the pavement, and partook, and praised yeah-vowels, saying, for he is good; for his mercy endureth for ever. then the moloch#king and all the with-mum#people qrb'd butchers before#turnings yeah-vowels. and moloch#king complete#solomon qrb'd a butcher of twenty and two thousand wall#oxen, and an hundred and twenty thousand going-out#sheep: so the moloch#king and all the with-mum#people dedicated-finished the daughter-alphabet#house of unto-these-theory. and the darkener#server waited on their offices: the join#levites also with instruments of music of yeah-vowels, which dude#david the moloch#king had made to praise yeah-vowels, because his mercy endureth for ever, when dude#david praised by their ministry; and the darkener#server sounded trumpets before#turnings them, and all unto-immersed#israel stood. moreover complete#solomon dedicate'd the middle of the court that was before#turnings the daughter-alphabet#house of yeah-vowels: for there he qrb'd burnt qrbs, and the fat of the peace qrbs, because the brazen kitchen#butcher which complete#solomon had made was not able to receive the burnt qrbs, and the meat qrbs, and the fat. also at the same time complete#solomon kept the feast seven days, and all unto-immersed#israel with him, a very great crowd, from the entering in of gourd-vessel#hamath unto the river of narrows-create#mizraim. and in the eighth day they made a solemn assembly: for they kept the dedication of the kitchen#butcher seven days, and the feast seven days. and on the three and twentieth day of the seventh month he sent the with-mum#people away into their tents, glad and merry in heart for the goodness that yeah-vowels had showed unto dude#david, and to complete#solomon, and to unto-immersed#israel his with-mum#people. thus complete#solomon finished the daughter-alphabet#house of yeah-vowels, and the king's daughter-alphabet#house: and all that came into complete-solomon's heart to make in the daughter-alphabet#house of yeah-vowels, and in his own daughter-alphabet#house, he prosperously effected. and yeah-vowels appeared to complete#solomon by night, and said unto him, i have heard thy fall#prayer, and have chosen this place to myself for an daughter-alphabet#house of 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#people; if my with-mum#people, which are called by my

name, will humble themselves, and pray, and seek my face, and turn from their evil ways; then will i hear from heaven, and will forgive their sin, and will heal their land. now mine eyes will be open, and mine ears attend unto the fall#prayer that is made in this place. for now have i chosen and dedicated this daughter-alphabet#house, that my name may be there for ever: and mine eyes and mine heart will be there perpetually. and as for thee, if thou wilt walk before#turnings me, as dude#david thy father walked, and do according to all that i have directed thee, and will observe#guard my statutes and my lip-decision#crisis; then will i stablish the throne of thy kingdom, according as i have alignmented with dude#david thy father, saying, there will not fail thee a man to be governor in israel. and if ye turn away, and forsake my statutes and my directives, which i have set before#turnings you, and will go and work for other elohim, and partake them; then will i pluck them up by the roots out of my land which i have given them; and this daughter-alphabet#house, which i have dedicated for my name, will i cast out of my sight, and will make it to be a proverb and a byword among all nations. and this daughter-alphabet#house, which is high, will be an astonishment to every one that passeth by it; so that he will say, why hath yeah-vowels done thus unto this land, and unto this daughter-alphabet#house? and it will be answered, because they forsook yeah-vowels unto-these-theory of their fathers, which brought them forth out of the land of narrows-create#mizraim, and laid hold on other elohim, and partook them, and work'd them: therefore hath he brought all this toilsome#bad upon them. and it came to pass at the end of twenty years, wherein complete#solomon had between#built the daughter-alphabet#house of yeah-vowels, and his own house, that the cities which fishing-net#huram had restored to complete#solomon, complete#solomon had between#built them, and caused the children of unto-immersed#israel to dwell there. and complete#solomon went to gourd-vessel#hamathzobah, and prevailed against it. and he between#built love#tadmor in the mdba, and all the store cities, which he between#built in gourd-vessel#hamath. also he between#built house-of-wrath#bethhoron the upper, and house-of-wrath#bethhoron the nether, fenced cities, with walls, hair#gates, and bars; and ownership#baalath, and all the store cities that complete#solomon had, and all the chariot cities, and the cities of the horsemen, and all that complete#solomon desired to between#build in project-complete#jerusalem, and in build#white#lebanon, and throughout all the land of his dominion. as for all the with-mum#people that were left of the tusk#hittites, and the talker#amorites, and the unwall'd#perizzites, and the experience#hivites, and the trampler#jebusites, which were not of israel, and of their children, who were left after them in the land, whom the children of unto-immersed#israel consumed not, them did complete#solomon make to pay tribute until this day. and of the children of unto-immersed#israel did complete#solomon



make no workers for his work; and they were men of war, and chief of his immersed#captains, and immersed#captains of his chariots and horsemen. and these were the chief of moloch#king complete#solomon's officers, even two hundred and fifty, that bare rule over the with-mum#people. and complete#solomon brought up the bayt#daughter of big-house#pharaoh out of the light#city of dude#david unto the daughter#bayt that he had between#built for her: for he said, my woman will not dwell in the daughter#bayt of dude#david moloch#king of israel, because the places are dedicated, whereunto the cabinet of yeah-vowels hath come. then complete#solomon qrbed burnt qrbis unto yeah-vowels on the kitchen#butcher of yeah-vowels, which he had between#built before#turnings the porch, even after a certain rate every day, qrb according to the directive of extracted#mose, on the seven#sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of dwellings. and he appointed, according to the order of dude#david his father, the courses of the darkener#server to their work, and the join#levites to their charges, to praise and immerse before#turnings the darkener#server, as the duty of every day required: the porters also by their courses at every hair#gate: for so had dude#david the man of unto-these-theory directed. and they departed not from the directive of the moloch#king unto the darkener#server and join#levites concerning any matter, or concerning the treasures. now all the work of complete#solomon was prepared unto the day of the foundation of the daughter#bayt of yeah-vowels, and until it was finished. so the daughter#bayt of yeah-vowels was perfected. then went complete#solomon to wood-man#eziongeber, and to towards#eloth, at the sea side in the land of man-red#edom. and fishing-net#huras sent him by the hands of his workers ships, and workers that had knowledge of the sea; and they went with the workers of complete#solomon to ash#ophir, and took thence four hundred and fifty talents of gold, and brought them to moloch#king complete#solomon. and when the queen of coming#sheba heard of the fame of complete#solomon, she came to prove complete#solomon with hard questions at project-complete#jerusalem, with a very great company, and ripen#camels that bare scents, and gold in abundance, and precious stones: and when she was come to complete#solomon, she communed with him of all that was in her heart. and complete#solomon told her all her questions: and there was nothing hid from complete#solomon which he told her not. and when the queen of coming#sheba had seen the wisdom of complete#solomon, and the daughter#bayt that he had between#built, and the meat of his 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 daughter#bayt of yeah-vowels; there was no more ruakh 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 was coached by not their dbrs, 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#turnings thee, and hear thy wisdom. knee-fluffy#blessed be yeah-vowels thy unto-these-theory, which delighted in thee to set thee on his throne, to be moloch#king for yeah-vowels thy unto-these-theory: because thy unto-these-theory loved israel, to establish them for ever, therefore made he thee moloch#king over them, to do lip-decision#crisis and being right. and she gave the moloch#king an hundred and twenty talents of gold, and of scents great abundance, and precious stones: neither was there any such spice as the queen of coming#sheba gave moloch#king complete#solomon. and the workers also of fishing-net#huras, and the workers of complete#solomon, which brought gold from ash#ophir, brought algum trees and precious stones. and the moloch#king made of the algum trees terraces to the daughter#bayt of yeah-vowels, and to the king's palace, and harps and psalteries for singers: and there were none such seen before#turnings in the land of know-hand#judah. and moloch#king complete#solomon gave to the queen of coming#sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. so she turned, and went away to her own land, she and her workers. now the weight of gold that came to complete#solomon in one year was six hundred and threescore and six talents of gold; beside that which chapmen and merchants brought. and all the kings of evening-pleasant#arabia and governors of the country brought gold and silver to complete#solomon. and moloch#king complete#solomon made two hundred targets of beaten gold: six hundred light#shekels of beaten gold went to one target. and three hundred shields made he of beaten gold: three hundred light#shekels of gold went to one shield. and the moloch#king put them in the daughter#bayt of the forest of build#white#lebanon. moreover the moloch#king made a great throne of ivory, and overlaid it with bright gold. and there were six steps to the throne, with a footstool 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 made in any kingdom. and all the drinking tools of moloch#king complete#solomon were of gold, and all the tools of the daughter#bayt of the forest of build#white#lebanon were of bright gold: none were of silver; it was not any thing accounted of in the days of complete#solomon. for the king's ships went to cypress-cedar#tarshish with the workers of fishing-net#huras: every three years once came the ships of cypress-cedar#tarshish bringing gold, and silver, ivory, and apes, and peacocks. and moloch#king complete#solomon passed all the kings of the earth in riches and wisdom. and all the kings of

the earth sought the presence of complete#solomon, to hear his wisdom, that unto-these-theory had put in his heart. and they brought every man his present, tools of silver, and tools of gold, and raiment, harness, and scents, horses, and sepearate#mules, a rate year by year. and complete#solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the moloch#king at project-complete#jerusalem. and he kinged over all the kings from the river even unto the land of the invade-grieve#philistines, and to the border of narrows-create#mizraim. and the moloch#king made silver in project-complete#jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance. and they brought unto complete#solomon horses out of narrows-create#mizraim, and out of all lands. now the rest of the acts of complete#solomon, first and last, are they not written in the book of given#natan the bringer, and in the prophecy of my-bro-yeah#ahijah the pull-out#shilonite, and in the visions of up-to#iddo the seer against much-people#jeroboam the between#boy of germ#nebat? and complete#solomon kinged in project-complete#jerusalem over all unto-immersed#israel forty years, and complete#solomon slept with his fathers, and he was buried in the light#city of dude#david his father: and wide-people#rehoboam his between#boy kinged in his stead. and wide-people#rehoboam went to shoulder#shechem: for to shoulder#shechem were all unto-immersed#israel come to make him king. and it came to pass, when much-people#jeroboam the between#boy of germ#nebat, who was in narrows-create#mizraim, whither he fled from the presence of complete#solomon the king, heard it, that much-people#jeroboam returned out of narrows-create#mizraim. and they sent and called him. so much-people#jeroboam and all unto-immersed#israel came and spake to wide-people#rehoboam, saying, thy father made our yoke grievous: now therefore ease thou somewhat the grievous work of thy father, and his heavy yoke that he put upon us, and we will work for thee. and he said unto them, come again unto me after three days. and the with-mum#people departed. and moloch#king wide-people#rehoboam took counsel with the old men that had stood before#turnings complete#solomon his father while he yet lived, saying, what counsel give ye me to return answer to this with-mum#people? and they spake unto him, saying, if thou be kind to this with-mum#people, and please them, and speak good dbrs to them, they will be thy workers for ever. and 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#turnings him. and he said unto them, what advice give ye that we may return answer to this with-mum#people, which have spoken to me, saying, ease somewhat the yoke that thy father did put upon us? and the young men that were brought up with him spake unto him, saying, thus will thou answer the with-mum#people that spake unto thee, saying, thy father made our

yoke heavy, and 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, and i will chastise you with scorpions. so much-people#jeroboam and all the with-mum#people came to wide-people#rehoboam on the third day, as the moloch#king bade, saying, come again to me on the third day. and the moloch#king answered them roughly; and moloch#king wide-people#rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, my father made your yoke heavy, and i will add thereto: my father chastised you with whips, and i will chastise you with scorpions. so the moloch#king hearkened not unto the with-mum#people: for the cause was of unto-these-theory, that yeah-vowels might perform his dbr, which he spake by the hand of my-bro-yeah#ahijah the pull-out#shilonite to much-people#jeroboam the between#boy of germ#nebat. and when all unto-immersed#israel saw that the moloch#king would not hearken unto them, the with-mum#people answered the king, saying, what portion have we in dude#david? and we have none inheritance in the between#boy of save#jesse: every man to your tents, o israel: and now, dude#david, see to thine own house. so all unto-immersed#israel went to their tents. and as for the children of unto-immersed#israel that dwelt in the cities of know-hand#judah, wide-people#rehoboam kinged over them. then moloch#king wide-people#rehoboam sent their-generation#hadoram that was over the tribute; and the children of unto-immersed#israel stoned him with stones, that he died. and moloch#king wide-people#rehoboam made speed to get him up to his chariot, to flee to project-complete#jerusalem. and unto-immersed#israel rebelled against the daughter#bayt of dude#david unto this day. and when wide-people#rehoboam was come to project-complete#jerusalem, he added of the daughter#bayt of know-hand#judah and between-boy-right-hand#benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against israel, that he might bring the kingdom again to wide-people#rehoboam. and the dbr of yeah-vowels came to hear-yeah#shemaiah the man of unto-these-theory, saying, speak unto wide-people#rehoboam the between#boy of complete#solomon, moloch#king of know-hand#judah, and to all unto-immersed#israel in know-hand#judah and between-boy-right-hand#benjamin, saying, thus saith yeah-vowels, 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 dbrs of yeah-vowels, and returned from going against much-people#jeroboam. and wide-people#rehoboam dwelt in project-complete#jerusalem, and between#built cities for defense in know-hand#judah. he between#built even bread-house#bethlehem, and sea-eagle#etam, and stuck#tekoa, and house-flint-create#bethzur, and shut-down#shoco, and until-why#adullam, and gath,

and from-her-head#mareshah, and bristle#ziph, and sea-strength#adoraim, and to-beat#lachish, and her-goat#azekah, and wasp#zorah, and ram-male-sheep#aialon, and friend-joy#hebron, which are in know-hand#judah and in between-boy-righthand#benjamin fenced cities. and he fortified the strong holds, and put captains in them, and store of victual, and of name-sex#oil and wine. and in every several light#city he put shields and spears, and made them exceeding strong, having know-hand#judah and between-boy-righthand#benjamin on his side. and the darkener#server and the join#levites that were in all unto-immersed#israel resorted to him out of all their coasts. for the join#levites left their plots#suburbs and their possession, and came to know-hand#judah and project-complete#jerusalem: for much-people#jeroboam and his between#boys had cast them off from executing the priest's office unto yeah-vowels: and he ordained him darkener#server for the high places, and for the devils, and for the calves which he had made. and after them out of all the branches of unto-immersed#israel such as set their hearts to seek yeah-vowels unto-these-theory of unto-immersed#israel came to project-complete#jerusalem, to butcher unto yeah-vowels unto-these-theory of their fathers. so they strengthened the kingdom of know-hand#judah, and made wide-people#rehoboam the between#boy of complete#solomon strong, three years: for three years they walked in the way of dude#david and complete#solomon. and wide-people#rehoboam took him sick-harp#mahalath the bayt#daughter of highs#jerimoth the between#boy of dude#david to woman, and my-father-force#abihail the bayt#daughter of my-theory-dad#eliab the between#boy of save#jesse; which bare him children; wain-moth#jeush, and hear#shamariah, and crime#zaham. and after her he took squeeze#maachah the bayt#daughter of father-complete#absalom; which bare him father-yeah#abijah, and attai, and ledge#ziza, and my-completion#sheolmith. and wide-people#rehoboam loved squeeze#maachah the bayt#daughter of father-complete#absalom above all his women and his concubines: (for he took eighteen women, and threescore concubines; and begat twenty and eight between#boys, and threescore between#daughters.) and wide-people#rehoboam made father-yeah#abijah the between#boy of squeeze#maachah the chief, to be governor among his brethren: for he thought to make him king, and he dealt wisely, and dispersed of all his children throughout all the countries of know-hand#judah and between-boy-righthand#benjamin, unto every fenced light#city: and he gave them victual in abundance. and he desired many women. and it came to pass, when wide-people#rehoboam had established the kingdom, and had strengthened himself, he forsook the torah of yeah-vowels, and all unto-immersed#israel with him. and it came to pass, that in the fifth year of moloch#king wide-people#rehoboam kiss#shishak moloch#king of narrows-create#mizraim came up against project-complete#jerusalem, because they had transgressed

against yeah-vowels, with twelve hundred chariots, and threescore thousand horsemen: and the with-mum#people were without number that came with him out of narrows-create#mizraim; the heart-lubim#lybiass, the pinch#sukkiims, and the cush-spindle#ethiopians. and he took the fenced cities which pertained to know-hand#judah, and came to project-complete#jerusalem. then came hear-yeah#shemaiah the bringer to wide-people#rehoboam, and to the immersed#princes of know-hand#judah, that were added together to project-complete#jerusalem because of kiss#shishak, and said unto them, thus saith yeah-vowels, ye have forsaken me, and therefore have i also left you in the hand of kiss#shishak. whereupon the immersed#princes of unto-immersed#israel and the moloch#king humbled themselves; and they said, the yeah-vowels is right. and when yeah-vowels saw that they humbled themselves, the dbr of yeah-vowels came to hear-yeah#shemaiah, saying, they have humbled themselves; therefore i will not destroy them, and i will grant them some deliverance; and my wrath will not be poured out upon project-complete#jerusalem by the hand of kiss#shishak. nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries. so kiss#shishak moloch#king of narrows-create#mizraim came up against project-complete#jerusalem, and took away the treasures of the daughter#bayt of yeah-vowels, and the treasures of the king's house; he took all: he carried away also the shields of gold which complete#solomon had made. instead of which moloch#king wide-people#rehoboam made 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 moloch#king entered into the daughter#bayt of yeah-vowels, the guard came and fetched them, and brought them again into the guard bureau#chamber. and when he humbled himself, the wrath of yeah-vowels turned from him, that he would not destroy him altogether: and also in know-hand#judah things went well. so moloch#king wide-people#rehoboam strengthened himself in project-complete#jerusalem, and kinged: for wide-people#rehoboam was one and forty years old when he began to king, and he kinged seventeen years in project-complete#jerusalem, the light#city which yeah-vowels had chosen out of all the branches of israel, to put his name there. and his mother's name was pleasant#naamah an with#ammonitess. and he did evil, because he prepared not his heart to seek yeah-vowels. now the acts of wide-people#rehoboam, first and last, are they not written in the book of hear-yeah#shemaiah the bringer, and of up-to#iddo the seer concerning genealogies? and there were wars between wide-people#rehoboam and much-people#jeroboam continually. and wide-people#rehoboam slept with his fathers, and was buried in the light#city of dude#david: and father-yeah#abijah his between#boy kinged in his stead. now in the eighteenth year of moloch#king much-people#jeroboam began father-yeah#abijah to king

over know-hand#judah. he kinged three years in project-complete#jerusalem. his mother's name also was who-i-o#michaiah the bayt#daughter of light-unto#uriel of hill#gibeah. and there was war between father-yeah#abijah and much-people#jeroboam. and father-yeah#abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: much-people#jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valor. and father-yeah#abijah stood up upon mount wool#zemaraim, which is in mount gray-fruitful#ephraim, and said, hear me, thou much-people#jeroboam, and all israel; ought ye not to know that yeah-vowels unto-these-theory of unto-immersed#israel gave the kingdom over unto-immersed#israel to dude#david for ever, even to him and to his between#boys by a alignment of salt? yet much-people#jeroboam the between#boy of germ#nebat, the worker of complete#solomon the between#boy of dude#david, is risen up, and hath rebelled against his base#lord. and there are added unto him vain men, the children of in-good-time-wear-out#belial, and have strengthened themselves against wide-people#rehoboam the between#boy of complete#solomon, when wide-people#rehoboam was young and tenderhearted, and could not withstand them. and now ye think to withstand the kingdom of yeah-vowels in the hand of the between#boys of dude#david; and ye be a great multitude, and there are with your golden calves, which much-people#jeroboam made you for elohim. have ye not cast out the darkener#server of yeah-vowels, the between#boys of cabinet#aaron, and the join#levites, and have made you darkener#server after the manner of the nations of other lands? so that whosoever cometh to fill himself with a young bull and seven rams, the same may be a darkener#server of them that are no elohim. and as for us, yeah-vowels is our unto-these-theory, and we have not forsaken him; and the darkener#server, which immerse unto yeah-vowels, are the between#boys of cabinet#aaron, and the join#levites wait upon their business: and they burn unto yeah-vowels every morning and every evening burnt butchers and sweet incense: the bread system also set they in order upon the bright table; and the stream-candle#light of gold with the lamps thereof, to burn every evening: for we keep the charge of yeah-vowels our unto-these-theory; and ye have forsaken him. and, behold, unto-these-theory himself is with us for our immersed#captain, and his darkener#server with sounding trumpets to cry alarm against you. o children of israel, fight ye not against yeah-vowels unto-these-theory of your fathers; for ye will not prosper. and much-people#jeroboam caused an ambushment to come about behind them: so they were before#turnings know-hand#judah, and the ambushment was behind them. and when know-hand#judah looked back, behold, the battle was before#turnings and behind: and they cried unto yeah-vowels, and the darkener#server sounded with the trumpets. then the men of know-

hand#judah gave a shout: and as the men of know-hand#judah shouted, it came to pass, that unto-these-theory smote much-people#jeroboam and all unto-immersed#israel before#turnings father-yeah#abijah and know-hand#judah. and the children of unto-immersed#israel fled before#turnings know-hand#judah: and unto-these-theory delivered them into their hand. and father-yeah#abijah and his with-mum#people slew them with a great slaughter: so there fell down slain of unto-immersed#israel five hundred thousand chosen men. thus the children of unto-immersed#israel were brought under at that time, and the children of know-hand#judah prevailed, because they relied upon yeah-vowels unto-these-theory of their fathers. and father-yeah#abijah pursued after much-people#jeroboam, and took cities from him, house-theory#bethel with the towns thereof, and sleep#jeshanah with the towns thereof, and gray-fruitful#ephraim with the towns thereof. neither did much-people#jeroboam recover strength again in the days of father-yeah#abijah: and yeah-vowels struck him, and he died. and father-yeah#abijah waxed mighty, and married fourteen women, and begat twenty and two between#boys, and sixteen between#daughters. and the rest of the acts of father-yeah#abijah, and his ways, and his sayings, are written in the story of the bringer up-to#iddo. so father-yeah#abijah slept with his fathers, and they buried him in the light#city of dude#david: and ride#asa his between#boy kinged in his stead. in his days the land was quiet ten years. and ride#asa did that which was good and right in the eyes of yeah-vowels his unto-these-theory: for he took away the kitchen#butchers of the strange-substantial#gentile elohim, and the high places, and brake down the images, and cut down the prosperity-fortuna#asherahs: and directed know-hand#judah to seek yeah-vowels unto-these-theory of their fathers, and to do the torah and the directive. also he took away out of all the cities of know-hand#judah the high places and the images: and the kingdom was quiet before#turnings him. and he between#built fenced cities in know-hand#judah: for the land had rest, and he had no war in those years; because yeah-vowels had given him rest. therefore he said unto know-hand#judah, let us between#build these cities, and make about them walls, and towers, hair#gates, and bars, while the land is yet before#turnings us; because we have sought yeah-vowels our unto-these-theory, we have sought him, and he hath given us rest on every side. so they between#built and prospered. and ride#asa had an army of men that bare targets and spears, out of know-hand#judah three hundred thousand; and out of between-boy-righthand#benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valor. and there came out against them shine#zerah the cush-spindle#ethiopian with an zaba of a thousand thousand, and three hundred chariots; and came unto from-her-head#mareshah. then ride#asa went out against him, and they set the battle in array in the valley of her-float#zephathah at from-her-

head#mareshah. and ride#asa cried unto yeah-vowels his unto-these-theory, and said, yeah-vowels, it is nothing with thee to help, whether with many, or with them that have no power: help us, o yeah-vowels unto-these-theory; for we rest on thee, and in thy name we go against this multitude. o yeah-vowels, thou art our unto-these-theory; let no man prevail against thee. so yeah-vowels smote the cush-spindle#ethiopians before#turnings asa, and before#turnings know-hand#judah; and the cush-spindle#ethiopians fled. and ride#asa and the with-mum#people that were with him pursued them unto tow#gerar: and the cush-spindle#ethiopians were overthrown, that they could not recover themselves; for they were destroyed before#turnings yeah-vowels, and before#turnings his zaba; and they carried away very much spoil. and they smote all the cities round about tow#gerar; for the fear of yeah-vowels came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. they smote also the tents of cattle, and carried away going-out#sheep and ripen#camels in abundance, and returned to project-complete#jerusalem. and the ruakh of unto-these-theory came upon help-yeah#azariah the between#boy of ever-encourage#oded: and he went out to meet asa, and said unto him, hear ye me, asa, and all know-hand#judah and between-boy-righthand#benjamin; the yeah-vowels is with you, while ye be with him; and if ye seek him, he will be found of you; and if ye forsake him, he will forsake you. now for a long season unto-immersed#israel hath been without the true unto-these-theory, and without a teaching priest, and without torah. and when they in their trouble did turn unto yeah-vowels unto-these-theory of israel, and sought him, he was found of them. and in those times there was no peace to him that went out, nor to him that came in, and great vexations were upon all the inhabitants of the countries. and nation was destroyed of nation, and light#city of light#city: for unto-these-theory did vex them with all adversity. be ye strong therefore, and let not your hands be weak: for your work will be rewarded. and when ride#asa heard these dbrs, and the prophecy of ever-encourage#oded the bringer, he took courage, and put away the abominable ideal-bullshit#idols out of all the land of know-hand#judah and between-boy-righthand#benjamin, and out of the cities which he had taken from mount gray-fruitful#ephraim, and renewed the kitchen#butcher of yeah-vowels, that was before#turnings the porch of yeah-vowels. and he added all know-hand#judah and between-boy-righthand#benjamin, and the strangers with them out of gray-fruitful#ephraim and sleep-forget#manasseh, and out of hear-home#simeon: for they fell to him out of unto-immersed#israel in abundance, when they saw that yeah-vowels his unto-these-theory was with him. so they added themselves together at project-complete#jerusalem in the third month, in the fifteenth year of the king of asa. and they qrbd unto yeah-vowels the same time, of the spoil which they had brought, seven hundred wall#oxen and seven thousand going-out#sheep.

and they entered into a alignment to seek yeah-vowels unto-these-theory of their fathers with all their heart and with all their being; that whosoever would not seek yeah-vowels unto-these-theory of unto-immersed#israel should be put to death, whether small or great, whether man or woman. and they swore unto yeah-vowels with a loud voice, and with shouting, and with trumpets, and with cornets. and all know-hand#judah rejoiced at the unto#oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and yeah-vowels gave them rest round about. and also concerning squeeze#maachah the mother of ride#asa the king, he removed her from being queen, because she had made an idol in a prosperity-fortuna#asherah: and ride#asa cut down her idol, and stamped it, and burnt it at the brook potter#kidron. and the high places were not taken away out of israel: nevertheless the heart of ride#asa was perfect all his days. and he brought into the daughter#bayt of unto-these-theory the things that his father had dedicated-finished, and that he himself had dedicated-finished, silver, and gold, and tools. and there was no more war unto the five and thirtieth year of the king of asa. in the six and thirtieth year of the king of ride#asa in-moth#baasha moloch#king of unto-immersed#israel came up against know-hand#judah, and between#built high-region#ramah, to the intent that he might let none go out or come in to ride#asa moloch#king of know-hand#judah. then ride#asa brought out silver and gold out of the treasures of the daughter#bayt of yeah-vowels and of the king's house, and sent to child-of-echo#benhadad moloch#king of syria, that dwelt at blood-bag#damascus, saying, there is a league between me and thee, as there was between my father and thy father: behold, i have sent thee silver and gold; go, break thy league with in-moth#baasha moloch#king of israel, that he may depart from me. and child-of-echo#benhadad hearkened unto moloch#king asa, and sent the immersed#captains of his zabas against the cities of israel; and they smote consideration#ijon, and dan, and mourning-waters#abel-maim, and all the store cities of cunning-twist#naphtali. and it came to pass, when in-moth#baasha heard it, that he left off between#building of high-region#ramah, and let his work cease. then ride#asa the moloch#king took all know-hand#judah; and they carried away the stones of high-region#ramah, and the timber thereof, wherewith in-moth#baasha was between#building; and he between#built therewith small-hill#geba and watch#mizpah. and at that time graceful#hanani the seer came to ride#asa moloch#king of know-hand#judah, and said unto him, because thou hast relied on the moloch#king of syria, and not relied on yeah-vowels thy unto-these-theory, therefore is the zaba of the moloch#king of high#aram escaped out of thine hand. were not the cush-spindle#ethiopians and the heart-lubim#lybiass a huge zaba, with very many chariots and horsemen? yet, because thou didst rely on yeah-vowels, he delivered them into thine hand. for the eyes of yeah-vowels run to and

fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. herein thou hast done kasil#foolishly: therefore from henceforth thou wilt have wars. then ride#asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. and ride#asa oppressed some of the with-mum#people the same time. and, behold, the acts of asa, first and last, lo, they are written in the book of the kings of know-hand#judah and israel. and ride#asa in the thirty and ninth year of his king was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to yeah-vowels, and to the physicians. and ride#asa slept with his fathers, and died in the one and fortieth year of his king. and they buried him in his own sepulchres, which he had made for himself in the light#city of dude#david, and laid him in the bed which was filled with sweet odorous and divers kinds of scents prepared by the apothecaries' art: and they made a very great burning for him. and oh-yeah-decide#jehoshaphat his between#boy kinged in his stead, and strengthened himself against israel. and he placed forces in all the fenced cities of know-hand#judah, and set garrisons in the land of know-hand#judah, and in the cities of gray-fruitful#ephraim, which ride#asa his father had taken. and yeah-vowels was with oh-yeah-decide#jehoshaphat, because he walked in the first ways of his father dude#david, and sought not unto propriety#baalim; and sought to the base#lord unto-these-theory of his father, and walked in his directives, and not after the doings of israel. therefore yeah-vowels stablished the kingdom in his hand; and all know-hand#judah brought to oh-yeah-decide#jehoshaphat presents; and he had riches and honor in abundance. and his heart was lifted up in the ways of yeah-vowels: moreover he took away the high places and prosperity-fortuna#asherahs out of know-hand#judah. also in the third year of his king he sent to his immersed#princes, even to benhai, and to work-the-yeah#obadiah, and to remember-yeah#zechariah, and to given-the-ory#nethaneel, and to who-i-o#michaiah, to teach in the cities of know-hand#judah. and with them he sent join#levites, even hear-yeah#shemaiah, and given-yeah#nethaniah, and portion-yeah#zebadiah, and do-towards#asahel, and keep-high#shemiramoth, and yeahoh-given#jehonathan, and my-lord#base-yeah#adonijah, and good#tobijah, and good#tobadonijah, join#levites; and with them my-towards-hear#elishama and yeah-oh-is-high#jehoram, darkener#server. and they taught in know-hand#judah, and had the book of the torah of yeah-vowels with them, and went about throughout all the cities of know-hand#judah, and taught the with-mum#people. and the fear of yeah-vowels fell upon all the kingdoms of the lands that were round about know-hand#judah, so that they made no war against oh-yeah-decide#jehoshaphat. also some of the invade-grieve#philistines brought oh-yeah-decide#jehoshaphat presents, and tribute silver; and the evening-pleasant#arabians brought

him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he intense#goats. and oh-yeah-decide#jehoshaphat waxed great exceedingly; and he between#built in know-hand#judah castles, and cities of store. and he had much business in the cities of know-hand#judah: and the men of war, mighty men of valor, were in project-complete#jerusalem. and these are the numbers of them according to the daughter#bayt of their fathers: of know-hand#judah, the immersed#captains of thousands; soften-era#adnah the chief, and with him mighty men of valor three hundred thousand. and next to him was aeiou-io-attractive-graceful#jehohanan the immersed#captain, and with him two hundred and fourscore thousand. and next him was load-yeah#amasiah the between#boy of my-male#zichri, who willingly qrbd himself unto yeah-vowels; and with him two hundred thousand mighty men of valor. and of between-boy-righthand#benjamin; unto-know#eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand. and next him was drip-cloth#jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. these waited on the king, beside those whom the moloch#king put in the fenced cities throughout all know-hand#judah. now oh-yeah-decide#jehoshaphat had riches and honor in abundance, and joined affinity with bro-dad#ahab. and after certain years he went down to bro-dad#ahab to keep-guard#samaria. and bro-dad#ahab killed going-out#sheep and wall#oxen for him in abundance, and for the with-mum#people that he had with him, and persuaded him to go up with him to highs-roll-until#ramothgilead. and bro-dad#ahab moloch#king of unto-immersed#israel said unto oh-yeah-decide#jehoshaphat moloch#king of know-hand#judah, wilt thou go with me to highs-roll-until#ramothgilead? and he answered him, i am as thou art, and my with-mum#people as thy with-mum#people; and we will be with thee in the war. and oh-yeah-decide#jehoshaphat said unto the moloch#king of israel, enquire, i pray thee, at the dbr of yeah-vowels to day. therefore the moloch#king of unto-immersed#israel added together of bringers four hundred men, and said unto them, will we go to highs-roll-until#ramothgilead to battle, or will i forbear? and they said, go up; for unto-these-theory will deliver it into the king's hand. and oh-yeah-decide#jehoshaphat said, is there not here a bringer of yeah-vowels besides, that we might enquire of him? and the moloch#king of unto-immersed#israel said unto oh-yeah-decide#jehoshaphat, there is yet one man, by whom we may enquire of yeah-vowels: and i hate him; for he never brought good unto me, and always evil: the same is blow-yeah#micaiah the between#boy of imla. and oh-yeah-decide#jehoshaphat said, let not the moloch#king say so. and the moloch#king of unto-immersed#israel called for one of his officers, and said, fetch quickly blow-yeah#micaiah the between#boy of imla. and the moloch#king of unto-immersed#israel and oh-yeah-decide#jehoshaphat moloch#king of know-

hand#judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the hair#gate of keep-guard#samaria; and all the bringers brought before#turnings them. and that's-right-yeah#zedekiah the between#boy of merch#chenaanah had made him ray#horns of iron, and said, thus saith yeah-vowels, with these thou will push high#aram until they be consumed. and all the bringers brought so, saying, go up to highs-roll-until#ramothgilead, and prosper: for yeah-vowels will deliver it into the hand of the king. and the messenger that went to call blow-yeah#micaiah spake to him, saying, behold, the dbrs of the bringers declare good to the moloch#king with one assent; let thy dbr therefore, i pray thee, be like one of theirs, and speak thou good. and blow-yeah#micaiah said, as yeah-vowels liveth, even what my unto-these-theory saith, that will i speak. and when he was come to the king, the moloch#king said unto him, blow-yeah#micaiah, will we go to highs-roll-until#ramothgilead to battle, or will i forbear? and he said, go ye up, and prosper, and they will be delivered into your hand. and the moloch#king said to him, how many times will i adjure thee that thou say nothing and the truth to me in the name of yeah-vowels? then he said, i did see all unto-immersed#israel scattered upon the mountains, as going-out#sheep that have no watcher-shepherd: and yeah-vowels said, these have no master; let them return therefore every man to his daughter#bayt in peace. and the moloch#king of unto-immersed#israel said to oh-yeah-decide#jehoshaphat, did i not tell thee that he would not bring good unto me, and evil? again he said, therefore hear the dbr of yeah-vowels; i saw yeah-vowels sitting upon his throne, and all the zaba of namespaces standing on his right hand and on his left. and yeah-vowels said, who will entice broad#ahab moloch#king of israel, that he may go up and fall at highs-roll-until#ramothgilead? and one spake saying after this manner, and another saying after that manner. then there came out a ruakh, and stood before#turnings yeah-vowels, and said, i will entice him. and yeah-vowels said unto him, wherewith? and he said, i will go out, and be a lying ruakh in the mouth of all his bringers. and the base#lord said, thou wilt entice him, and thou wilt also prevail: go out, and do even so. now therefore, behold, yeah-vowels hath put a lying ruakh in the mouth of these thy bringers, and yeah-vowels hath spoken toilsome#bad against thee. then that's-right-yeah#zedekiah the between#boy of merch#chenaanah came near, and smote blow-yeah#micaiah upon the cheek, and said, which way went the ruakh of yeah-vowels from me to speak unto thee? and blow-yeah#micaiah said, behold, thou wilt see on that day when thou wilt go into an inner bureau#chamber to hide thyself. then the moloch#king of unto-immersed#israel said, take ye blow-yeah#micaiah, and carry him back to mum-training#amon the governor of the light#city, and to give-up#joash the king's son; 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 peace. and blow-yeah#micaiah said, if thou certainly return in peace, then hath not yeah-vowels spoken by me. and he said, hearken, all ye with-mum#people. so the moloch#king of unto-immersed#israel and oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah went up to highs-roll-until#ramothgilead. and the moloch#king of unto-immersed#israel said unto oh-yeah-decide#jehoshaphat, i will disguise myself, and i will go to the battle; and put thou on thy robes. so the moloch#king of unto-immersed#israel disguised himself; and they went to the battle. now the moloch#king of high#aram had directed the immersed#captains of the chariots that were with him, saying, fight ye not with small or great, save only with the moloch#king of israel. and it came to pass, when the immersed#captains of the chariots saw oh-yeah-decide#jehoshaphat, that they said, it is the moloch#king of israel. therefore they compassed about him to fight: and oh-yeah-decide#jehoshaphat cried out, and yeah-vowels helped him; and unto-these-theory moved them to depart from him. for it came to pass, that, when the immersed#captains of the chariots perceived that it was not the moloch#king of israel, they turned back again from pursuing him. and a certain man drew a bow at a venture, and smote the moloch#king of unto-immersed#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 zaba; for i am wounded. and the battle increased that day: howbeit the moloch#king of unto-immersed#israel stayed himself up in his chariot against the high#arams until the even: and about the time of the sun going down he died. and oh-yeah-decide#jehoshaphat the moloch#king of know-hand#judah returned to his daughter#bayt in peace to project-complete#jerusalem. and yeah-ye#jehu the between#boy of graceful#hanani the seer went out to meet him, and said to moloch#king oh-yeah-decide#jehoshaphat, shouldest thou help the bloody, and love them that hate yeah-vowels? therefore is wrath upon thee from before#turnings yeah-vowels. nevertheless there are good things found in thee, in that thou hast taken away the prosperity-fortuna#asherahs out of the land, and hast prepared thine heart to seek unto-these-theory. and oh-yeah-decide#jehoshaphat dwelt at project-complete#jerusalem: and he went out again through the with-mum#people from well-of-satiated-seven#beersheba to mount gray-fruitful#ephraim, and brought them back unto yeah-vowels unto-these-theory of their fathers. and he set lip#decides in the land throughout all the fenced cities of know-hand#judah, light#city by light#city, and said to the lip#decides, take heed what ye do: for ye lip#decide not for man, and for yeah-vowels, who is with you in the lip-decision#crisis. wherefore now let the fear of yeah-vowels be upon you; take heed and do it: for there is no torment with yeah-vowels our unto-these-theory, nor respect of persons, nor taking of gifts. moreover in project-complete#jerusalem did oh-yeah-decide#jehoshaphat set of the join#levites,

and of the darkener#server, and of the chief of the fathers of israel, for the lip-decision#crisis of yeah-vowels, and for controversies, when they returned to project-complete#jerusalem. and he charged them, saying, thus will ye do in the fear of yeah-vowels, training#faithfully, 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 torah and directive, statutes and lip-decision#crisis, ye will even warn them that they name#fire not against yeah-vowels, and so wrath come upon you, and upon your brethren: this do, and ye will not name#fire. and, behold, say-yeah#amariah the chief darkener#server is over you in all matters of yeah-vowels; and portion-yeah#zebadiah the between#boy of theory-hears#ishmael, the governor of the daughter#bayt of know-hand#judah, for all the king's matters: also the join#levites will be officers before#turnings you. deal courageously, and yeah-vowels will be with the good. it came to pass after this also, that the children of from-father#moab, and the children of with#ammon, and with them other beside the with#ammonites, came against oh-yeah-decide#jehoshaphat to battle. then there came some that told oh-yeah-decide#jehoshaphat, saying, there cometh a great multitude against thee from beyond the sea on this side syria; and, behold, they be in arrow-palm#hazazon-tamar, which is eye-well-of-my-garden#engedi. and oh-yeah-decide#jehoshaphat feared, and set himself to seek yeah-vowels, and proclaimed a fast throughout all know-hand#judah. and know-hand#judah added themselves together, to ask help of yeah-vowels: even out of all the cities of know-hand#judah they came to seek yeah-vowels. and oh-yeah-decide#jehoshaphat stood in the ever#witness of know-hand#judah and project-complete#jerusalem, in the daughter#bayt of yeah-vowels, before#turnings the new court, and said, o yeah-vowels unto-these-theory of our fathers, art not thou unto-these-theory in heaven? 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 unto-these-theory, who didst drive out the inhabitants of this land before#turnings thy with-mum#people israel, and gavest it to the seed of their-organ-dick#abraham thy friend for ever? and they dwelt therein, and have between#built thee a dedicated therein for thy name, saying, if, when toilsome#bad cometh upon us, as the sword, lip-decision#crisis, or pestilence, or famine, we stand before#turnings this house, and in thy presence, (for thy name is in this daughter-alphabet#house,) and cry unto thee in our affliction, then thou wilt hear and help. and now, behold, the children of with#ammon and from-father#moab and mount hair-style#seir, whom thou wouldst not let unto-immersed#israel invade, when they came out of the land of narrows-create#mizraim, and 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 unto-these-theory, wilt thou not lip#decide them? for we have no might against this great company that cometh against us; neither know we what to do: and our eyes are upon thee. and all know-hand#judah stood before#turnings yeah-vowels, with their little ones, their women, and their children. then upon stress#jahaziel the between#boy of remember-yeah#zechariah, the between#boy of between-yeah#benaiah, the between#boy of yey-towards#jeiel, the between#boy of giving#mattaniah, a join#levite of the between#boys of add-collect#asaph, came the ruakh of yeah-vowels in the midst of the ever#witness; and he said, hearken ye, all know-hand#judah, and ye inhabitants of project-complete#jerusalem, and thou moloch#king oh-yeah-decide#jehoshaphat, thus saith yeah-vowels unto you, be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, and unto-these-theory's. to-morrow go ye down against them: behold, they come up by the cliff of peek#ziz; and ye will find them at the end of the brook, before#turnings the mdbar of come-down-into#jeruel. ye will not need to fight in this battle: set yourselves, stand ye still, and see the saving of yeah-vowels with you, o know-hand#judah and project-complete#jerusalem: fear not, nor be dismayed; to-morrow go out against them: for yeah-vowels will be with you. and oh-yeah-decide#jehoshaphat bowed his head with his face#turnings to the ground: and all know-hand#judah and the inhabitants of project-complete#jerusalem fell before#turnings yeah-vowels, partakeping yeah-vowels. and the join#levites, of the children of the obedient-hope#kohathites, and of the children of the bald-ice#korhites, stood up to praise yeah-vowels unto-these-theory of unto-immersed#israel with a loud voice on high. and they rose early in the morning, and went forth into the mdbar of stuck#tekoa: and as they went forth, oh-yeah-decide#jehoshaphat stood and said, hear me, o know-hand#judah, and ye inhabitants of project-complete#jerusalem; be coached by in yeah-vowels your unto-these-theory, so will ye be established; be coached by his bringers, so will ye prosper. and when he had consulted with the with-mum#people, he appointed singers unto yeah-vowels, and that should praise the beauty of dedication, as they went out before#turnings the army, and to say, praise yeah-vowels; for his mercy endureth for ever. and when they began to sing and to praise, yeah-vowels set ambushments against the children of with#ammon, from-father#moab, and mount hair-style#seir, which were come against know-hand#judah; and they were smitten. for the children of with#ammon and from-father#moab stood up against the inhabitants of mount hair-style#seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of hair-style#seir, every one helped to destroy another. and when know-hand#judah came toward the watch tower in the mdbar, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. and when oh-yeah-decide#jehoshaphat and his with-mum#people



came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious hand-know#jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. and on the fourth day they assembled themselves in the valley of bless-bend-knee#berachah; for there they knee-fluffy#blessed yeah-vowels: therefore the name of the same place was called, the valley of bless-bend-knee#berachah, unto this day. then they returned, every man of know-hand#judah and project-complete#jerusalem, and oh-yeah-decide#jehoshaphat in the forefront of them, to go again to project-complete#jerusalem with joy; for yeah-vowels had made them to rejoice over their fathers#enemies. and they came to project-complete#jerusalem with psalteries and harps and trumpets unto the daughter#bayt of yeah-vowels. and the fear of unto-these-theory was on all the kingdoms of those countries, when they had heard that yeah-vowels fought against the fathers#enemies of israel. so the realm of oh-yeah-decide#jehoshaphat was quiet: for his unto-these-theory gave him rest round about. and oh-yeah-decide#jehoshaphat kinged over know-hand#judah: he was thirty and five years old when he began to king, and he kinged twenty and five years in project-complete#jerusalem. and his mother's name was neglect#azubah the bayt#daughter of send#shilhi. and he walked in the way of ride#asa his father, and departed not from it, doing that which was right in the sight of yeah-vowels. howbeit the high places were not taken away: for as yet the with-mum#people had not prepared their hearts unto the unto-these-theory of their fathers. now the rest of the acts of oh-yeah-decide#jehoshaphat, first and last, behold, they are written in the book of yeah-he#jehu the between#boy of hanani, who is mentioned in the book of the kings of israel. and after this did oh-yeah-decide#jehoshaphat moloch#king of know-hand#judah join himself with grip-yeah#ahaziah moloch#king of israel, who did very evilly: and he joined himself with him to make ships to go to cypress-cedar#tarshish: and they made the ships in wood-strong-man#eziongaber. then my-theory-helps#eliezer the between#boy of love#dodavah of from-her-head#mareshah brought against oh-yeah-decide#jehoshaphat, saying, because thou hast joined thyself with grip-yeah#ahaziah, yeah-vowels hath broken thy works. and the ships were broken, that they were not able to go to cypress-cedar#tarshish. now oh-yeah-decide#jehoshaphat slept with his fathers, and was buried with his fathers in the light#city of dude#david. and yeah-oh-is-high#jehoram his between#boy kinged in his stead. and he had brethren the between#boys of oh-yeah-decide#jehoshaphat, help-yeah#azariah, and live-unto#jehiel, and remember-yeah#zechariah, and help-yeah#azariah, and who-like-unto#michael, and judge-yeah#shephatiah: all these were the between#boys of oh-yeah-decide#jehoshaphat moloch#king of israel. and their father gave them great gifts of silver, and of gold, and of precious

things, with fenced cities in know-hand#judah: and the kingdom gave he to yeah-oh-is-high#jehoram; because he was the firstborn. now when yeah-oh-is-high#jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the immersed#princes of israel. yeah-oh-is-high#jehoram was thirty and two years old when he began to king, and he kinged eight years in project-complete#jerusalem. and he walked in the way of the kings of israel, like as did the daughter#bayt of bro-dad#ahab: for he had the bayt#daughter of bro-dad#ahab to woman: and he wrought that which was toilsome#bad in the eyes of yeah-vowels. howbeit yeah-vowels would not destroy the daughter#bayt of dude#david, because of the alignment that he had made with dude#david, and as he promised to give a light to him and to his between#boys for ever. in his days the man-red#edomites revolted from under the dominion of know-hand#judah, and made themselves a king. then yeah-oh-is-high#jehoram went forth with his immersed#princes, and all his chariots with him: and he rose up by night, and smote the man-red#edomites which compassed him in, and the immersed#captains of the chariots. so the man-red#edomites revolted from under the hand of know-hand#judah unto this day. the same time also did white-build#ibnah revolt from under his hand; because he had forsaken yeah-vowels unto-these-theory of his fathers. moreover he made high places in the mountains of know-hand#judah and caused the inhabitants of project-complete#jerusalem to commit fornication, and compelled know-hand#judah thereto, and there came a writing to him from towards-yeah#elijah the bringer, saying, thus saith yeah-vowels unto-these-theory of dude#david thy father, because thou hast not walked in the ways of oh-yeah-decide#jehoshaphat thy father, nor in the ways of ride#asa moloch#king of know-hand#judah, and hast walked in the way of the kings of israel, and hast made know-hand#judah and the inhabitants of project-complete#jerusalem to go a feeding#whoring, like to the feed#whoredoms of the daughter#bayt of bro-dad#ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will yeah-vowels hit thy with-mum#people, and thy children, and thy women, and all thy goods: and thou will have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. moreover yeah-vowels stirred up against yeah-oh-is-high#jehoram the ruakh of the invade-grieve#philistines, and of the evening-pleasant#arabians, that were near the cush-spindle#ethiopians: and they came up into know-hand#judah, and brake into it, and carried away all the substance that was found in the king's house, and his between#boys also, and his women; so that there was never a between#boy left him, save oh-yeah-grip#jehoahaz, the youngest of his between#boys. and after all this yeah-vowels 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 sore diseases. and his with-mum#people made 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 project-complete#jerusalem eight years, and departed without being desired. howbeit they buried him in the light#city of dude#david, and not in the sepulchres of the kings. and the inhabitants of project-complete#jerusalem made grip-yeah#ahaziah his youngest between#boy moloch#king in his stead: for the band of men that came with the evening-pleasant#arabians to the camp had slain all the eldest. so grip-yeah#ahaziah the between#boy of yeah-oh-is-high#jehoram moloch#king of know-hand#judah kinged. forty and two years old was grip-yeah#ahaziah when he began to king, and he kinged one year in project-complete#jerusalem. his mother's name also was time#athaliah the bayt#daughter of sheaf#omri. he also walked in the ways of the daughter#bayt of bro-dad#ahab: for his mother was his counselor to do evilly. wherefore he did toilsome#bad in the sight of yeah-vowels like the daughter#bayt of bro-dad#ahab: for they were his counselors after the death of his father to his destruction. he walked also after their counsel, and went with yeah-oh-is-high#jehoram the between#boy of bro-dad#ahab moloch#king of unto-immersed#israel to war against chest-look-at-towards#hazael moloch#king of high#aram at high-roll-until#ramothgilead: and the high#arams smote yo-high#joram. and he returned to be healed in sow-to#jezreel because of the wounds which were given him at high-region#ramah, when he fought with chest-look-at-towards#hazael moloch#king of syria. and help-yeah#azariah the between#boy of yeah-oh-is-high#jehoram moloch#king of know-hand#judah went down to see yeah-oh-is-high#jehoram the between#boy of bro-dad#ahab at sow-to#jezreel, because he was sick. and the destruction of grip-yeah#ahaziah was of unto-these-theory by coming to yo-high#joram: for when he was come, he went out with yeah-oh-is-high#jehoram against yeah-he#jehu the between#boy of freckles#nimshi, whom yeah-vowels had impregnated#anointed to cut off the daughter#bayt of bro-dad#ahab. and it came to pass, that, when yeah-he#jehu was executing lip-decision#crisis upon the daughter#bayt of bro-dad#ahab, and found the immersed#princes of know-hand#judah, and the between#boys of the brethren of grip-yeah#ahaziah, that was immersed to grip-yeah#ahaziah, he slew them. and he sought grip-yeah#ahaziah: and they caught him, (for he was hid in keep-guard#samaria,) and brought him to jehu: and when they had slain him, they buried him: because, said they, he is the between#boy of oh-yeah-decide#jehoshaphat, who sought yeah-vowels with all his heart. so the daughter#bayt of grip-yeah#ahaziah had no power to keep still the kingdom. and when time#athaliah the mother of grip-yeah#ahaziah saw that her between#boy was dead, she arose and destroyed all the seed royal of the daughter#bayt of know-hand#judah. and yeahoh-seven#jehoshabeath, the

bayt#daughter of the king, took give-up#joash the between#boy of grip-yeah#ahaziah, and stole him from among the king's between#boys that were slain, and put him and his nurse in a bedchamber. so yeahoh-seven#jehoshabeath, the bayt#daughter of moloch#king yeah-oh-is-high#jehoram, the woman of yeah-knows#jehoiada the priest, (for she was the sister of grip-yeah#ahaziah,) hid him from time#athaliah, so that she slew him not. and he was with them hid in the daughter#bayt of unto-these-theory six years: and time#athaliah kinged over the land. and in the seventh year yeah-knows#jehoiada strengthened himself, and took the immersed#captains of hundreds, help-yeah#azariah the between#boy of mercy-womb#jehoram, and theory-hears#ishmael the between#boy of aeiou-io-attractive-graceful#jehohanan, and help-yeah#azariah the between#boy of obed, and action-yeah#maaseiah the between#boy of until-yeah#adaiah, and unto-my-decide#elishaphat the between#boy of my-male#zichri, into alignment with him. and they went about in know-hand#judah, and added the join#levites out of all the cities of know-hand#judah, and the chief of the fathers of israel, and they came to project-complete#jerusalem. and all the ever#witness made a alignment with the moloch#king in the daughter#bayt of unto-these-theory. and he said unto them, behold, the king's between#boy will king, as yeah-vowels hath said of the between#boys of dude#david. this is the thing that ye will do; a third part of you entering on the seven#sabbath, of the darkener#server and of the join#levites, will be porters of the openings; and a third part will be at the king's house; and a third part at the hair#gate of the foundation: and all the with-mum#people will be in the courts of the daughter#bayt of yeah-vowels. and let none come into the daughter#bayt of yeah-vowels, save the darkener#server, and they that immerse of the join#levites; they will go in, for they are dedicated: and all the with-mum#people will keep the watch of yeah-vowels. and the join#levites will compass the moloch#king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he will be put to death: and be ye with the moloch#king when he cometh in, and when he goeth out. so the join#levites and all know-hand#judah did according to all things that yeah-knows#jehoiada the darkener#server had directed, and took every man his men that were to come in on the seven#sabbath, with them that were to go out on the seven#sabbath: for yeah-knows#jehoiada the darkener#server dismissed not the courses. moreover yeah-knows#jehoiada the darkener#server delivered to the immersed#captains of hundreds spears, and bucklers, and shields, that had been moloch#king dude-david's, which were in the daughter#bayt of unto-these-theory. and he set all the with-mum#people, 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 kitchen#butcher and the possibility-hall, by the moloch#king round about. then they brought

out the king's son, and put upon him the crown, and gave him the witness, and made him king. and yeah-knows#jehoiada and his between#boys impregnated#anoointed him, and said, unto-these-theory save the king. now when time#athaliah heard the noise of the with-mum#people running and praising the king, she came to the with-mum#people into the daughter#bayt of yeah-vowels: and she looked, and, behold, the moloch#king stood at his stand#column at the entering in, and the immersed#princes and the trumpets by the king: and all the with-mum#people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. then time#athaliah rent her clothes, and said, treason, treason. then yeah-knows#jehoiada the darkener#server brought out the immersed#captains of hundreds that were set over the zaba, 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 daughter#bayt of yeah-vowels. so they laid hands on her; and when she was come to the entering of the horse hair#gate by the king's house, they slew her there. and yeah-knows#jehoiada made a alignment between him, and between all the with-mum#people, and between the king, that they should be yeah-vowels's with-mum#people. then all the with-mum#people went to the daughter#bayt of baal, and brake it down, and brake his kitchen#butchers and his images in pieces, and slew giving#mattan the darkener#server of possessor-husband#baal before#turnings the kitchen#butchers. also yeah-knows#jehoiada appointed the offices of the daughter#bayt of yeah-vowels by the hand of the darkener#server the join#levites, whom dude#david had distributed in the daughter#bayt of yeah-vowels, to qrb the burnt qrbs of yeah-vowels, as it is written in the torah of extracted#mose, with rejoicing and with singing, as it was ordained by dude#david. and he set the porters at the hair#gates of the daughter#bayt of yeah-vowels, that none which was stained in any thing should enter in. and he took the immersed#captains of hundreds, and the nobles, and the governors of the with-mum#people, and all the with-mum#people of the land, and brought down the moloch#king from the daughter#bayt of yeah-vowels: and they came through the high hair#gate into the king's house, and set the moloch#king upon the throne of the kingdom. and all the with-mum#people of the land rejoiced: and the light#city was quiet, after that they had slain time#athaliah with the sword. give-up#joash was seven years old when he began to king, and he kinged forty years in project-complete#jerusalem. his mother's name also was gazelle#zibiah of well-of-satiated-seven#beersheba. and give-up#joash did that which was right in the sight of yeah-vowels all the days of yeah-knows#jehoiada the priest. and yeah-knows#jehoiada took for him two women; and he begat between#boys and between#daughters. and it came to pass after this, that give-up#joash was minded to repair the daughter#bayt of yeah-vowels. and he added together the darkener#server and

the join#levites, and said to them, go out unto the cities of know-hand#judah, and gather of all unto-immersed#israel money to repair the daughter#bayt of your unto-these-theory from year to year, and see that ye hasten the matter. howbeit the join#levites hastened it not. and the moloch#king called for yeah-knows#jehoiada the chief, and said unto him, why hast thou not required of the join#levites to bring in out of know-hand#judah and out of project-complete#jerusalem the collection, according to the directive of extracted#mose the worker of yeah-vowels, and of the ever#witness of israel, for the dwelling of witness? for the between#boys of time#athaliah, that evil woman, had broken up the daughter#bayt of unto-these-theory; and also all the dedicated-finished things of the daughter#bayt of yeah-vowels did they bestow upon proprietary#baalim. and at the king's directive they made a chest, and set it without at the hair#gate of the daughter#bayt of yeah-vowels. and they made a proclamation through know-hand#judah and project-complete#jerusalem, to bring in to yeah-vowels the collection that extracted#mose the worker of unto-these-theory laid upon unto-immersed#israel in the mbar. and all the immersed#princes and all the with-mum#people rejoiced, and brought in, and cast into the chest, until they had made an end. now it came to pass, that at what time the chest was brought unto the king's office by the hand of the join#levites, and when they saw that there was much money, the king's story-writer and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. thus they did day by day, and added money in abundance. and the moloch#king and yeah-knows#jehoiada gave it to such as did the work of the work of the daughter#bayt of yeah-vowels, and hired masons and carpenters to repair the daughter#bayt of yeah-vowels, and also such as wrought iron and brass to mend the daughter#bayt of yeah-vowels. so the workmen wrought, and the work was perfected by them, and they set the daughter#bayt of unto-these-theory in his state, and strengthened it. and when they had finished it, they brought the rest of the money before#turnings the moloch#king and yeah-knows#jehoiada, whereof were made tools for the daughter#bayt of yeah-vowels, even tools to immerse, and to qrb withal, and spoons, and tools of gold and silver. and they qrbed burnt qrbs in the daughter#bayt of yeah-vowels continually all the days of yeah-knows#jehoiada. and yeah-knows#jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. and they buried him in the light#city of dude#david among the kings, because he had done good in israel, both toward unto-these-theory, and toward his house. now after the death of yeah-knows#jehoiada came the immersed#princes of know-hand#judah, and made obeisance to the king. then the moloch#king hearkened unto them. and they left the daughter#bayt of yeah-vowels unto-these-theory of their fathers, and workd prosperity-fortuna#asherahs and ideal-bullshit#idols: and wrath came upon know-hand#judah and project-

complete#jerusalem for this their name#fire. yet he sent bringers to them, to bring them again unto yeah-vowels; and they testified against them: and they would not give ear. and the ruakh of unto-these-theory came upon remember-yeah#zechariah the between#boy of yeah-knows#jehoiada the priest, which stood above the with-mum#people, and said unto them, thus saith unto-these-theory, why transgress ye the directives of yeah-vowels, that ye cannot prosper? because ye have forsaken yeah-vowels, he hath also forsaken you. and they conspired against him, and stoned him with stones at the directive of the moloch#king in the court of the daughter#bayt of yeah-vowels. thus give-up#joash the moloch#king remembered not the kindness which yeah-knows#jehoiada his father had done to him, and slew his son. and when he died, he said, the yeah-vowels look upon it, and require it. and it came to pass at the end of the year, that the zaba of high#aram came up against him: and they came to know-hand#judah and project-complete#jerusalem, and destroyed all the immersed#princes of the with-mum#people from among the with-mum#people, and sent all the spoil of them unto the moloch#king of blood-bag#damascus. for the army of the high#arams came with a small company of men, and yeah-vowels delivered a very great zaba into their hand, because they had forsaken yeah-vowels unto-these-theory of their fathers. so they executed lip-decision#crisis against give-up#joash. and when they were departed from him, (for they left him in great diseases), his own workers conspired against him for the blood of the between#boys of yeah-knows#jehoiada the priest, and slew him on his bed, and he died: and they buried him in the light#city of dude#david, and they buried him not in the sepulchres of the kings. and these are they that conspired against him; dowry#zabad the between#boy of hear#shimeath an with#ammonitess, and drip-cloth#jehoazabad the between#boy of guard#shimrith a from-father#moabitess. now concerning his between#boys, and the greatness of the burdens laid upon him, and the repairing of the daughter#bayt of unto-these-theory, behold, they are written in the story of the book of the kings. and adopt-yeah#amaziah his between#boy kinged in his stead. adopt-yeah#amaziah was twenty and five years old when he began to king, and he kinged twenty and nine years in project-complete#jerusalem. and his mother's name was oh-yeah-gentle#jehoaddan of project-complete#jerusalem. and he did that which was right in the sight of yeah-vowels, and 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 moloch#king his father. and he slew not their children, and did as it is written in the torah in the book of extracted#mose, where yeah-vowels directed, saying, the fathers will not die for the children, neither will the children die for the fathers, and every man will die for his own sin. moreover adopt-yeah#amaziah added know-hand#judah together, and made them immersed#captains over thousands,

and immersed#captains over hundreds, according to the houses of their fathers, throughout all know-hand#judah and between-boy-righthand#benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. he hired also an hundred thousand mighty men of valor out of unto-immersed#israel for an hundred talents of silver. and there came a man of unto-these-theory to him, saying, o king, let not the army of unto-immersed#israel go with thee; for yeah-vowels is not with israel, to wit, with all the children of gray-fruitful#ephraim. and if thou wilt go, do it; be strong for the battle: unto-these-theory will make thee fall before#turnings the father#enemy: for unto-these-theory hath power to help, and to cast down. and adopt-yeah#amaziah said to the man of unto-these-theory, and what will we do for the hundred talents which i have given to the army of israel? and the man of unto-these-theory answered, the yeah-vowels is able to give thee much more than this. then adopt-yeah#amaziah separated them, to wit, the army that was come to him out of gray-fruitful#ephraim, to go home again: wherefore their nose#anger was greatly kindled against know-hand#judah, and they returned home in great nose#anger. and adopt-yeah#amaziah strengthened himself, and led forth his with-mum#people, and went to the valley of salt, and smote of the children of hair-style#seir ten thousand. and other ten thousand left alive did the children of know-hand#judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. and the soldiers of the army which adopt-yeah#amaziah sent back, that they should not go with him to battle, fell upon the cities of know-hand#judah, from keep-guard#samaria even unto house-of-wrath#beththoron, and smote three thousand of them, and took much spoil. now it came to pass, after that adopt-yeah#amaziah was come from the slaughter of the man-red#edomites, that he brought the elohim of the children of hair-style#seir, and set them up to be his elohim, and bowed down himself before#turnings them, and burned incense unto them. wherefore the nose#anger of yeah-vowels was kindled against adopt-yeah#amaziah, and he sent unto him a bringer, which said unto him, why hast thou sought after the elohim of the with-mum#people, which could not deliver their own with-mum#people out of thine hand? and it came to pass, as he talked with him, that the moloch#king said unto him, art thou made of the king's counsel? forbear; why shouldest thou be smitten? then the bringer forbore, and said, i know that unto-these-theory hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. then adopt-yeah#amaziah moloch#king of know-hand#judah took advice, and sent to give-up#joash, the between#boy of oh-yeah-grip#jehoahaz, the between#boy of jehu, moloch#king of israel, saying, come, let us see one another in the face. and give-

up#joash moloch#king of unto-immersed#israel sent to adopt-yeah#amaziah moloch#king of know-hand#judah, saying, the thistle that was in build#white#lebanon sent to the cedar that was in build#white#lebanon, saying, give thy bayt#daughter to my between#boy to woman: and there passed by a wild beast that was in build#white#lebanon, and trode down the thistle. thou sayest, lo, thou hast smitten the man-red#edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and know-hand#judah with thee? and adopt-yeah#amaziah would not hear; for it came of unto-these-theory, that he might deliver them into the hand of their fathers#enemies, because they sought after the elohim of man-red#edom. so give-up#joash the moloch#king of unto-immersed#israel went up; and they saw one another in the face, both he and adopt-yeah#amaziah moloch#king of know-hand#judah, at house-sun-beadle#bethshemesh, which belongeth to know-hand#judah. and know-hand#judah was put to the worse before#turnings israel, and they fled every man to his tent. and give-up#joash the moloch#king of unto-immersed#israel took adopt-yeah#amaziah moloch#king of know-hand#judah, the between#boy of give-up#joash, the between#boy of oh-yeah-grip#jehoahaz, at house-sun-beadle#bethshemesh, and brought him to project-complete#jerusalem, and brake down the wall of project-complete#jerusalem from the hair#gate of gray-fruitful#ephraim to the corner hair#gate, four hundred cubits. and he took all the gold and the silver, and all the tools that were found in the daughter#bayt of unto-these-theory with red-worker#obed-edom, and the treasures of the king's house, the zabaages also, and returned to keep-guard#samaria. and adopt-yeah#amaziah the between#boy of give-up#joash moloch#king of know-hand#judah lived after the death of give-up#joash between#boy of oh-yeah-grip#jehoahaz moloch#king of unto-immersed#israel fifteen years. now the rest of the acts of adopt-yeah#amaziah, first and last, behold, are they not written in the book of the kings of know-hand#judah and israel? now after the time that adopt-yeah#amaziah did turn away from following yeah-vowels they made a conspiracy against him in project-complete#jerusalem; and he fled to to-beat#lachish: and they sent to to-beat#lachish after him, and slew him there. and they brought him upon horses, and buried him with his fathers in the light#city of know-hand#judah. then all the with-mum#people of know-hand#judah took goat-strong-yeah#uzziah, who was sixteen years old, and made him moloch#king in the room of his father adopt-yeah#amaziah. he between#built towards#eloth, and restored it to know-hand#judah, after that the moloch#king slept with his fathers. sixteen years old was goat-strong-yeah#uzziah when he began to king, and he kinged fifty and two years in project-complete#jerusalem. his mother's name also was perfect-yeah#jecoliah of project-complete#jerusalem. and he did that which was right in the sight of yeah-vowels, according to all

that his father adopt-yeah#amaziah did. and he sought unto-these-theory in the days of remember-yeah#zechariah, who had understanding in the visions of unto-these-theory: and as long as he sought yeah-vowels, unto-these-theory made him to prosper. and he went forth and warred against the invade-grieve#philistines, and brake down the wall of gath, and the wall of understand-building#jabneh, and the wall of fire-plunder#ashdod, and between#built cities about fire-plunder#ashdod, and among the invade-grieve#philistines. and unto-these-theory helped him against the invade-grieve#philistines, and against the evening-pleasant#arabians that dwelt in cub-dwell#gurbaal, and the springs#mehunims. and the with#ammonites gave gifts to goat-strong-yeah#uzziah: and his name spread abroad even to the entering in of narrows-create#mizraim; for he strengthened himself exceedingly. moreover goat-strong-yeah#uzziah between#built towers in project-complete#jerusalem at the corner hair#gate, and at the valley hair#gate, and at the turning of the wall, and fortified them. also he between#built towers in the mdbar, and digged many wells: for he had much cattle, both in the low country, and in the plains: manmen also, and vine dressers in the mountains, and in damp-unripe-grain#carmel: for he loved manry. moreover goat-strong-yeah#uzziah had an zaba of fighting men, that went out to war by bands, according to the number of their account by the hand of yey-towards#jeiel the story-writer and action-yeah#maaseiah the governor, under the hand of graceful-yeah#hananiah, one of the king's immersed#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 made war with mighty power, to help the moloch#king against the father#enemy. and goat-strong-yeah#uzziah prepared for them throughout all the zaba shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. and he made in project-complete#jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. and his name spread far abroad; for he was marvelously helped, till he was strong. and when he was strong, his heart was lifted up to his destruction: for he transgressed against yeah-vowels his unto-these-theory, and went into the possibility-hall of yeah-vowels to burn incense upon the kitchen#butcher of incense. and help-yeah#azariah the darkener#server went in after him, and with him fourscore darkener#server of yeah-vowels, that were valiant men: and they withstood goat-strong-yeah#uzziah the king, and said unto him, it appertaineth not unto thee, goat-strong-yeah#uzziah, to burn incense unto yeah-vowels, and to the darkener#server the between#boys of cabinet#aaron, that are filld to burn incense: go out of the dedicated; for thou hast name#fired; neither will it be for thine honor from yeah-vowels unto-these-theory. then goat-strong-yeah#uzziah was wroth, and had a censer in

his hand to burn incense: and while he was wroth with the darkener#server, the narrow#waspishness even rose up in his forehead before#turnings the darkener#server in the daughter#bayt of yeah-vowels, from beside the incense kitchen#butcher. and help-yeah#azariah the chief priest, 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 hastened also to go out, because yeah-vowels had smitten him. and goat-strong-yeah#uzziah the moloch#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 daughter#bayt of yeah-vowels: and yeah-perfect#jotham his between#boy was over the king's house, judging the with-mum#people of the land. now the rest of the acts of goat-strong-yeah#uzziah, first and last, did secure-ohyeah#isaiah the bringer, the between#boy of adoption#amoz, write. so goat-strong-yeah#uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a narrow#waspish: and yeah-perfect#jotham his between#boy kinged in his stead. yeah-perfect#jotham was twenty and five years old when he began to king, and he kinged sixteen years in project-complete#jerusalem. his mother's name also was inheritance#jerushah, the bayt#daughter of be-right#zadok. and he did that which was right in the sight of yeah-vowels, according to all that his father goat-strong-yeah#uzziah did: howbeit he entered not into the possibility-hall of yeah-vowels. and the with-mum#people did yet corruptly. he between#built the high hair#gate of the daughter#bayt of yeah-vowels, and on the wall of tower-darkness-small-white-cloud#ophel he between#built much. moreover he between#built cities in the mountains of know-hand#judah, and in the forests he between#built castles and towers. he fought also with the moloch#king of the with#amonites, and prevailed against them. and the children of with#ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of gates#barley. so much did the children of with#ammon pay unto him, both the second year, and the third. so yeah-perfect#jotham became mighty, because he prepared his ways before#turnings yeah-vowels his unto-these-theory. now the rest of the acts of yeah-perfect#jotham, and all his wars, and his ways, lo, they are written in the book of the kings of unto-immersed#israel and know-hand#judah. he was five and twenty years old when he began to king, and kinged sixteen years in project-complete#jerusalem. and yeah-perfect#jotham slept with his fathers, and they buried him in the light#city of dude#david: and grip#ahaz his between#boy kinged in his stead. grip#ahaz was twenty years old when he began to king, and he kinged sixteen years in project-complete#jerusalem: and he did not that which was right in the sight of yeah-vowels, like dude#david his father: for he walked in the ways of the kings of israel, and made also molten images for propri-

ety#baalim. moreover he burnt incense in the valley of the between#boy of doze#hinnom, and burnt his children in the fire, after the abominations of the nations whom yeah-vowels had cast out before#turnings the children of israel. he butchered also and burnt incense in the high places, and on the hills, and under every green tree. wherefore yeah-vowels his unto-these-theory delivered him into the hand of the moloch#king of syria; and they smote him, and carried away a great multitude of them captives, and brought them to blood-bag#damascus. and he was also delivered into the hand of the moloch#king of israel, who smote him with a great slaughter. for inspector#pekah the between#boy of circumcise#remaliah slew in know-hand#judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken yeah-vowels unto-these-theory of their fathers. and my-male#zichri, a mighty man of gray-fruitful#ephraim, slew action-yeah#maaseiah the king's son, and get-up-help#azrikam the governor of the house, and theory-buy#elkanah that was next to the king. and the children of unto-immersed#israel carried away captive of their brethren two hundred thousand, women, between#boys, and between#daughters, and took also away much spoil from them, and brought the spoil to keep-guard#samaria. and a bringer of yeah-vowels was there, whose name was ever-encourage#oded: and he went out before#turnings the zaba that came to keep-guard#samaria, and said unto them, behold, because yeah-vowels unto-these-theory of your fathers was wroth with know-hand#judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. and now ye purpose to keep under the children of know-hand#judah and project-complete#jerusalem for workers and bondwomen unto you: and are there not with you, even with you, misses against yeah-vowels your unto-these-theory? now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of yeah-vowels is upon you. then certain of the heads of the children of gray-fruitful#ephraim, help-yeah#azariah the between#boy of yeah-attractive#johanan, knee-bless#berechiah the between#boy of complete#meshillemoth, and strong-yeah#jehizkiah the between#boy of willum, and with-burden#amasa the between#boy of loiter-hinder#hadlai, stood up against them that came from the war, and said unto them, ye will not bring in the captives hither: for whereas we have offended against yeah-vowels 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 israel. so the armed men left the captives and the spoil before#turnings the immersed#princes and all the ever#witness. and the men which were expressed by name 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 impregnated#anointed them, and carried all the feeble of them upon asses, and brought them to moon-smell#jericho, the light#city

of palm trees, to their brethren: then they returned to keep-guard#samaria. at that time did moloch#king grip#ahaz send unto the kings of beech-tree#assyría to help him. for again the man-red#edomites had come and smitten know-hand#judah, and carried away captives. the invade-grieve#philistines also had invaded the cities of the low country, and of the dry#south of know-hand#judah, and had taken house-sun-beadle#bethshemesh, and ram#chief, and wall-compound#gederoth, and defense#shocho with the villages thereof, and prevent#timnah with the villages thereof, gimzo also and the villages thereof: and they dwelt there. for yeah-vowels brought know-hand#judah low because of grip#ahaz moloch#king of israel; for he made know-hand#judah naked, and transgressed sore against yeah-vowels. and fallen-fall-ban#tilgath-pilneser moloch#king of beech-tree#assyría came unto him, and distressed him, and strengthened him not. for grip#ahaz took away a portion out of the daughter#bayt of yeah-vowels, and out of the daughter#bayt of the king, and of the immersed#princes, and gave it unto the moloch#king of assyría: and he helped him not. and in the time of his distress did he name#fire yet more against yeah-vowels: this is that moloch#king grip#ahaz. for he butcherd unto the elohim of blood-bag#damascus, which smote him: and he said, because the elohim of the kings of high#aram help them, therefore will i butcher to them, that they may help me. and they were the ruin of him, and of all israel. and grip#ahaz added together the tools of the daughter#bayt of unto-these-theory, and cut in pieces the tools of the daughter#bayt of unto-these-theory, and shut up the openings of the daughter#bayt of yeah-vowels, and he made him kitchen#butchers in every corner of project-complete#jerusalem. and in every several light#city of know-hand#judah he made high places to burn incense unto other elohim, and provoked to nose#anger yeah-vowels unto-these-theory of his fathers. now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of know-hand#judah and israel. and grip#ahaz slept with his fathers, and they buried him in the light#city, even in project-complete#jerusalem: and they brought him not into the sepulchres of the kings of israel: and strong-oh-yeah#hezekiah his between#boy kinged in his stead. strong-oh-yeah#hezekiah began to king when he was five and twenty years old, and he kinged nine and twenty years in project-complete#jerusalem. and his mother's name was father-yeah#abijah, the bayt#daughter of remember-yeah#zechariah. and he did that which was right in the sight of yeah-vowels, according to all that dude#david his father had done. he in the first year of his king, in the first month, opened the openings of the daughter#bayt of yeah-vowels, and repaired them. and he brought in the darkener#server and the join#levites, and added them together into the east street, and said unto them, hear me, ye join#levites, dedicate now yourselves, and dedicate the daughter#bayt of yeah-vowels unto-these-theory of your fathers, and carry forth the stained#ceasedness out of the dedicated

place. for our fathers have name#fired, and done that which was toilsome#bad in the eyes of yeah-vowels our unto-these-theory, and have forsaken him, and have turned away their turnings#faces from the habitation of yeah-vowels, 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 qrbcd burnt qrbs in the dedicated place unto the unto-these-theory of israel. wherefore the wrath of yeah-vowels was upon know-hand#judah and project-complete#jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. for, lo, our fathers have fallen by the sword, and our between#boys and our between#daughters and our women are in captivity for this. now it is in mine heart to make a alignment with yeah-vowels unto-these-theory of israel, that his fierce wrath may turn away from us. my between#boys, be not now negligent: for yeah-vowels hath chosen you to stand before#turnings him, to work for him, and that ye should immerse unto him, and burn incense. then the join#levites arose, protest#mahath the between#boy of with-burden#amasai, and yo-towards#joel the between#boy of help-yeah#azariah, of the between#boys of the obedient-hope#kohathites: and of the between#boys of bitter#merari, ring-tinkle#kish the between#boy of my-worker#abdi, and help-yeah#azariah the between#boy of jehalelel: and of the stranger#gershonites; yo-brother#joah the between#boy of lewdness#zimmah, and eon#eden the between#boy of yo-brother#joah: and of the between#boys of unto-bring#elizabethan; guard#shimri, and yey-towards#jeiel: and of the between#boys of add-collect#asaph; remember-yeah#zechariah, and giving#mattaniah: and of the between#boys of trusted#heman; live-unto#jehiel, and hear-listen#shimei: and of the between#boys of hand#jeduthun; hear-yeah#shemaiah, and my-courage-theory#puzziel. and they added their brethren, and dedicated themselves, and came, according to the directive of the king, by the dbrs of yeah-vowels, to brighten the daughter#bayt of yeah-vowels. and the darkener#server went into the inner part of the daughter#bayt of yeah-vowels, to brighten it, and brought out all the stainedness that they found in the possibility-hall of yeah-vowels into the court of the daughter#bayt of yeah-vowels. and the join#levites took it, to carry it out abroad into the brook potter#kidron. now they began on the first day of the first month to dedicate, and on the eighth day of the month came they to the porch of yeah-vowels: so they dedicated the daughter#bayt of yeah-vowels in eight days; and in the sixteenth day of the first month they made an end. then they went in to strong-oh-yeah#hezekiah the king, and said, we have brightend all the daughter#bayt of yeah-vowels, and the kitchen#butcher of burnt qrb, with all the tools thereof, and the bread system table, with all the tools thereof. moreover all the tools, which moloch#king grip#ahaz in his king did cast away in his crime, have we prepared and dedicated, and, behold, they are before#turnings

the kitchen#butcher of yeah-vowels. then strong-oh-yeah#hezekiah the moloch#king rose early, and added the governors of the light#city, and went up to the daughter#bayt of yeah-vowels. and they brought seven bulls, and seven rams, and seven lambs, and seven he intense#goats, for a miss qrb for the kingdom, and for the dedicated, and for know-hand#judah. and he directed the darkener#server the between#boys of cabinet#aaron to qrb them on the kitchen#butcher of yeah-vowels. so they killed the bulls, and the darkener#server received the blood, and sprinkled it on the kitchen#butcher: likewise, when they had killed the rams, they sprinkled the blood upon the kitchen#butcher: they killed also the lambs, and they sprinkled the blood upon the kitchen#butcher. and they brought forth the he intense#goats for the miss qrb before#turnings the moloch#king and the ever#witness; and they laid their hands upon them: and the darkener#server killed them, and they made reconciliation with their blood upon the kitchen#butcher, to make an out-of-town-ment for all israel: for the moloch#king directed that the burnt qrb and the miss qrb should be made for all israel. and he set the join#levites in the daughter#bayt of yeah-vowels with cymbals, with psalteries, and with harps, according to the directive of dude#david, and of tell-luck#gad the king's seer, and given#natan the bringer: for so was the directive of yeah-vowels by his bringers. and the join#levites stood with the instruments of dude#david, and the darkener#server with the trumpets. and strong-oh-yeah#hezekiah directed to qrb the burnt qrb upon the kitchen#butcher. and when the burnt qrb began, the song of yeah-vowels began also with the trumpets, and with the instruments ordained by dude#david moloch#king of israel. and all the ever#witness partook, and the singers sang, and the trumpeters sounded: and all this continued until the burnt qrb was finished. and when they had made an end of qrb, the moloch#king and all that were present with him bowed themselves, and partook. moreover strong-oh-yeah#hezekiah the moloch#king and the immersed#princes directed the join#levites to sing praise unto yeah-vowels with the dbrs of dude#david, and of add-collect#asaph the seer. and they sang praises with gladness, and they bowed their heads and partook. then strong-oh-yeah#hezekiah answered and said, now ye have filld yourselves unto yeah-vowels, come near and bring butchers and thank qrb's into the daughter#bayt of yeah-vowels. and the ever#witness brought in butchers and thank qrb's; and as many as were of a free heart burnt qrb's. and the number of the burnt qrb's, which the ever#witness brought, was threescore and ten bulls, an hundred rams, and two hundred lambs: all these were for a burnt qrb to yeah-vowels. and the filld things were six hundred wall#oxen and three thousand going-out#sheep. and the darkener#server were too few, so that they could not skin#simplify all the burnt qrb's: wherefore their brethren the join#levites did help them, till the work was ended, and until the other darkener#server had dedicated themselves: for the

join#levites were more upright in heart to dedicate themselves than the darkener#server. and also the burnt qrb's were in abundance, with the fat of the peace qrb's, and the drink qrb's for every burnt qrb. so the work of the daughter#bayt of yeah-vowels was set in order. and strong-oh-yeah#hezekiah rejoiced, and all the with-mum#people, that unto-these-theory had prepared the with-mum#people: for the thing was done suddenly. and strong-oh-yeah#hezekiah sent to all unto-immersed#israel and know-hand#judah, and wrote letters also to gray-fruitful#ephraim and sleep-forget#manasseh, that they should come to the daughter#bayt of yeah-vowels at project-complete#jerusalem, to keep the passover unto yeah-vowels unto-these-theory of israel. for the moloch#king had taken counsel, and his immersed#princes, and all the ever#witness in project-complete#jerusalem, to keep the passover in the second month. for they could not keep it at that time, because the darkener#server had not dedicated themselves sufficiently, neither had the with-mum#people added themselves together to project-complete#jerusalem. and the thing pleased the moloch#king and all the ever#witness. so they established a decree to make proclamation throughout all israel, from well-of-satiated-seven#beersheba even to dan, that they should come to keep the passover unto yeah-vowels unto-these-theory of unto-immersed#israel at project-complete#jerusalem: for they had not done it of a long time in such sort as it was written. so the posts went with the letters from the moloch#king and his immersed#princes throughout all unto-immersed#israel and know-hand#judah, and according to the directive of the king, saying, ye children of israel, turn again unto yeah-vowels unto-these-theory of their-organ-dick#abraham, laughter#isaac, and israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of assyria. and be not ye like your fathers, and like your brethren, which name#fired against yeah-vowels unto-these-theory of their fathers, who therefore gave them up to desolation, as ye see. now be ye not stiffnecked, as your fathers were, and yield yourselves unto yeah-vowels, and enter into his dedicated, which he hath dedicated for ever: and work for yeah-vowels your unto-these-theory, that the fierceness of his wrath may turn away from you. for if ye turn again unto yeah-vowels, your brethren and your children will find compassion before#turnings them that lead them captive, so that they will come again into this land: for yeah-vowels your unto-these-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 light#city to light#city through the country of gray-fruitful#ephraim and sleep-forget#manasseh even unto garbage-fertile#zebulun: and they laughed them to scorn, and mocked them. nevertheless divers of bliss-confirm#asher and sleep-forget#manasseh and of garbage-fertile#zebulun humbled themselves, and came to project-complete#jerusalem. also in know-hand#judah the hand of unto-these-theory was



to give them one heart to do the directive of the moloch#king and of the immersed#princes, by the dbr of yeah-vowels. and there assembled at project-complete#jerusalem much with-mum#people to keep the feast of unleavened bread in the second month, a very great ever#witness. and they arose and took away the kitchen#butchers that were in project-complete#jerusalem, and all the kitchen#butchers for incense took they away, and cast them into the brook potter#kidron. then they killed the passover on the fourteenth day of the second month: and the darkener#server and the join#levites were ashamed, and dedicated themselves, and brought in the burnt qrb's into the daughter#bayt of yeah-vowels. and they stood in their place after their manner, according to the torah of extracted#mose the man of unto-these-theory: the darkener#server sprinkled the blood, which they received of the hand of the join#levites. for there were many in the ever#witness that were not dedicated: therefore the join#levites had the charge of the killing of the passovers for every one that was not bright, to dedicate them unto yeah-vowels. for a multitude of the with-mum#people, even many of gray-fruitful#ephraim, and sleep-forget#manasseh, hire-wage#issachar, and garbage-fertile#zebulon, had not brightend themselves, yet did they eat the passover otherwise than it was written. and strong-oh-yeah#hezekiah prayed for them, saying, the good yeah-vowels pardon every one that prepareth his heart to seek unto-these-theory, yeah-vowels unto-these-theory of his fathers, though he be not brightend according to the brightening of the dedicated. and yeah-vowels hearkened to strong-oh-yeah#hezekiah, and healed the with-mum#people. and the children of unto-immersed#israel that were present at project-complete#jerusalem kept the feast of unleavened bread seven days with great gladness: and the join#levites and the darkener#server praised yeah-vowels day by day, singing with loud instruments unto yeah-vowels. and strong-oh-yeah#hezekiah spake comfortably unto all the join#levites that taught the good knowledge of yeah-vowels: and they did eat throughout the feast seven days, zbhofferig zbhpeace qrb's, and making confession to yeah-vowels unto-these-theory of their fathers. and the whole crowd took counsel to keep other seven days: and they kept other seven days with gladness. for strong-oh-yeah#hezekiah moloch#king of know-hand#judah did give to the crowd a thousand bulls and seven thousand going-out#sheep; and the immersed#princes gave to the crowd a thousand bulls and ten thousand going-out#sheep: and a great number of darkener#server dedicated themselves. and all the crowd of know-hand#judah, with the darkener#server and the join#levites, and all the crowd that came out of israel, and the strangers that came out of the land of israel, and that dwelt in know-hand#judah, rejoiced. so there was great joy in project-complete#jerusalem: for since the time of complete#solomon the between#boy of dude#david moloch#king of unto-immersed#israel there was not the like in project-complete#jerusalem. then the

darkener#server the join#levites arose and knee-fluffy#blessed the with-mum#people: and their voice was heard, and their fall#prayer came up to his dedicated dwelling place, even unto heaven. now when all this was finished, all unto-immersed#israel that were present went out to the cities of know-hand#judah, and brake the images in pieces, and cut down the prosperity-fortuna#asherahs, and threw down the high places and the kitchen#butchers out of all know-hand#judah and between-boy-righthand#benjamin, in gray-fruitful#ephraim also and sleep-forget#manasseh, until they had utterly destroyed them all. then all the children of unto-immersed#israel returned, every man to his possession, into their own cities. and strong-oh-yeah#hezekiah appointed the courses of the darkener#server and the join#levites after their courses, every man according to his work, the darkener#server and join#levites for burnt qrb's and for peace qrb's, to immerse, and to give thanks, and to praise in the hair#gates of the tents of yeah-vowels. he appointed also the king's portion of his substance for the burnt qrb's, to wit, for the morning and evening burnt qrb's, and the burnt qrb's for the seven#sabbaths, and for the new moons, and for the set feasts, as it is written in the torah of yeah-vowels. moreover he directed the with-mum#people that dwelt in project-complete#jerusalem to give the portion of the darkener#server and the join#levites, that they might be encouraged in the torah of yeah-vowels. and as soon as the directive came abroad, the children of unto-immersed#israel brought in abundance the firstfruits of corn, wine, and name-sex#oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. and concerning the children of unto-immersed#israel and know-hand#judah, that dwelt in the cities of know-hand#judah, they also brought in the tithe of wall#oxen and going-out#sheep, and the tithe of dedicated things which were filld unto yeah-vowels their unto-these-theory, and laid them by heaps. in the third month they began to lay the foundation of the heaps, and finished them in the seventh month. and when strong-oh-yeah#hezekiah and the immersed#princes came and saw the heaps, they knee-fluffy#blessed yeah-vowels, and his with-mum#people israel. then strong-oh-yeah#hezekiah questioned with the darkener#server and the join#levites concerning the heaps. and help-yeah#azariah the chief darkener#server of the daughter#bayt of be-right#zadok answered him, and said, since the with-mum#people began to bring the qrb's into the daughter#bayt of yeah-vowels, we have had enough to eat, and have left plenty: for yeah-vowels hath knee-fluffy#blessed his with-mum#people; and that which is left is this great store. then strong-oh-yeah#hezekiah directed to prepare bureau#chambers in the daughter#bayt of yeah-vowels; and they prepared them, and brought in the qrb's and the tithes and the dedicated-finished things training#faithfully: over which honest-yeah#cononiah the join#levite was governor, and hear-listen#shimei his brother was the next.

and live-unto#jahiel, and goat-strong#azaziah, and landed#nahat, and do-towards#asahel, and highs#jerimoth, and io-dowry#jozabad, and to-don't-unto#eliel, and trust-yeahoh#ismachiah, and protest#mahath, and between-yeah#benaiah, were overseers under the hand of honest-yeah#cononiah and hear-listen#shimei his brother, at the directive of strong-oh-yeah#hezekiah the king, and help-yeah#azariah the governor of the daughter#bayt of unto-these-theory. and read#kore the between#boy of summon#imnah the join#levite, the porter toward the east, was over the freewill qrbs of unto-these-theory, to distribute the qrbs of yeah-vowels, and the most dedicated things. and next him were eon#eden, and from-right-hand#miniamin, and save-jeshua#joshua, and hear-yeah#shemaiah, say-yeah#amariah, and habitation-yeah#shecaniah, in the cities of the darkener#server, in their set office, to give to their brethren by courses, as well to the great as to the small: beside their genealogy of rememberers, from three years old and upward, even unto every one that entereth into the daughter#bayt of yeah-vowels, his daily portion for their work in their charges according to their courses; both to the genealogy of the darkener#server by the daughter#bayt of their fathers, and the join#levites from twenty years old and upward, in their charges by their courses; and to the genealogy of all their little ones, their women, and their between#boys, and their between#daughters, through all the ever#witness: for in their set office they dedicated themselves in dedication: also of the between#boys of cabinet#aaron the darkener#server, which were in the fields of the plots#suburbs of their cities, in every several light#city, the men that were expressed by name, to give portions to all the rememberers among the darkener#server, and to all that were reckoned by genealogies among the join#levites. and thus did strong-oh-yeah#hezekiah throughout all know-hand#judah, and wrought that which was good and right and truth before#turnings yeah-vowels his unto-these-theory. and in every work that he began in the work of the daughter#bayt of unto-these-theory, and in the torah, and in the directives, to seek his unto-these-theory, he did it with all his heart, and prospered. after these things, and the establishment thereof, scorching#sennacherib moloch#king of beech-tree#assyria came, and entered into know-hand#judah, and encamped against the fenced cities, and thought to win them for himself. and when strong-oh-yeah#hezekiah saw that scorching#sennacherib was come, and that he was purposed to fight against project-complete#jerusalem, he took counsel with his immersed#princes and his mighty men to stop the waters of the fountains which were without the light#city: and they did help him. so there was added much with-mum#people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, why should the kings of beech-tree#assyria come, and find much water? also he strengthened himself, and between#built up all the wall that was broken, and raised it up

to the towers, and another wall without, and repaired full#millo in the light#city of dude#david, and made darts and shields in abundance. and he set immersed#captains of war over the with-mum#people, and added them together to him in the street of the hair#gate of the light#city, and spake comfortably to them, saying, be strong and courageous, be not afraid nor dismayed for the moloch#king of assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of immersed#flesh; and with us is yeah-vowels our unto-these-theory to help us, and to fight our battles. and the with-mum#people rested themselves upon the dbrs of strong-oh-yeah#hezekiah moloch#king of know-hand#judah. after this did scorching#sennacherib moloch#king of beech-tree#assyria send his workers to project-complete#jerusalem, (but he himself laid siege against to-beat#lachish, and all his power with him,) unto strong-oh-yeah#hezekiah moloch#king of know-hand#judah, and unto all know-hand#judah that were at project-complete#jerusalem, saying, thus saith scorching#sennacherib moloch#king of assyria, whereon do ye trust, that ye abide in the siege in project-complete#jerusalem? doth not strong-oh-yeah#hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, the yeah-vowels our unto-these-theory will deliver us out of the hand of the moloch#king of assyria? hath not the same strong-oh-yeah#hezekiah taken away his high places and his kitchen#butchers, and directed know-hand#judah and project-complete#jerusalem, saying, ye will partake before#turnings one kitchen#butcher, and burn incense upon it? know ye not what i and my fathers have done unto all the with-mum#people of other lands? were the elohim of the nations of those lands any ways able to deliver their lands out of mine hand? who was there among all the elohim of those nations that my fathers utterly destroyed, that could deliver his with-mum#people out of mine hand, that your unto-these-theory should be able to deliver you out of mine hand? now therefore let not strong-oh-yeah#hezekiah deceive you, nor persuade you on this manner, neither yet be coached by him: for no unto-these-theory of any nation or kingdom was able to deliver his with-mum#people out of mine hand, and out of the hand of my fathers: how much less will your unto-these-theory deliver you out of mine hand? and his workers spake yet more against yeah-vowels unto-these-theory, and against his worker strong-oh-yeah#hezekiah. he wrote also letters to rail on yeah-vowels unto-these-theory of israel, and to speak against him, saying, as the elohim of the nations of other lands have not delivered their with-mum#people out of mine hand, so will not the unto-these-theory of strong-oh-yeah#hezekiah deliver his with-mum#people out of mine hand. then they cried with a loud voice in the hand-know-jews' speech unto the with-mum#people of project-complete#jerusalem that were on the wall, to affright them, and to trouble them; that they might take the light#city. and they spake against the unto-these-theory of project-

complete#jerusalem, as against the elohim of the with-mum#people of the earth, which were the work of the hands of man. and for this cause strong-oh-yeah#hezekiah the king, and the bringer secure-ohyeah#isaiah the between#boy of adoption#amoz, prayed and cried to heaven. and yeah-vowels sent an messenger#angel, which cut off all the mighty men of valor, and the leaders and immersed#captains in the camp of the moloch#king of assyria. so he returned with shame of face#turnings to his own land. and when he was come into the daughter#bayt of his unto-these-theory, they that came forth of his own bowels slew him there with the sword. thus yeah-vowels saved strong-oh-yeah#hezekiah and the inhabitants of project-complete#jerusalem from the hand of scorching#sennacherib the moloch#king of assyria, and from the hand of all other, and guided them on every side. and many brought gifts unto yeah-vowels to project-complete#jerusalem, and presents to strong-oh-yeah#hezekiah moloch#king of know-hand#judah: so that he was magnified in the sight of all nations from thenceforth. in those days strong-oh-yeah#hezekiah was sick to the death, and prayed unto yeah-vowels: and he spake unto him, and he gave him a sign. and strong-oh-yeah#hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon know-hand#judah and project-complete#jerusalem. notwithstanding strong-oh-yeah#hezekiah humbled himself for the pride of his heart, both he and the inhabitants of project-complete#jerusalem, so that the wrath of yeah-vowels came not upon them in the days of strong-oh-yeah#hezekiah. and strong-oh-yeah#hezekiah had exceeding much riches and honor: and he made himself stores for silver, and for gold, and for precious stones, and for scents, and for shields, and for all manner of pleasant hand-know#jewels; storehouses also for the increase of corn, and wine, and name-sex#oil; and stalls for all manner of beasts, and cotes for flocks. moreover he provided him cities, and possessions of flocks and herds in abundance: for unto-these-theory had given him substance very much. this same strong-oh-yeah#hezekiah also stopped the upper watercourse of emerged#gihon, and brought it straight down to the sea#west side of the light#city of dude#david. and strong-oh-yeah#hezekiah prospered in all his works. howbeit in the business of the ambassadors of the immersed#princes of wear-out#babylon, who sent unto him to enquire of the wonder that was done in the land, unto-these-theory left him, to try him, that he might know all that was in his heart. now the rest of the acts of strong-oh-yeah#hezekiah, and his goodness, behold, they are written in the vision of secure-ohyeah#isaiah the bringer, the between#boy of adoption#amoz, and in the book of the kings of know-hand#judah and israel. and strong-oh-yeah#hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the between#boys of dude#david: and all know-hand#judah and the inhabitants of project-complete#jerusalem did him honor at his death. and

sleep-forget#manasseh his between#boy kinged in his stead. sleep-forget#manasseh was twelve years old when he began to king, and he kinged fifty and five years in project-complete#jerusalem: and did that which was toilsome#bad in the sight of yeah-vowels, like unto the abominations of the nations, whom yeah-vowels had cast out before#turnings the children of israel. for he between#built again the high places which strong-oh-yeah#hezekiah his father had broken down, and he reared up kitchen#butchers for proprietary#baalim, and made prosperity-fortuna#asherahs, and partook all the zaba of heaven, and workd them. also he between#built kitchen#butchers in the daughter#bayt of yeah-vowels, whereof yeah-vowels had said, in project-complete#jerusalem will my name be for ever. and he between#built kitchen#butchers for all the zaba of namespaces in the two courts of the daughter#bayt of yeah-vowels. and he caused his children to pass through the fire in the valley of the between#boy of doze#hinom: also he observe#guardd times, and used enchantments, and used spell#castercraft, and dealt with a familiar ruakh, and with wizards: he wrought much toilsome#bad in the sight of yeah-vowels, to provoke him to nose#anger. and he set a carved image, the idol which he had made, in the daughter#bayt of unto-these-theory, of which unto-these-theory had said to dude#david and to complete#solomon his son, in this house, and in project-complete#jerusalem, which i have chosen before#turnings all the branches of israel, will i put my name for ever: neither will i any more remove the foot of unto-immersed#israel from out of the land 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 torah and the statutes and the ordinances by the hand of extracted#mose. so sleep-forget#manasseh made know-hand#judah and the inhabitants of project-complete#jerusalem to err, and to do worse than the nations, whom yeah-vowels had destroyed before#turnings the children of israel. and yeah-vowels spake to sleep-forget#manasseh, and to his with-mum#people: and they would not hearken. wherefore yeah-vowels brought upon them the immersed#captains of the zaba of the moloch#king of assyria, which took sleep-forget#manasseh among the thorns, and bound him with fetters, and carried him to wear-out#babylon. and when he was in affliction, he besought yeah-vowels his unto-these-theory, and humbled himself greatly before#turnings the unto-these-theory of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to project-complete#jerusalem into his kingdom. then sleep-forget#manasseh knew that yeah-vowels he was unto-these-theory. now after this he between#built a wall without the light#city of dude#david, on the sea#west side of emerged#gihon, in the valley, even to the entering in at the fish hair#gate, and compassed about tower-darkness-small-white-cloud#ophel, and raised it up a very great height, and put immersed#captains of war in all the fenced

cities of know-hand#judah. and he took away the strange-substantial#gentile elohim, and the idol out of the daughter#bayt of yeah-vowels, and all the kitchen#butchers that he had between#built in the mount of the daughter#bayt of yeah-vowels, and in project-complete#jerusalem, and cast them out of the light#city. and he repaired the kitchen#butcher of yeah-vowels, and butcherd thereon peace qrbs and thank qrbs, and directed know-hand#judah to work for yeah-vowels unto-these-theory of israel. nevertheless the with-mum#people did butcher still in the high places, yet unto yeah-vowels their unto-these-theory only. now the rest of the acts of sleep-forget#manasseh, and his fall#prayer unto his unto-these-theory, and the dbrs of the seers that spake to him in the name of yeah-vowels unto-these-theory of israel, behold, they are written in the book of the kings of israel. his fall#prayer also, and how unto-these-theory was intreated of him, and all his misses, and his name#fire, and the places wherein he between#built high places, and set up prosperity-fortuna#asherahs and graven images, before#turnings he was humbled: behold, they are written among the sayings of the seers. so sleep-forget#manasseh slept with his fathers, and they buried him in his own house: and mum-training#amon his between#boy kingd in his stead. mum-training#amon was two and twenty years old when he began to king, and kingd two years in project-complete#jerusalem. and he did that which was toilsome#bad in the sight of yeah-vowels, as did sleep-forget#manasseh his father: for mum-training#amon butcherd unto all the carved images which sleep-forget#manasseh his father had made, and workd them; and humbled not himself before#turnings yeah-vowels, as sleep-forget#manasseh his father had humbled himself; and mum-training#amon name#fired more and more. and his workers conspired against him, and slew him in his own house. and the with-mum#people of the land slew all them that had conspired against moloch#king amon; and the with-mum#people of the land made despair-yeah#josiah his between#boy moloch#king in his stead. despair-yeah#josiah was eight years old when he began to king, and he kingd in project-complete#jerusalem one and thirty years. and he did that which was right in the sight of yeah-vowels, and walked in the ways of dude#david 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 unto-these-theory of dude#david his father: and in the twelfth year he began to bright-climax#purge know-hand#judah and project-complete#jerusalem from the high places, and the prosperity-fortuna#asherahs, and the carved images, and the molten images. and they brake down the kitchen#butchers of propriety#baalim in his presence; and the images, that were on high above them, he cut down; and the prosperity-fortuna#asherahs, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had butcherd unto them. and he burnt the bones of

the darkener#server upon their kitchen#butchers, and brightend know-hand#judah and project-complete#jerusalem. and so did he in the cities of sleep-forget#manasseh, and gray-fruitful#ephraim, and hear-home#simeon, even unto cunning-twist#naphtali, with their mattocks round about. and when he had broken down the kitchen#butchers and the prosperity-fortuna#asherahs, and had beaten the graven images into powder, and cut down all the ideal-bullshit#idols throughout all the land of israel, he returned to project-complete#jerusalem. now in the eighteenth year of his king, when he had bright-climax#purged the land, and the house, he sent cony#shaphan the between#boy of yeah's-delegate#azaliah, and action-yeah#maaseiah the governor of the light#city, and yo-brother#joah the between#boy of yo-brother#joahaz the recorder, to repair the daughter#bayt of yeah-vowels his unto-these-theory. and when they came to part-yeah#hilkiah the high priest, they delivered the money that was brought into the daughter#bayt of unto-these-theory, which the join#levites that kept the openings had added of the hand of sleep-forget#manasseh and gray-fruitful#ephraim, and of all the remnant of israel, and of all know-hand#judah and between-boy-righthand#benjamin; and they returned to project-complete#jerusalem. and they put it in the hand of the workmen that had the oversight of the daughter#bayt of yeah-vowels, and they gave it to the workmen that wrought in the daughter#bayt of yeah-vowels, to repair and amend the house: even to the artificers and between#builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of know-hand#judah had destroyed. and the men did the work training#faithfully: and the overseers of them were come-on#jahath and work-the-yeah#obadiah, the join#levites, of the between#boys of bitter#merari; and remember-yeah#zechariah and complete#meshullam, of the between#boys of the obedient-hope#kohathites, to set it forward; and other of the join#levites, all that could skill of instruments of music. also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of work: and of the join#levites there were story-writers, and officers, and porters. and when they brought out the money that was brought into the daughter#bayt of yeah-vowels, part-yeah#hilkiah the darkener#server found a book of the torah of yeah-vowels given by extracted#mose. and part-yeah#hilkiah answered and said to cony#shaphan the story-writer, i have found the book of the torah in the daughter#bayt of yeah-vowels. and part-yeah#hilkiah delivered the book to cony#shaphan. and cony#shaphan carried the book to the king, and brought the moloch#king dbr back again, saying, all that was committed to thy workers, they do it. and they have added together the money that was found in the daughter#bayt of yeah-vowels, and have delivered it into the hand of the overseers, and to the hand of the workmen. then cony#shaphan the story-writer told the king, saying, part-yeah#hilkiah the darkener#server

hath given me a book. and cony#shaphan read it before#turnings the king. and it came to pass, when the moloch#king had heard the dbrs of the torah, that he rent his clothes. and the moloch#king directed part-yeah#hilkiah, and my-brother-got-up#ahikam the between#boy of cony#shaphan, and worked-them#abdon the between#boy of who's-coward#micah, and cony#shaphan the story-writer, and ride-yeah#asaiah a worker of the king's, saying, go, enquire of yeah-vowels for me, and for them that are left in unto-immersed#israel and in know-hand#judah, concerning the dbrs of the book that is found: for great is the wrath of yeah-vowels that is poured out upon us, because our fathers have not kept the dbr of yeah-vowels, to do after all that is written in this book. and part-yeah#hilkiah, and they that the moloch#king had appointed, went to universe-mole#huldah the bringeress, the woman of willum the between#boy of bag#tikvath, the between#boy of missing#hasrah, keeper of the wardrobe; (now she dwelt in project-complete#jerusalem in the college:) and they spake to her to that effect. and she answered them, thus saith yeah-vowels unto-these-theory of israel, tell ye the man that sent you to me, thus saith yeah-vowels, behold, i will bring toilsome#bad upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before#turnings the moloch#king of know-hand#judah: because they have forsaken me, and have burned incense unto other elohim, that they might provoke me to nose#anger with all the works of their hands; therefore my wrath will be poured out upon this place, and will not be quenched. and as for the moloch#king of know-hand#judah, who sent you to enquire of yeah-vowels, so will ye say unto him, thus saith yeah-vowels unto-these-theory of unto-immersed#israel concerning the dbrs which thou hast heard; because thine heart was tender, and thou didst humble thyself before#turnings unto-these-theory, when thou heardest his dbrs against this place, and against the inhabitants thereof, and humbledst thyself before#turnings me, and didst rend thy clothes, and weep before#turnings me; i have even heard thee also, saith yeah-vowels. behold, i will gather thee to thy fathers, and thou wilt be added to thy grave in peace, neither will thine eyes see all the toilsome#bad that i will bring upon this place, and upon the inhabitants of the same. so they brought the moloch#king dbr again. then the moloch#king sent and added together all the elders of know-hand#judah and project-complete#jerusalem. and the moloch#king went up into the daughter#bayt of yeah-vowels, and all the men of know-hand#judah, and the inhabitants of project-complete#jerusalem, and the darkener#server, and the join#levites, and all the with-mum#people, great and small: and he read in their ears all the dbrs of the book of the alignment that was found in the daughter#bayt of yeah-vowels. and the moloch#king stood in his place, and made a alignment before#turnings yeah-vowels, to walk after yeah-vowels, and to keep his directives, and his testimonies, and his statutes, with all his heart, and

with all his being, to perform the dbrs of the alignment which are written in this book. and he caused all that were present in project-complete#jerusalem and between-boy-righthand#benjamin to stand to it. and the inhabitants of project-complete#jerusalem did according to the alignment of unto-these-theory, the unto-these-theory of their fathers. and despair-yeah#josiah took away all the abominations out of all the countries that pertained to the children of israel, and made all that were present in unto-immersed#israel to work, even to work for yeah-vowels their unto-these-theory. and all his days they departed not from following yeah-vowels, the unto-these-theory of their fathers. moreover despair-yeah#josiah kept a passover unto yeah-vowels in project-complete#jerusalem: and they killed the passover 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 daughter#bayt of yeah-vowels, and said unto the join#levites that taught all israel, which were dedicated unto yeah-vowels, put the dedicated cabinet in the daughter#bayt which complete#solomon the between#boy of dude#david moloch#king of unto-immersed#israel did between#build; it will not be a burden upon your shoulders: work for now yeah-vowels your unto-these-theory, and his with-mum#people israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of dude#david moloch#king of israel, and according to the writing of complete#solomon his son. and stand in the dedicated place according to the divisions of the families of the fathers of your brethren the with-mum#people, and after the division of the families of the join#levites. so kill the passover, and dedicate yourselves, and prepare your brethren, that they may do according to the dbr of yeah-vowels by the hand of extracted#mose. and despair-yeah#josiah gave to the with-mum#people, of the flock, lambs and kids, all for the passover qrbs, for all that were present, to the number of thirty thousand, and three thousand bulls: these were of the king's substance. and his immersed#princes gave willingly unto the with-mum#people, to the darkener#server, and to the join#levites: part-yeah#hilkiah and remember-yeah#zechariah and live-unto#jehiel, governors of the daughter#bayt of unto-these-theory, gave unto the darkener#server for the passover qrbs two thousand and six hundred small in-them#animal and three hundred wall#oxen. conaniah also, and hear-yeah#shemaiah and given-theory#nethaneel, his brethren, and account#hashabiah and yey-towards#jeiel and iodwry#jozabad, chief of the join#levites, gave unto the join#levites for passover qrbs five thousand small cattle, and five hundred wall#oxen. so the work was prepared, and the darkener#server stood in their place, and the join#levites in their courses, according to the king's directive. and they killed the passover, and the darkener#server sprinkled the blood from their hands, and the join#levites skin#simplified them. and they removed the burnt qrbs, that they might give according to the divisions of the families

of the with-mum#people, to qrb unto yeah-vowels, as it is written in the book of extracted#mose. and so did they with the wall#oxen. and they roasted the passover with fire according to the ordinance: and the other dedicated qrbs sod they in pots, and in caldrons, and in pans, and divided them speedily among all the with-mum#people. and afterward they made ready for themselves, and for the darkener#server: because the darkener#server the between#boys of cabinet#aaron were busied in qrb of burnt qrbs and the fat until night; therefore the join#levites prepared for themselves, and for the darkener#server the between#boys of cabinet#aaron. and the singers the between#boys of add-collect#asaph were in their place, according to the directive of dude#david, and add-collect#asaph, and trusted#heman, and hand#jeduthun the king's seer; and the porters waited at every hair#gate; they might not depart from their work; for their brethren the join#levites prepared for them. so all the work of yeah-vowels was prepared the same day, to keep the passover, and to qrb burnt qrbs upon the kitchen#butcher of yeah-vowels, according to the directive of moloch#king despair-yeah#josiah. and the children of unto-immersed#israel that were present kept the passover at that time, and the feast of unleavened bread seven days. and there was no passover like to that kept in unto-immersed#israel from the days of towards-hearing#samuel the bringer; neither did all the kings of unto-immersed#israel keep such a passover as despair-yeah#josiah kept, and the darkener#server, and the join#levites, and all know-hand#judah and unto-immersed#israel that were present, and the inhabitants of project-complete#jerusalem. in the eighteenth year of the king of despair-yeah#josiah was this passover kept. after all this, when despair-yeah#josiah had prepared the possibility-hall, lame-beaten#necho moloch#king of narrows-create#mizraim came up to fight against lamb-withdraw#charchemish by cow-euphrates#parat: and despair-yeah#josiah went out against him, and he sent ambassadors to him, saying, what have i to do with thee, thou moloch#king of know-hand#judah? i come not against thee this day, and against the daughter#bayt wherewith i have war: for unto-these-theory directed me to make haste: forbear thee from meddling with unto-these-theory, who is with me, that he destroy thee not. nevertheless despair-yeah#josiah would not turn his face#turnings from him, and disguised himself, that he might fight with him, and hearkened not unto the dbrs of lame-beaten#necho from the mouth of unto-these-theory, and came to fight in the valley of precious-thing#megiddo. and the archers shot at moloch#king despair-yeah#josiah; and the moloch#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 project-complete#jerusalem, and he died, and was buried in one of the sepulchres of his fathers, and all know-hand#judah and project-complete#jerusalem mourned for despair-yeah#josiah. and high-

ohyeah#jeremiah lamented for despair-yeah#josiah: and all the singing men and the singing women spake of despair-yeah#josiah in their lamentations to this day, and made them an ordinance in israel: and, behold, they are written in the lamentations. now the rest of the acts of despair-yeah#josiah, and his goodness, according to that which was written in the torah of yeah-vowels, and his deeds, first and last, behold, they are written in the book of the kings of unto-immersed#israel and know-hand#judah. then the with-mum#people of the land took oh-yeah-grip#jehoahaz the between#boy of despair-yeah#josiah, and made him moloch#king in his father's stead in project-complete#jerusalem. oh-yeah-grip#jehoahaz was twenty and three years old when he began to king, and he kinged three months in project-complete#jerusalem. and the moloch#king of narrows-create#mizraim put him down at project-complete#jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. and the moloch#king of narrows-create#mizraim made towards-realization#eliakim his brother moloch#king over know-hand#judah and project-complete#jerusalem, and turned his name to yeah-oh-get-up#jehoiakim. and lame-beaten#necho took oh-yeah-grip#jehoahaz his brother, and carried him to narrows-create#mizraim. yeah-oh-get-up#jehoiakim was twenty and five years old when he began to king, and he kinged eleven years in project-complete#jerusalem: and he did that which was toilsome#bad in the sight of yeah-vowels his unto-these-theory. against him came up bring-jug-and-guard-it#nebuchadnezzar moloch#king of wear-out#babylon, and bound him in fetters, to carry him to wear-out#babylon. bring-jug-and-guard-it#nebuchadnezzar also carried of the tools of the daughter#bayt of yeah-vowels to wear-out#babylon, and put them in his possibility-hall at wear-out#babylon. now the rest of the acts of yeah-oh-get-up#jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of unto-immersed#israel and know-hand#judah: and will-prepare#jehoiachin his between#boy kinged in his stead. will-prepare#jehoiachin was eight years old when he began to king, and he kinged three months and ten days in project-complete#jerusalem: and he did that which was toilsome#bad in the sight of yeah-vowels. and when the year was expired, moloch#king bring-jug-and-guard-it#nebuchadnezzar sent, and brought him to wear-out#babylon, with the goodly tools of the daughter#bayt of yeah-vowels, and made that's-right-yeah#zekediah his brother moloch#king over know-hand#judah and project-complete#jerusalem. that's-right-yeah#zekediah was one and twenty years old when he began to king, and kinged eleven years in project-complete#jerusalem. and he did that which was toilsome#bad in the sight of yeah-vowels his unto-these-theory, and humbled not himself before#turnings high-ohyeah#jeremiah the bringer speaking from the mouth of yeah-vowels. and he also rebelled against moloch#king bring-

jug-and-guard-it#nebuchadnezzar, who had made him swear by unto-these-theory: and he stiffened his neck, and hardened his heart from turning unto yeah-vowels unto-these-theory of israel. moreover all the chief of the darkener#server, and the with-mum#people, transgressed very much after all the abominations of the nations; and polluted the daughter#bayt of yeah-vowels which he had dedicated in project-complete#jerusalem. and yeah-vowels unto-these-theory of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his with-mum#people, and on his dwelling place: and they mocked the messengers of unto-these-theory, and despised his dbrs, and misused his bringers, until the wrath of yeah-vowels arose against his with-mum#people, till there was no remedy. therefore he brought upon them the moloch#king of the as-genies#kasidim, who slew their young men with the sword in the daughter#bayt of their dedicated, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. and all the tools of the daughter#bayt of unto-these-theory, great and small, and the treasures of the daughter#bayt of yeah-vowels, and the treasures of the king, and of his immersed#princes; all these he brought to wear-out#babylon. and they burnt the daughter#bayt of unto-these-theory, and brake down the wall of project-complete#jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly tools thereof. and them that had escaped from the sword carried he away to wear-out#babylon; where they were workers to him and his between#boys until the king of the kingdom of split-spread#persia: to fulfil the dbr of yeah-vowels by the mouth of high-ohyeah#jeremiah, until the land had enjoyed her seven#sabbaths: for as long as she lay desolate she kept seven#sabbath, to fulfil threescore and ten years. now in the first year of belly#cyrus moloch#king of split-spread#persia, that the dbr of yeah-vowels spoken by the mouth of high-ohyeah#jeremiah might be accomplished, yeah-vowels stirred up the ruakh of belly#cyrus moloch#king of split-spread#persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith belly#cyrus moloch#king of split-spread#persia, all the kingdoms of the earth hath yeah-vowels unto-these-theory of namespaces given me; and he hath charged me to between#build him an daughter#bayt in project-complete#jerusalem, which is in know-hand#judah. who is there among you of all his with-mum#people? the yeah-vowels his unto-these-theory be with him, and let him go up.

small#paul, a worker of secure#joshua impregnated-handy, called to be an sent-out, separated unto the good-novel-message of theory, (which he had message#promised afore by his bring-speak#prophets in the whole-holy writings,) concerning his child secure#joshua impregnated-handy our lord, which was made of the seed of david according to the flesh; and declared to be the child of theory with dynamic, according to the breath

of whole-holiness, by the stand-up#resurrection from the dead: by whom we have received grace and sending#out, for obedience to the trust-training-faith among all nations, for his name: among whom are ye also the called of secure#joshua impregnated-handy: to all that be in kraft#rome, beloved of theory, called to be whole-saints: grace to you and peace-complete from theory our father, and the lord secure#joshua impregnated-handy. first, i thank my theory through secure#joshua impregnated-handy for you all, that your trust-training-faith is spoken of throughout the whole world. for theory is my witness, whom i serve with my breath in the good-novel-message of his son, that without ceasing i make mention of you always in my toward-wish#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 breathual gift, to the completion ye may be established; that is, that i may be comforted together with you by the mutual trust-training-faith both of you and me. now i would not have you ignorant, from-womb#brethren, that oftentimes i purposed to come unto you, (but was let hitherto,) that i might have some fruit among you also, even as among other nations. i am debtor both to the hellene#greeks, and to the barbarians; both to the wise, and to the unwise. so, as much as in me is, i am ready to declare the good-novel-message to you that are at kraft#rome also. for i am not ashamed of the good-novel-message of impregnated-handy: for it is the dynamic of theory unto security to every one that is faithful#believeth; to the jew first, and also to the hellene#greek. for therein is the being right of theory revealed from trust-training-faith to trust-training-faith: as it is written, the just shall live by trust-training-faith. for the wrath of theory is revealed from namespaces against all untheosliness 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 world are clearly seen, being understood by the things that are made, even his eternal dynamic and theoryhead; so that they are without excuse: because that, when they knew theory, they notion#glorified 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 notion of the uncorruptible theory into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. wherefore theory also gave them up to without-katharsis#uncleanness 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#kissed and served the creature more than the creator, who is blessed for ever. amen. for this cause theory gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving

the natural use of the woman, burned in their lust one toward another; men with men working 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, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of theory, despiteful, proud, boasters, inventors of shit#evil things, disobedient to parents, without understanding, alignmentbreakers, without natural affection, implacable, unmerciful: who knowing the crisis 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, whosever thou art that criticisest: for wherein thou criticisest another, thou condemnest thyself; for thou that criticisest doest the same things. but we are sure that the crisis of theory is according to truth against them which commit such things. and thinkest thou this, o man, that criticisest them which do such things, and doest the same, that thou shalt escape the crisis 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 of theory; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for notion and honour and immortality, eternal 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 every psyche#soul of man that doeth shite#evil, of the jew first, and also of the gentile; but notion, honour, and peace-complete, to every man that worketh good, to the jew first, and also to the gentile: for there is no respect of persons with theory. for as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be criticized by the law; (for not the hearers of the law are just before theory, but the doers of the law shall be right. for when the nations, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law 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 shall criticise the secrets of men by secure#joshua impregnated-handly according to my good-novel-message. behold, thou art called a jew, and retest in the law, and makest thy boast of theory, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; 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 law. 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-image#idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou theory? for the name of theory is blasphemed among the nations through you, as it is written. for circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. therefore if the uncircumcision keep the being right of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfil the law, criticise thee, who by the letter and circumcision dost transgress the law? for he is not a jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a jew, which is one inwardly; and circumcision is that of the heart, in the breath, and not in the letter; whose praise is not of men, but of theory. what advantage then hath the jew? or what profit is there of circumcision? much every way: chiefly, because that unto them were committed the oracles of theory. for what if some did not believe? shall their untrust make the trust-training-faith of theory without effect? theory forbid: yea, let theory be true, but every man a liar; as it is written, that thou mightest be right in thy sayings, and mightest overcome when thou art criticized. but if our not being right commend the being right of theory, what shall we say? is theory unrighteous who taketh vengeance? (i speak as a man) theory forbid: for then how shall theory criticise the world? for if the truth of theory hath more abounded through my lie unto his notion; why yet am i also criticized as a sinner? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do shite#evil, that good may come? whose damnation is just. what then? are we better than they? no, in no wise: for we have before proved both jews and nations, that they are all under sin; 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 are swift to shed blood: destruction and misery are in their ways: and the way of peace-complete have they not known: there is no fear of theory before their eyes. now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before theory. therefore by the deeds of the law there shall no flesh be right in his sight: for by the law is the knowledge of sin. but now the being right of theory without the law is manifested, being witnessed by the law and the bring-speak#prophets; even the being right of theory which is by trust-training-faith of secure#joshua impregnated-handly unto all and



upon all them that believe: for there is no difference: for all have sinned, and come short of the notion of theory; being right freely by his grace through the ransom#redemption that is in impregnated-handly secure#joshua: whom theory hath set forth to be a propitiation through trust-training-faith 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 just, and the justifier of him which is faithful#believeth in secure#joshua. where is boasting then? it is excluded. by what law? of works? nay: but by the law of trust-training-faith. therefore we conclude that a man is right by trust-training-faith without the deeds of the law. is he the theory of the jews only? is he not also of the nations? yes, of the nations also: seeing it is one theory, which shall justify the circumcision by trust-training-faith, and uncircumcision through trust-training-faith. do we then make void the law through trust-training-faith? theory forbid: yea, we establish the law. what shall we say then that abraham our father, as pertaining to the flesh, hath found? for if abraham were right by works, he hath whereof to notion; but not before theory. for what saith the writing? abraham trust-train#believed theory, and it was counted unto him for being right. now to him that worketh is the reward not reckoned of grace, but of debt. but to him that worketh not, but is faithful#believeth on him that justifieth the untheosly, his trust-training-faith is counted for being right. even as david also describeth the blessedness of the man, unto whom theory imputeth being right without works, saying, blessed are they whose iniquities are forgiven, and whose misses are covered. blessed is the man to whom the lord will not impute sin. cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that trust-training-faith was reckoned to abraham for being right. how was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. and he received the sign of circumcision, a seal of the being right of the trust-training-faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that being right might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that trust-training-faith of our father abraham, which he had being yet uncircumcised. for the message#promise, that he should be the heir of the world, was not to abraham, or to his seed, through the law, but through the being right of trust-training-faith. for if they which are of the law be heirs, trust-training-faith is made void, and the message#promise made of none effect: because the law worketh wrath: for where no law is, there is no escape#transgression. therefore it is of trust-training-faith, that it might be by grace; to the completion the message#promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the trust-training-faith of abraham; who

is the father of us all, (as it is written, i have made thee a father of many nations,) before him whom he believed, even theory, who quickeneth the dead, and calleth those things which be not as though they were. who against hope trust-train#believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be. and being not weak in trust-training-faith, he considered not his own corporation-body now dead, when he was about an hundred years old, neither yet the deadness of sarah's womb: he staggered not at the message#promise of theory through untrust; but was strong in trust-training-faith, giving notion 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 shall be imputed, if we trust-train#believe on him that raised up secure#joshua our lord from the dead; who was delivered for our offences, and was raised again for our being right. therefore being right by trust-training-faith, we have peace-complete with theory through our lord secure#joshua impregnated-handly: by whom also we have access by trust-training-faith into this grace wherein we stand, and rejoice in hope of the notion of theory. and not only so, but we notion in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of theory is shed abroad in our hearts by the whole-holy breath which is given unto us. for when we were yet without strength, in due time impregnated-handly died for the untheosly. 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 love toward us, in that, while we were yet sinners, impregnated-handly died for us. much more then, being now right by his blood, we shall be secure from wrath through him. for if, when we were enemies, we were reconciled to theory by the death of his son, much more, being reconciled, we shall be secure by his life. and not only so, but we also joy in theory through our lord secure#joshua impregnated-handly, by whom we have now received the exchange-out-of-townment. wherefore, as by one man miss entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law miss was in the world: but miss is not imputed when there is no law. nevertheless death reigned from adam to mores, even over them that had not sinned after the similitude of adam's escape#transgression, 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, secure#joshua impregnated-handly, hath abounded unto many. and not as it was by one that sinned, so is the gift: for the crisis was by one to condemnation, but the free gift is of many offences unto being right. for if by one man's offence death reigned by one; much more they which receive abundance

of grace and of the gift of being right shall reign in life by one, secure#joshua impregnated-handly.) therefore as by the offence of one crisis came upon all men to condemnation; even so by the being right of one the free gift came upon all men unto being right of life. for as by one man's untrained#distrust many were made sinners, so by the obedience of one shall many be made right. moreover the law entered, that the offence might abound. but where miss abounded, grace did much more abound: that as miss hath reigned unto death, even so might grace reign through being right unto eternal life by secure#joshua impregnated-handly our lord. what shall we say then? shall we continue in sin, that grace may abound? theory forbid. how shall we, that are dead to sin, live any longer therein? know ye not, that so many of us as were immersed into secure#joshua impregnated-handly were immersed into his death? therefore we are buried with him by immersion into death: that like as impregnated-handly was raised up from the dead by the notion 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 shall be also in the likeness of his stand-up#resurrection: knowing this, that our old man is stand-up#crucified with him, that the corporation-body of miss might be destroyed, that henceforth we should not serve sin. for he that is dead is freed from sin. now if we be dead with impregnated-handly, we trust-train#believe that we shall also live with him: knowing that impregnated-handly 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 sin, but alive unto theory through secure#joshua impregnated-handly our lord. let not miss therefore reign in your mortal corporation-body, that ye should obey it in the lusts thereof. neither yield ye your members as instruments of not being right unto sin: 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 shall not have dominion over you: for ye are not under the law, but under grace. what then? shall we sin, because we are not under the law, 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 sin, but ye have obeyed from the heart that form of didactic-teaching which was delivered you. being then made free from sin, ye became the workers of being right. i speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members workers to without-katharsis#uncleanness and to iniquity unto iniquity; even so now yield your members workers to being right unto whole-holiness. for when ye were the workers of sin, ye were free from being right. what fruit had ye then in those things whereof ye are now ashamed? for the completion of those things

is death. but now being made free from sin, and become workers to theory, ye have your fruit unto whole-holiness, and the completion everlasting life. for the wages of miss is death; but the gift of theory is eternal life through secure#joshua impregnated-handly our lord. know ye not, from-womb#brethren, (for i speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. so then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. wherefore, my from-womb#brethren, ye also are become dead to the law by the corporation-body of impregnated-handly; 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, the motions of misses, which were by the law, did work in our members to bring forth fruit unto death. but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of breath, and not in the oldness of the letter. what shall we say then? is the law sin? theory forbid. nay, i had not known sin, but by the law: for i had not known lust, except the law had said, thou shalt not covet. but sin, taking occasion by the commandment, wrought in me all manner of concupiscence. for without the law miss was dead. for i was alive without the law once: but when the commandment came, miss revived, and i died. and the commandment, which was ordained to life, i found to be unto death. for sin, taking occasion by the commandment, deceived me, and by it slew me. wherefore the law is holy, and the commandment holy, and just, and good. was then that which is good made death unto me? theory forbid. but sin, that it might appear sin, working death in me by that which is good; that miss by the commandment might become exceeding sinful. for we know that the law is breathual: but i am man-like, sold under sin. 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 law that it is good. now then it is no more i that do it, but miss that dwelleth in me. for i know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good i find not. for the good that i would i do not: but the shit#evil 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 dwelleth in me. i find then a law, that, when i would do good, shit#evil is present with me. for i delight in the law of theory after the inward man: but i see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of miss which is in my members. o wretched man that i am! who shall deliver me from the corporation-body of this death? i thank theory through secure#joshua impregnated-handly

our lord. so then with the mind i myself serve the law of theory; but with the flesh the law of sin. there is therefore now no condemnation to them which are in impregnated-handly secure#joshua, who walk not after the flesh, but after the breath. for the law of the breath of life in impregnated-handly secure#joshua hath made me free from the law of miss and death. for what the law could not do, in that it was weak through the flesh, theory sending his own child in the likeness of sinful flesh, and for sin, condemned miss in the flesh: that the being right of the law might be fulfilled in us, who walk not after the flesh, but after the breath. for they that are after the flesh do mind the things of the flesh; but they that are after the breath the things of the breath. for to be man-like minded is death; but to be breathually minded is life and peace-complete. because the man-like mind is enmity against theory: for it is not subject to the law of theory, neither indeed can be. so then they that are in the flesh cannot please theory. but ye are not in the flesh, but in the breath, if so be that the breath of theory dwell in you. now if any man have not the breath of impregnated-handly, he is none of his. and if impregnated-handly be in you, the corporation-body is dead because of sin; but the breath is life because of being right. but if the breath of him that raised up secure#joshua from the dead dwell in you, he that raised up impregnated-handly from the dead shall also quicken your mortal bodies by his breath that dwelleth in you. therefore, from-womb#brethren, we are debtors, not to the flesh, to live after the flesh. for if ye live after the flesh, ye shall die: but if ye through the breath do mortify the deeds of the corporation-body, ye shall live. for as many as are led by the breath of theory, they are the children of theory. for ye have not received the breath of working again to fear; but ye have received the breath of adoption, whereby we cry, abba, father. the breath itself beareth witness with our breath, that we are the children of theory: and if children, then heirs; heirs of theory, and joint#heirs with impregnated-handly; if so be that we suffer with him, that we may be also notion#glorified together. for i reckon that the sufferings of this present time are not worthy to be compared with the notion which shall be revealed in us. for the earnest expectation of the creature waiteth for the manifestation of the children of theory. for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the working of corruption into the notion#glorious liberty of the children 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 the breath, even we ourselves groan within ourselves, waiting for the adoption, to wit, the ransom#redemption of our corporation-body. for we are secure 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 the breath also helpeth our infirmities: for we know

not what we should toward-wish#pray for as we ought: but the breath itself maketh intercession for us with groanings which cannot be uttered. and he that searcheth the hearts knoweth what is the mind of the breath, because he maketh intercession for the whole-saints according to the will of theory. and we know that all things work together for good to them that love 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 son, that he might be the firstborn among many from-womb#brethren. moreover whom he did predestinate, them he also called: and whom he called, them he also right: and whom he right, them he also notion#glorified. what shall we then say to these things? if theory be for us, who can be against us? he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? who shall lay any thing to the charge of theory's elect? it is theory that justifieth. who is he that condemneth? it is impregnated-handly that died, yea rather, that is risen again, who is even at the right hand of theory, who also maketh intercession for us. who shall separate us from the love of impregnated-handly? shall 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 loved us. for i am persuaded, that neither death, nor life, nor messenger#angels, nor principalities, nor dynamics, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of theory, which is in impregnated-handly secure#joshua our lord. i say the truth in impregnated-handly, i lie not, my conscience also bearing me witness in the whole-holy breath, that i have great heaviness and continual sorrow in my heart. for i could wish that myself were accursed from impregnated-handly for my from-womb#brethren, my kinsmen according to the flesh: who are israelites; to whom pertaineth the adoption, and the notion, and the alignments, and the giving of the law, and the service of theory, and the message#promises; whose are the fathers, and of whom as concerning the flesh impregnated-handly came, who is over all, theory blessed for ever. amen. not as though the word of theory hath taken none effect. for they are not all israel, which are of israel: neither, because they are the seed of abraham, are they all children: but, in isaac shall thy seed be called. that is, they which are the children of the flesh, these are not the children of theory: but the children of the message#promise are counted for the seed. for this is the word of message#promise, at this time will i come, and sarah shall have a son. and not only this; but when rebecca also had conceived by one, even by our father isaac; (for the children being not yet born, neither having done any good or shit#evil, that the purpose of theory according to election might stand, not of works, but of him that calleth;) it was said unto her, the elder shall

serve the younger. as it is written, jacob have i loved, but esau have i hated. what shall we say then? is there not being right with theory? theory forbid. for he saith to moyses, i will have mercy on whom i will have mercy, 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 mercy. for the writing saith unto pharaoh, even for this same purpose have i raised thee up, that i might shew my dynamic in thee, and that my name might be declared throughout all the earth. therefore hath he mercy on whom he will have mercy, 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? shall the thing formed say to him that formed it, why hast thou made me thus? hath not the potter dynamic over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? what if theory, willing to shew his wrath, and to make his dynamic known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his notion on the vessels of mercy, which he had afore prepared unto notion, even us, whom he hath called, not of the jews only, but also of the nations? as he saith also in osee, i will call them my people, which were not my people; and her beloved, which was not beloved. and it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living theory. esaia also crieth concerning israel, though the number of the children of israel be as the sand of the sea, a remnant shall be secure: for he will finish the work, and cut it short in being right: because a short work will the lord make upon the earth. and as esaia said before, except the lord of sabaoth had left us a seed, we had been as sodoma, and been made like unto gomorra. what shall we say then? that the nations, which followed not after being right, have attained to being right, even the being right which is of trust-training-faith. but israel, which followed after the law of being right, hath not attained to the law of being right. wherefore? because they sought it not by trust-training-faith, but as it were by the works of the law. for they stumbled at that stumblingstone; as it is written, behold, i lay in zionsion a stumblingstone and rock of offence: and whosoever is faithful#believeth on him shall not be ashamed. from-womb#brethren, my heart's desire and toward-wish#prayer to theory for israel is, that they might be secure. 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 submitted themselves unto the being right of theory. for impregnated-handy is the completion of the law for being right to every one that is faithful#believeth. for moyses describeth the being right which is of the law, that the man which doeth those things shall live by them. but the being right which is of trust-training-faith speaketh on

this wise, say not in thine heart, who shall ascend into namespaces? (that is, to bring impregnated-handy down from above:) or, who shall descend into the deep? (that is, to bring up impregnated-handy again from the dead.) but what saith it? the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of trust-training-faith, which we declare; that if thou shalt confess with thy mouth the lord secure#joshua, and shalt trust-train#believe in thine heart that theory hath raised him from the dead, thou shalt be secure. for with the heart man is faithful#believeth unto being right; and with the mouth confession is made unto security. for the writing saith, whosoever is faithful#believeth on him shall not be ashamed. for there is no difference between the jew and the hellene#greek: for the same lord over all is rich unto all that call upon him. for whosoever shall call upon the name of the lord shall be secure. how then shall they call on him in whom they have not believed? and how shall they trust-train#believe in him of whom they have not heard? and how shall they hear without a declareer? and how shall they declare, except they be sent? as it is written, how beautiful are the feet of them that declare the good-novel-message of peace-complete, and bring glad tidings of good things! but they have not all obeyed the good-novel-message. for esaia saith, lord, who hath trust-train#believed our report? so then trust-training-faith cometh by hearing, and hearing by the word of theory. but i say, have they not heard? yes verily, their sound went into all the earth, and their words unto the ends of the world. but i say, did not israel know? first moyses saith, i will provoke you to jealousy by them that are no people, and by a foolish nation i will anger you. but esaia is very bold, and saith, i was found of them that sought me not; i was made manifest unto them that asked not after me. but to israel he saith, all day long i have stretched forth my hands unto a disobedient and gainsaying people. i say then, hath theory cast away his people? theory forbid. for i also am an israelite, of the seed of abraham, of the branch of benjamin. theory hath not cast away his people which he foreknew. wot ye not what the writing saith of elias? how he maketh intercession to theory against israel saying, lord, they have killed thy bring-speak#prophets, and digged down thine altars; 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 baal. 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 works: otherwise grace is no more grace. but if it be of works, then it is no more grace: otherwise work is no more work. what then? 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 the breath of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. and david saith, let their table be made a snare, and a trap, and a stumblingblock, and a recompence

unto them: let their eyes be darkened, that they may not see, and bow down their back away. i say then, have they stumbled that they should fall? theory forbid: but rather through their fall security is come unto the nations, for to provoke them to jealousy. now if the fall of them be the riches of the world, and the diminishing of them the riches of the nations; how much more their fullness? for i speak to you nations, inasmuch as i am the sent-out of the nations, i magnify mine office: if by any means i may provoke to emulation them which are my flesh, and might secure some of them. for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? for if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. but if thou boast, 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 untrust they were broken off, and thou standest by trust-training-faith. 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 shalt be cut off. and they also, if they abide not still in untrust, shall be grafted in: for theory is able to graff them in again. for if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? for i would not, from-womb#brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to israel, until the fullness of the nations be come in. and so all israel shall be secure: as it is written, there shall come out of sion the deliverer, and shall turn away untheosliness from jacob: for this is my alignment unto them, when i shall take away their misses. as concerning the good-novel-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 trust-train#believed theory, yet have now obtained mercy through their untrust: even so have these also now not believed, that through your mercy they also may obtain mercy. for theory hath concluded them all in untrust, that he might have mercy upon all. o the depth of the riches both of the wisdom and knowledge of theory! how unsearchable are his crisis, and his ways past finding out! for who hath known the mind of the lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? for of him, and through him, and to him, are all things: to whom be notion for ever. amen. i beseech you therefore, from-womb#brethren, by the mercies of theory,

that ye present your bodies a living sacrifice, holy, acceptable unto theory, which is your reasonable service. 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 perfect, will of theory. for i say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as theory hath dealt to every man the measure of trust-training-faith. for as we have many members in one corporation-body, and all members have not the same office: so we, being many, are one corporation-body in impregnated-handy, and every one members one of another. having then gifts differing according to the grace that is given to us, whether bring-speak#prophecy, let us speak-before#prophecy according to the proportion of trust-training-faith; or immerse#ministry, let us wait on our ministering: 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 mercy, with cheerfulness. let love be without dissimulation. abhor that which is shit#evil; cleave to that which is good. be kindly affectioned one to another with from-womb#brotherly love; in honour preferring one another; not slothful in business; fervent in breath; serving the lord; rejoicing in hope; patient in tribulation; continuing instant in toward-wish#prayer; distributing to the necessity of whole-saints; given to hospitality. bless them which persecute you: bless, 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 shit#evil for shit#evil. provide things honest in the sight of all men. if it be possible, as much as lieth in you, live peace-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 the lord. therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. be not overcome of shit#evil, but overcome shit#evil with good. let every psyche#soul be subject unto the higher dynamics. for there is no dynamic but of theory: the dynamics that be are ordained of theory. whosoever therefore resisteth the dynamic, resisteth the ordinance of theory: and they that resist shall receive to themselves damnation. for rulers are not a terror to good works, but to the shit#evil. wilt thou then not be afraid of the dynamic? do that which is good, and thou shalt have praise of the same: for he is the minister of theory to thee for good. but if thou do that which is shit#evil, be afraid; for he beareth not the sword in vain: for he is the minister of theory, a revenger to execute wrath upon him that doeth shit#evil. 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 ministers, 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 love one another: for he that loveth another hath fulfilled the law. for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself. love worketh no ill to his neighbour: therefore love is the fulfilling of the law. and that, knowing the time, that now it is high time to awake out of sleep: for now is our security nearer than when we believed. the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the 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 the lord secure#joshua impregnated-handy, and make not provision for the flesh, to fulfil the lusts thereof. him that is weak in the trust-training-faith receive ye, but not to doubtful disputations. for one is faithful#believeth 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 criticise him that eateth: for theory hath received him. who art thou that criticisest another man's worker? to his own master he standeth or falleth. yea, he shall be holden up: for theory is able to make 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 the lord; and he that regardeth not the day, to the lord he doth not regard it. he that eateth, eateth to the lord, for he giveth theory thanks; and he that eateth not, to the lord 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 the lord; and whether we die, we die unto the lord: whether we live therefore, or die, we are the lord's. for to this completion impregnated-handy both died, and rose, and revived, that he might be lord both of the dead and living. but why dost thou criticise thy from-womb#brother? or why dost thou set at nought thy from-womb#brother? for we shall all stand before the crisis seat of impregnated-handy. for it is written, as i live, saith the lord, every knee shall bow to me, and every language shall confess to theory. so then every one of us shall give account of himself to theory. let us not therefore criticise one another any more: but criticise this rather, that no man put a stumblingblock or an occasion to fall in his from-womb-brother's way. i know, and am persuaded by the lord secure#joshua, that there is nothing without-katharsis#unclean of itself: but to him that esteemeth any thing to be without-katharsis#unclean, to him it is without-katharsis#unclean. but if thy from-womb#brother be grieved with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom impregnated-handy died. let not then your good be shit#evil spoken of: for the kingdom of theory is not

meat and drink; but being right, and peace-complete, and joy in the whole-holy breath. for he that in these things serveth impregnated-handy is acceptable to theory, and approved of men. let us therefore follow after the things which make for peace-complete, and things wherewith one may edify another. for meat destroy not the work of theory. all things indeed are bright-katharsis#pure; but it is shit#evil for that man who eateth with offence. it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy from-womb#brother stumbleth, or is scanded, or is made weak. hast thou trust-training-faith? have it to thyself before theory. happy is he that condemneth not himself in that thing which he alloweth. and he that doubteth is crisis#damned if he eat, because he eateth not of trust-training-faith: for whatsoever is not of trust-training-faith is sin. we then that are strong ought to bear the infirmities of the weak, and not to please ourselves. let every one of us please his neighbour for his good to edification. for even impregnated-handy 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 likeminded one toward another according to impregnated-handy secure#joshua: that ye may with one mind and one mouth notion#glorify theory, even the father of our lord secure#joshua impregnated-handy. wherefore receive ye one another, as impregnated-handy also received us to the notion of theory. now i say that secure#joshua impregnated-handy was a minister of the circumcision for the truth of theory, to confirm the message#promises made unto the fathers: and that the nations might notion#glorify theory for his mercy; as it is written, for this cause i will confess to thee among the nations, and sing unto thy name. and again he saith, rejoice, ye nations, with his people. and again, praise the lord, all ye nations; and laud him, all ye people. and again, esaia's saith, there shall be a root of jesse, and he that shall rise to reign over the nations; in him shall the nations trust. now the theory of hope fill you with all joy and peace-complete in believing, that ye may abound in hope, through the dynamic of the whole-holy breath. and i myself also am persuaded of you, my from-womb#brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. nevertheless, from-womb#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 minister of secure#joshua impregnated-handy to the nations, ministering the good-novel-message of theory, that the bring#beforeing up of the nations might be acceptable, being whole#sanctified by the whole-holy breath. i have therefore whereof i may notion through secure#joshua impregnated-handy in those things which pertain to theory. for i will not dare to speak of any of those things which impregnated-handy hath not wrought by me, to make the nations

obedient, by word and deed, through mighty signs and wonders, by the dynamic of the breath of theory; so that from jerusalem, and round about unto kept-out-roll#illyricum, i have fully declared the good-novel-message of impregnated-handy. yea, so have i strived to declare the good-novel-message, not where impregnated-handy was named, lest i should build upon another man's foundation: but as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand. for which cause also i have been much hindered from coming to you. but now having no more place in these parts, and having a great desire these many years to come unto you; whensoever i take my journey into edge#spain, i will come to you: for i trust to see you in my journey, and to be brought on my way thitherward by you, if first i be somewhat filled with your company. but now i go unto jerusalem to minister unto the whole-saints. for it hath pleased them of tall#macedonia and sorrow#achaia to make a certain contribution for the poor whole-saints which are at jerusalem. it hath pleased them verily; and their debtors they are. for if the nations have been made partakers of their breathual things, their duty is also to minister unto them in man-like things. when therefore i have performed this, and have sealed to them this fruit, i will come by you into edge#spain. and i am sure that, when i come unto you, i shall come in the fullness of the blessing of the good-novel-message of impregnated-handy. now i beseech you, from-womb#brethren, for the lord secure#joshua impregnated-handy's sake, and for the love of the breath, that ye strive together with me in your toward-wish#prayers to theory for me; that i may be delivered from them that do not trust-train#believe in hand-know#judaea; and that my service which i have for jerusalem may be accepted of the whole-saints; that i may come unto you with joy by the will of theory, and may with you be refreshed. now the theory of peace-complete be with you all. amen. i commend unto you bright#phebe our sister, which is a worker of the called-out which is at hand#cenchrea: that ye receive her in the lord, as becometh whole-saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. greet earlier-times#priscilla and eagle#aquila my helpers in impregnated-handy secure#joshua: who have for my life laid down their own necks: unto whom not only i give thanks, but also all the called-outes of the nations. likewise greet the called-out that is in their house. salute my well#beloved applaud#epaenetus, who is the firstfruits of sorrow#achaia unto impregnated-handy. greet bitter-sweet#miriam, who bestowed much labour on us. salute man-victory#andronicus and young#junia, my kinsmen, and my fellow#prisoners, who are of note among the sent-outs, who also were in impregnated-handy before me. greet much#amplias my beloved in the lord. salute urbane, our helper in impregnated-handy, and ear-of-grain#stachys my beloved. salute call#apelles approved in impregnated-handy. salute them which are of best-

intention-aristobulus' household. salute little-fugitive-freeman#herodion my kinsman. greet them that be of the household of stiff-numb#narcissus, which are in the lord. salute pleasurable#tryphena and pleasurable#tryphosa, who labour in the lord. salute the beloved split#persis, which laboured much in the lord. salute red#rufus chosen in the lord, and his mother and mine. salute uncritical#asyncretis, flame#phlegon, interpret#hermas, father-life#patrobas, support#hermes, and the from-womb#brethren which are with them. salute love-word#philologus, and tender-hair-down#julia, sea-snail#nereus, and his sister, and sky#olympas, and all the whole-saints which are with them. salute one another with an whole-holy kiss. the called-outes of impregnated-handy salute you. now i beseech you, from-womb#brethren, hammer-polite#mark them which cause divisions and offences contrary to the didactic-teaching which ye have learned; and avoid them. for they that are such serve not our lord secure#joshua impregnated-handy, but their own belly; and by good words 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 shit#evil. and the theory of peace-complete shall bruise satan under your feet shortly. the grace of our lord secure#joshua impregnated-handy be with you. amen. honor-theos#timotheus my workfellow, and light#lucius, and heal-yeah-secure#jason, and secure-father#sosipater, my kinsmen, salute you. i third#tertius, who wrote this letter, salute you in the lord. land#gaius mine host, and of the whole called-out, saluteth you. lovely#erastus the chamberlain of the city saluteth you, and four#quartus a from-womb#brother. the grace of our lord secure#joshua impregnated-handy be with you all. amen. now to him that is of dynamic to stablish you according to my good-novel-message, and the declareing of secure#joshua impregnated-handy, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the writings of the bring-speak#prophets, according to the commandment of the everlasting theory, made known to all nations for the obedience of trust-training-faith: to theory only wise, be notion through secure#joshua impregnated-handy for ever. amen.

small#paul called to be an sent-out of secure#joshua impregnated-handy through the will of theory, and secure-strength#sosthenes our from-womb#brother, unto the called-out of theory which is at peak#corinth, to them that are whole#sanctified in impregnated-handy secure#joshua, called to be whole-saints, with all that in every place call upon the name of secure#joshua impregnated-handy our lord, both their's and our's: grace be unto you, and peace-complete, from theory our father, and from the lord secure#joshua impregnated-handy. i thank my theory always on your behalf, for the grace of theory which is given you by secure#joshua impregnated-handy; that in every thing ye are en-

riched by him, in all utterance, and in all knowledge; even as the testimony of impregnated-handly was confirmed in you: so that ye come behind in no gift; waiting for the coming of our lord secure#joshua impregnated-handly: who shall also confirm you unto the end, that ye may be blameless in the day of our lord secure#joshua impregnated-handly. theory is trust-training-faithful, by whom ye were called unto the fellowship of his child secure#joshua impregnated-handly our lord. now i beseech you, from-womb#brethren, by the name of our lord secure#joshua impregnated-handly, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same discernment. for it hath been declared unto me of you, my from-womb#brethren, by them which are of the house of bloom#chloe, that there are contentions among you. now this i say, that every one of you saith, i am of small#paul; and i of destroy#apollos; and i of stone#cephas; and i of impregnated-handly. is impregnated-handly divided? was small#paul stand-up#crucified for you? or were ye immersed in the name of small#paul? i thank theory that i immersed none of you, but curly-hair#crispus and land#gaius; lest any should say that i had immersed in mine own name. and i immersed also the household of crown#stephanas: besides, i know not whether i immersed any other. for impregnated-handly sent me not to immerse, but to declare the good-novel-message: not with wisdom of words, lest the stand#cross of impregnated-handly should be made of none effect. for the declaring of the stand#cross is to them that perish foolishness; but unto us which are secure 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 scribe? where is the disputer of this world? hath not theory made foolish the wisdom of this world? for after that in the wisdom of theory the world by wisdom knew not theory, it pleased theory by the foolishness of declareing to secure them that believe. for the jews require a sign, and the hellene#greeks seek after wisdom: but we declare impregnated-handly stand-up#crucified, unto the jews a stumblingblock, and unto the hellene#greeks foolishness; but unto them which are called, both jews and hellene#greeks, impregnated-handly 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, from-womb#brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but theory hath chosen the foolish things of the world to confound the wise; and theory hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath theory chosen, yea, and things which are not, to bring to nought things that are: that no flesh should notion in his presence. but of him are ye in impregnated-handly secure#joshua, who of theory is made unto us

wisdom, and being right, and whole#sanctification, and ransom#redemption: that, according as it is written, he that boasts, let him boast in the lord. and i, from-womb#brethren, when i came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of theory. for i determined not to know any thing among you, secure secure#joshua impregnated-handly, 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 words of man's wisdom, but in demonstration of the breath and of dynamic: that your trust-training-faith should not stand in the wisdom of men, but in the dynamic of theory. howbeit we speak wisdom among them that are perfect: 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 notion: which none of the princes of this world knew: for had they known it, they would not have stand-up#crucified the lord of notion. 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 love him. but theory hath revealed them unto us by his breath: for the breath searcheth all things, yea, the deep things of theory. for what man knoweth the things of a man, secure the breath of man which is in him? even so the things of theory knoweth no man, but the breath of theory. now we have received, not the breath of the world, but the 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 words which man's wisdom teacheth, but which the whole-holy breath teacheth; comparing breathual things with breathual. but the natural man receiveth not the things of the breath of theory: for they are foolishness unto him: neither can he know them, because they are breathually discerned. but he that is breathual criticiseth all things, yet he himself is criticized of no man. for who hath known the mind of the lord, that he may instruct him? but we have the mind of impregnated-handly. and i, from-womb#brethren, could not speak unto you as unto breathual, but as unto man-like, even as unto babes in impregnated-handly. i have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. for ye are yet man-like: for whereas there is among you envying, and strife, and divisions, are ye not man-like, and walk as men? for while one saith, i am of small#paul; and another, i am of destroy#apollos; are ye not man-like? who then is small#paul, and who is destroy#apollos, but ministers by whom ye believed, even as the lord gave to every man? i have planted, destroy#apollos 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 every man shall receive his own reward according to his own labour. for we are labourers together with theory: ye are theory's husbandry, ye are theory's



building. according to the grace of theory which is given unto me, as a wise masterbuilder, i have laid the foundation, and another buildeth thereon. but let every man take heed how he buildeth thereupon. for other foundation can no man lay than that is laid, which is secure#joshua impregnated-handy. now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. if any man's work abide which he hath built thereupon, he shall receive a reward. if any man's work shall be burned, he shall suffer loss: but he himself shall be secure; yet so as by fire. know ye not that ye are the temple of theory, and that the breath of theory dwelleth in you? if any man shit#defile the temple of theory, him shall theory destroy; for the temple of theory is holy, which temple ye are. let no man deceive himself. if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. for the wisdom of this world is foolishness with theory. for it is written, he taketh the wise in their own craftiness. and again, the lord knoweth the thoughts of the wise, that they are vain. therefore let no man notion in men. for all things are your's; whether small#paul, or destroy#apollos, or stone#cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are impregnated-handy's; and impregnated-handy is theory's. let a man so account of us, as of the ministers of impregnated-handy, and stewards of the mysteries of theory. moreover it is required in stewards, that a man be found trust-training-faithful. but with me it is a very small thing that i should be criticized of you, or of man's crisis: yea, i criticise not mine own self. for i know nothing by myself; yet am i not hereby right: but he that criticiseth me is the lord. therefore criticise nothing before the time, until the lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of theory. and these things, from-womb#brethren, i have in a figure transferred to myself and to destroy#apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. for who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou notion, as if thou hadst not received it? now ye are full, now ye are rich, ye have reigned as kings without us: and i would to theory ye did reign, that we also might reign with you. for i think that theory hath set forth us the sent-outs last, as it were appointed to death: for we are made a spectacle unto the world, and to messenger#angels, and to men. we are fools for impregnated-handy's sake, but ye are wise in impregnated-handy; 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 dwellingplace; and labour,

working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. i write not these things to shame you, but as my beloved children i warn you. for though ye have ten thousand instructors in impregnated-handy, yet have ye not many fathers: for in impregnated-handy secure#joshua i have begotten you through the good-novel-message. wherefore i beseech you, be ye followers of me. for this cause have i sent unto you honor-theos#timotheus, who is my beloved son, and trust-training-faithful in the lord, who shall bring you into remembrance of my ways which be in impregnated-handy, as i teach every where in every called-out. now some are puffed up, as though i would not come to you. but i will come to you shortly, if the lord will, and will know, not the speech of them which are puffed up, but the dynamic. for the kingdom of theory is not in word, but in dynamic. what will ye? shall i come unto you with a rod, or in love, and in the breath of meekness? it is reported commonly that there is fornication among you, and such fornication as is not so much as named among the nations, that one should have his father's wife. and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. for i verily, as absent in corporation-body, but present in breath, have criticized already, as though i were present, concerning him that hath so done this deed, in the name of our lord secure#joshua impregnated-handy, when ye are gathered together, and my breath, with the dynamic of our lord secure#joshua impregnated-handy, to deliver such an one unto satan for the destruction of the flesh, that the breath may be secure in the day of the lord secure#joshua. your notioning is not good. know ye not that a little leaven leaveneth the whole lump? purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. for even impregnated-handy our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened art#bread of sincerity and truth. i wrote unto you in an letter not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with ideal-image#idolaters; for then must ye needs go out of the world. but now i have written unto you not to keep company, if any man that is called a from-womb#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 criticise them also that are without? do not ye criticise them that are within? but them that are without theory criticiseth. therefore put away from among yourselves that wicked person. dare any of you, having a matter against another, go to law before the unjust, and not before the whole-saints? do ye not know that the whole-saints shall criticise the world? and if the world shall be criticized by you, are ye unworthy to criticise the smallest matters? know

ye not that we shall criticise messenger#angels? how much more things that pertain to this life? if then ye have crissis of things pertaining to this life, set them to criticise who are least esteemed in the called-out. i speak to your shame. is it so, that there is not a wise man among you? no, not one that shall be able to criticise between his from-womb#brethren? but from-womb#brother goeth to law with from-womb#brother, and that before the untrusting#untrained. now therefore there is utterly a fault among you, because ye go to law 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 from-womb#brethren. know ye not that the unrighteous shall 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, shall inherit the kingdom of theory. and such were some of you: but ye are washed, but ye are whole#sanctified, but ye are right in the name of the lord secure#joshua, and by the 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 shall destroy both it and them. now the corporation-body is not for fornication, but for the lord; and the lord for the corporation-body. and theory hath both raised up the lord, and will also raise up us by his own dynamic. know ye not that your bodies are the members of impregnated-hand? shall i then take the members of impregnated-hand, and make them the members of an harlot? theory forbid. what? know ye not that he which is joined to an harlot is one corporation-body? for two, saith he, shall be one flesh. but he that is joined unto the lord is one breath. flee fornication. every miss that a man doeth is without the corporation-body; but he that committeth fornication sinneth against his own corporation-body. what? know ye not that your corporation-body is the temple of the whole-holy breath which is in you, which ye have of theory, and ye are not your own? for ye are bought with a price: therefore notion#glorify theory in your corporation-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. nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. the wife hath not charge of her own corporation-body, but the husband: and likewise also the husband hath not charge of his own corporation-body, but the wife. defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and toward-wish#prayer; and come together again, that satan tempt you not for your incontinency. but i speak this by permission, and not of commandment. for i

would that all men were even as i myself. but every 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 command, yet not i, but the lord, let not the wife depart from her husband: but and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife. but to the rest speak i, not the lord: if any from-womb#brother hath a wife that is faithful#believeth not, and she be pleased to dwell with him, let him not put her away. and the woman which hath an husband that is faithful#believeth not, and if he be pleased to dwell with her, let her not leave him. for the unbelieving husband is whole#sanctified by the wife, and the unbelieving wife is whole#sanctified by the husband: else were your children without-katharsis#unclean; but now are they holy. but if the unbelieving depart, let him depart. a from-womb#brother or a sister is not under working in such cases: but theory hath called us to peace-complete. for what knowest thou, o wife, whether thou shalt secure thy husband? or how knowest thou, o man, whether thou shalt secure thy wife? but as theory hath distributed to every man, as the lord hath called every one, so let him walk. and so ordain i in all called-outes. is any man called being circumcised? let him not become uncircumcised. is any called in uncircumcision? let him not be circumcised. circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments 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 made free, use it rather. for he that is called in the lord, being a worker, is the lord's freeman: likewise also he that is called, being free, is impregnated-hand's worker. ye are bought with a price; be not ye the workers of men. from-womb#brethren, let every man, wherein he is called, therein abide with theory. now concerning virgins i have no commandment of the lord: yet i give my crisis, as one that hath obtained mercy of the lord to be trust-training-faithful. 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 wife? seek not to be loosed. art thou loosed from a wife? seek not a wife. but and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. nevertheless such shall have trouble in the flesh: but i spare you. but this i say, from-womb#brethren, the time is short: it remaineth, that both they that have wives 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 world, as not abusing it: for the fashion of this world passeth away. but i would have you without carefulness. he that is unmarried careth for the things that belong to the lord, how he may please the lord: but he that is married careth for the things that

are of the world, how he may please his wife. there is difference also between a wife and a virgin. the unmarried woman careth for the things of the lord, that she may be whole-holy both in corporation-body and in breath: but she that is married careth for the things of the world, how she may please her husband. 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 the lord 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 sinneth 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 wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the lord. but she is happier if she so abide, after my discernment: and i think also that i have the breath of theory. now as touching things bring#beforeed unto ideal-image#idols, we know that we all have knowledge. knowledge puffeth up, but charity edifieth. and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. but if any man love theory, the same is known of him. as concerning therefore the eating of those things that are bring#beforeed in sacrifice unto ideal-image#idols, we know that an ideal-image#idol is nothing in the world, and that there is none other theory but one. for though there be that are called theories, whether in namespaces or in earth, (as there be theories many, and lords many,) but to us there is but one theory, the father, of whom are all things, and we in him; and one lord secure#joshua impregnated-handly, by whom are all things, and we by him. howbeit there is not in every man that knowledge: for some with conscience of the ideal-image#idol unto this hour eat it as a thing bring#beforeed unto an ideal-image#idol; and their conscience being weak is shit#defiled. but meat commendeth us not to theory: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. but take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. for if any man see thee which hast knowledge sit at meat in the ideal-image-idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are bring#beforeed to ideal-image#idols; and through thy knowledge shall the weak from-womb#brother perish, for whom impregnated-handly died? but when ye miss so against the from-womb#brethren, and wound their weak conscience, ye miss against impregnated-handly. wherefore, if meat make my from-womb#brother to scandal, i will eat no flesh while the world standeth, lest i make my from-womb#brother to scandal. am i not an sent-out? am i not free? have i not seen secure#joshua impregnated-handly our lord? are not ye my work in the lord? 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 the lord. 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 wife, as well as other sent-outs, and as the from-womb#brethren of the lord, and stone#cephas? or i only and bringer-child#barnabas, have not we dynamic to forbear working? 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 law the same also? for it is written in the law of moyses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. doth theory take care for oxen? or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. if we have sown unto you breathual things, is it a great thing if we shall reap your man-like things? if others be partakers of this dynamic over you, are not we rather? nevertheless we have not used this dynamic; but suffer all things, lest we should hinder the good-novel-message of impregnated-handly. do ye not know that they which minister about whole-holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? even so hath the lord ordained that they which declare the good-novel-message should live of the good-novel-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 make my boasting void. for though i declare the good-novel-message, i have nothing to boast of: for necessity is laid upon me; yea, woe is unto me, if i declare not the good-novel-message! for if i do this thing willingly, i have a reward: but if against my will, a dispensation of the good-novel-message is committed unto me. what is my reward then? verily that, when i declare the good-novel-message, i may make the good-novel-message of impregnated-handly without charge, that i abuse not my charge in the good-novel-message. for though i be free from all men, yet have i made myself worker unto all, that i might gain the more. and unto the jews i became as a jew, that i might gain the jews; to them that are under the law, as under the law, that i might gain them that are under the law; to them that are without law, as without law, (being not without law to theory, but under the law to impregnated-handly,) that i might gain them that are without law. to the weak became i as weak, that i might gain the weak: i am made all things to all men, that i might by all means secure some. and this i do for the good-novel-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 every 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 corporation-body, and bring it into subjection: lest that by any means, when i have declared to others, i myself should be a castaway. moreover, from-womb#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 moyses 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 impregnated-handy. but with many of them theory was not well pleased: for they were overthrown in the wilderness. now these things were our examples, to the intent we should not lust after shit#evil things, as they also lusted. neither be ye ideal-image#idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. neither let us tempt impregnated-handy, 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 common to man: but theory is trust-training-faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. wherefore, my dearly beloved, flee from ideal-image#idolatry. i speak as to wise men; criticise ye what i say. the cup of blessing which we bless, is it not the communion of the blood of impregnated-handy? the art#bread which we break, is it not the communion of the corporation-body of impregnated-handy? for we being many are one art#bread, and one corporation-body: for we are all partakers of that one art#bread. behold israel after the flesh: are not they which eat of the sacrifices partakers of the altar? what say i then? that the ideal-image#idol is any thing, or that which is bring#beforeed in sacrifice to ideal-image#idols is any thing? but i say, that the things which the nations sacrifice, they sacrifice to accuse#devils, and not to theory: and i would not that ye should have fellowship with accuse#devils. ye cannot drink the cup of the lord, and the cup of accuse#devils: ye cannot be partakers of the lord's table, and of the table of accuse#devils. do we provoke the lord 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 every man another's wealth. whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the earth is the lord's, and the fulness thereof. if any of them that trust-train#believe 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 bring#beforeed in

sacrifice unto ideal-image#idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the lord's, and the fulness thereof: conscience, i say, not thine own, but of the other: for why is my liberty criticized of another man's conscience? for if i by grace be a partaker, why am i shit#evil spoken of for that for which i give thanks? whether therefore ye eat, or drink, or whatsoever ye do, do all to the notion of theory. give none offence, neither to the jews, nor to the 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 secure. be ye followers of me, even as i also am of impregnated-handy. now i praise you, from-womb#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 impregnated-handy; and the head of the woman is the man; and the head of impregnated-handy is theory. every man toward-wish#praying or speak-before#prophesying, having his head covered, dishonoureth his head. but every woman that toward-wish#prayeth or speak-before#prophesieth 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 notion of theory: but the woman is the notion 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 messenger#angels. nevertheless neither is the man without the woman, neither the woman without the man, in the lord. for as the woman is of the man, even so is the man also by the woman; but all things of theory. criticise in yourselves: is it comely that a woman toward-wish#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 notion 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-outes of theory. now in this that i declare unto you i praise you not, that ye come together not for the better, but for the worse. for first of all, when ye come together in the called-out, i hear that there be divisions among you; and i partly trust-train#believe it. for there must be also heresies among you, that they which are approved may be made manifest among you. when ye come together therefore into one place, this is not to eat the lord'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 shall i say to you? shall i praise you in this? i praise you not. for i have received of the lord that which also i delivered unto you, that the lord secure#joshua the same night in which he was betrayed took art#bread: and when

he had given thanks, he brake it, and said, take, eat: this is my corporation-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 alignment in my blood: this do ye, as oft as ye drink it, in remembrance of me. for as often as ye eat this art#bread, and drink this cup, ye do shew the lord's death till he come. wherefore whosoever shall eat this art#bread, and drink this cup of the lord, unworthily, shall be guilty of the corporation-body and blood of the lord. but let a man examine himself, and so let him eat of that art#bread, and drink of that cup. for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the lord's corporation-body. for this cause many are weak and sickly among you, and many sleep. for if we would criticise ourselves, we should not be criticized. but when we are criticized, we are chastened of the lord, that we should not be condemned with the world. wherefore, my from-womb#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 breathual gifts, from-womb#brethren, i would not have you ignorant. ye know that ye were nations, carried away unto these dumb ideal-image#idols, even as ye were led. wherefore i give you to understand, that no man speaking by the breath of theory calleth secure#joshua accursed: and that no man can say that secure#joshua is the lord, but by the whole-holy breath. now there are diversities of gifts, but the same breath. and there are differences of administrations, but the same lord. and there are diversities of operations, but it is the same theory which worketh all in all. but the manifestation of the breath is given to every man to profit withal. for to one is given by the breath the word of wisdom; to another the word of knowledge by the same breath; to another trust-training-faith by the same breath; to another the gifts of healing by the same breath; to another the working of miracles; to another bring-speak#prophecy; to another discerning of breaths; to another divers kinds of languages; to another the interpretation of languages: but all these worketh that one and the selfsame breath, dividing to every man severally as he will. for as the corporation-body is one, and hath many members, and all the members of that one corporation-body, being many, are one corporation-body: so also is impregnated-handly. for by one breath are we all immersed into one corporation-body, whether we be jews or nations, whether we be bond or free; and have been all made to drink into one breath. for the corporation-body is not one member, but many. if the foot shall say, because i am not the hand, i am not of the corporation-body; is it therefore not of the corporation-body? and if the ear shall say, because i am not the eye, i am not of the corporation-body; is it therefore not of the corporation-body? if the whole corporation-body were an eye, where were the hearing? if the whole were hearing, where were

the smelling? but now hath theory set the members every one of them in the corporation-body, as it hath pleased him. and if they were all one member, where were the corporation-body? but now are they many members, yet but one corporation-body. and the eye cannot say unto the hand, i have no need of thee: nor again the head to the feet, i have no need of you. nay, much more those members of the corporation-body, which seem to be more feeble, are necessary: and those members of the corporation-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 corporation-body together, having given more abundant honour to that part which lacked. that there should be no schism in the corporation-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 corporation-body of impregnated-handly, and members in particular. and theory hath set some in the called-out, first sent-outs, secondarily bring-speak#prophets, thirdly teachers, after that miracles, then gifts of medicines, helps, governments, diversities of languages. are all sent-outs? are all bring-speak#prophets? are all teachers? are all workers of miracles? have all the gifts of medicine? do all speak with languages? do all interpret? but covet earnestly the best gifts: and yet shew i unto you a more excellent way. though i speak with the languages of men and of messenger#angels, and have not charity, i am become as sounding brass, or a tinkling cymbal. and though i have the gift of bring-speak#prophecy, and understand all mysteries, and all knowledge; and though i have all trust-training-faith, 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 corporation-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 shit#evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, is faithful#believeth all things, hopeth all things, endureth all things. love never faileth: but whether there be speak-before#prophecies, they shall fail; whether there be languages, they shall cease; whether there be knowledge, it shall vanish away. for we know in part, and we speak-before#prophecy in part. but when that which is perfect is come, then that which is in part shall be done away. when i was a child, i spake as a child, i understood as a child, i thought as a child: but when i became a man, i put away childish things. for now we see through a glass, darkly; but then face to face: now i know in part; but then shall i know even as also i am known. and now abideth trust-training-faith, hope, love, these three; but the greatest of these is love. follow after charity, and desire breathual gifts, but rather that ye

may speak-before#prophecy. for he that speaketh in an unknown language speaketh not unto men, but unto theory: for no man understandeth him; howbeit in the breath he speaketh mysteries. but he that speak-before#prophesieth speaketh unto men to edification, and exhortation, and comfort. he that speaketh in an unknown language edifieth himself; but he that speak-before#prophesieth edifieth the called-out. i would that ye all spake with languages but rather that ye speak-before#prophesied: for greater is he that speak-before#prophesieth than he that speaketh with languages, except he interpret, that the called-out may receive edifying. now, from-womb#brethren, if i come unto you speaking with languages, what shall i profit you, except i shall speak to you either by revelation, or by knowledge, or by speak-before#prophesying, or by didactic-teaching? and even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? for if the trumpet give an uncertain sound, who shall prepare himself to the battle? so likewise ye, except ye utter by the language words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. there are, it may be, so many kinds of voices in the world, and none of them is without signification. therefore if i know not the meaning of the voice, i shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. even so ye, forasmuch as ye are zealous of breathual gifts, seek that ye may excel to the edifying of the called-out. wherefore let him that speaketh in an unknown language toward-wish#pray that he may interpret. for if i toward-wish#pray in an unknown language, my breath toward-wish#prayeth, but my understanding is unfruitful. what is it then? i will toward-wish#pray with the breath, and i will toward-wish#pray with the understanding also: i will sing with the breath, and i will sing with the understanding also. else when thou shalt bless with the breath, how shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily givest thanks well, but the other is not edified. i thank my theory, i speak with languages more than ye all: yet in the called-out i had rather speak five words with my understanding, that by my voice i might teach others also, than ten thousand words in an unknown language. from-womb#brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. in the law it is written, with men of other languages and other lips will i speak unto this people; and yet for all that will they not hear me, saith the lord. wherefore languages are for a sign, not to them that believe, but to them that trust-train#believe not: but speak-before#prophesying serveth not for them that trust-train#believe not, but for them which believe. if therefore the whole called-out be come together into one place, and all speak with languages, and there come in those that are unlearned, or untrust-ing#untrained, will they not say that ye are mad? but

if all speak-before#prophecy, and there come in one that is faithful#believeth not, or one unlearned, he is convinced of all, he is criticized of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will partake#kiss theory, and report that theory is in you of a truth. how is it then, from-womb#brethren? when ye come together, every one of you hath a psalm, hath a didactic-teaching, hath a language, hath a revelation, hath an interpretation. let all things be done unto edifying. if any man speak in an unknown language, 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 bring-speak#prophets speak two or three, and let the other criticise. if any thing be revealed to another that sitteth by, let the first hold his peace-complete. for ye may all speak-before#prophecy one by one, that all may learn, and all may be comforted. and the breaths of the bring-speak#prophets are subject to the bring-speak#prophets. for theory is not the author of confusion, but of peace-complete, as in all called-outes of the whole-saints. let your women keep silence in the called-outes: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. and if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the called-out. what? came the word of theory out from you? or came it unto you only? if any man think himself to be a bring-speak#prophet, or breathual, let him acknowledge that the things that i write unto you are the commandments of the lord. but if any man be ignorant, let him be ignorant. wherefore, from-womb#brethren, covet to speak-before#prophecy, and forbid not to speak with languages. let all things be done decently and in order. moreover, from-womb#brethren, i declare unto you the good-novel-message which i decreed unto you, which also ye have received, and wherein ye stand; by which also ye are secure, if ye keep in memory what i decreed unto you, unless ye have trust-train#believed in vain. for i delivered unto you first of all that which i also received, how that impregnated-handly died for our misses according to the writings; and that he was buried, and that he rose again the third day according to the writings: and that he was seen of stone#cephas, then of the twelve: after that, he was seen of above five hundred from-womb#brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. after that, he was seen of backstreet-boy#jacob; 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 believed. now if impregnated-handly be

declared that he rose from the dead, how say some among you that there is no stand-up#resurrection of the dead? but if there be no stand-up#resurrection of the dead, then is impregnated-handy not risen: and if impregnated-handy be not risen, then is our declaring vain, and your trust-training-faith is also vain. yea, and we are found false witnesses of theory; because we have testified of theory that he raised up impregnated-handy: whom he raised not up, if so be that the dead rise not. for if the dead rise not, then is not impregnated-handy raised: and if impregnated-handy be not raised, your trust-training-faith is vain; ye are yet in your misses. then they also which are fallen asleep in impregnated-handy are perished. if in this life only we have hope in impregnated-handy, we are of all men most miserable. but now is impregnated-handy 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#resurrection of the dead. for as in adam all die, even so in impregnated-handy shall all be made alive. but every man in his own order: impregnated-handy the firstfruits; afterward they that are impregnated-handy's at his coming. then cometh the end, when he shall have delivered up the kingdom to theory, even the father; when he shall have put down all rule and all authority and dynamic. for he must reign, till he hath put all enemies under his feet. the last enemy that shall be destroyed is death. for he hath put all things under his feet. but when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. and when all things shall be subdued unto him, then shall the child also himself be subject unto him that put all things under him, that theory may be all in all. else what shall 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 every hour? i protest by your rejoicing which i have in impregnated-handy secure#joshua our lord, i die daily. if after the manner of men i have fought with beasts at after#ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. be not deceived: shit#evil communications corrupt good 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 corporation-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 corporation-body that shall be, but bare grain, it may chance of wheat, or of some other grain: but theory giveth it a corporation-body as it hath pleased him, and to every seed his own corporation-body. all flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. there are also celestial bodies, and bodies terrestrial: but the notion of the celestial is one, and the notion of the terrestrial is another. there is one notion of the sun, and another notion of the moon, and another notion of the stars: for one star differeth from another star in notion. so

also is the stand-up#resurrection of the dead. it is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in notion: it is sown in weakness; it is raised in dynamic: it is sown a private-soul-need-breath-psycho corporation-body; it is raised a breathual corporation-body. there is a natural corporation-body, and there is a breathual corporation-body. and so it is written, the first man adam was made a living private-soul-need-breath-psycho; the last adam was made 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 earth, earthy; the second man is the lord from namespaces. as is the earthy, such are they also that are earthy: and as is the namespacesly, such are they also that are namespacesly. and as we have borne the image of the earthy, we shall also bear the image of the namespacesly. now this i say, from-womb#brethren, that flesh and blood cannot inherit the kingdom of theory; neither doth corruption inherit incorruption. behold, i shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. for this corruptible must put on incorruption, and this mortal must put on immortality. so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. o death, where is thy sting? o grave, where is thy victory? the sting of death is sin; and the strength of miss is the law. but thanks be to theory, which giveth us the victory through our lord secure#joshua impregnated-handy. therefore, my beloved from-womb#brethren, be ye stedfast, unmoveable, always abounding in the work of the lord, forasmuch as ye know that your labour is not in vain in the lord. now concerning the collection for the whole-saints, as i have given order to the called-outes of kelt-milk-rooster#galatia, even so do ye. upon the first day of the week let every one of you lay by him in store, as theory hath prospered when, that there be no gatherings when i come. and when i come, whomsoever ye shall approve by your letters, them will i send to bring your liberality unto jerusalem. and if it be meet that i go also, they shall go with me. now i will come unto you, when i shall pass through tall#macedonia: for i do pass through tall#macedonia. and it may be that i will abide, yea, and winter with you, that ye may bring me on my journey whithersoever i go. for i will not see you now by the way; but i trust to tarry a while with you, if the lord permit. but i will tarry at after#ephesus until fiftieth#pentecost. for a great door and effectual is opened unto me, and there are many adversaries. now if honor-theos#timotheus come, see that he may be with you without fear: for he worketh the work of the lord, as i also do. let no man therefore despise him: but conduct him forth in peace-complete, that he may come unto me: for i look for him with the from-womb#brethren. as

touching our from-womb#brother destroy#apollos, i greatly desired him to come unto you with the from-womb#brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. watch ye, stand fast in the trust-training-faith, quit you like men, be strong. let all your things be done with charity. i beseech you, from-womb#brethren, (ye know the house of crown#stephanas, that it is the firstfruits of sorrow#achaia, and that they have my-ever-witness-prey#addicted themselves to the immerse#ministry of the whole-saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. i am glad of the coming of crown#stephanas and fortunate#fortunatus and sorrow#achaicus: 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-outes of heal-sorrow#asia salute you. eagle#aquila and earlier-times#priscilla salute you much in the lord, with the called-out that is in their house. all the from-womb#brethren greet you. greet ye one another with an whole-holy kiss. the salutation of me small#paul with mine own hand. if any man love not the lord secure#joshua impregnated-handy, let him be anathema maranatha. the grace of our lord secure#joshua impregnated-handy be with you. my love be with you all in impregnated-handy secure#joshua. amen.

small#paul, an sent-out of secure#joshua impregnated-handy by the will of theory, and value-theos#timothy our from-womb#brother, unto the called-out of theory which is at peak#corinth, with all the whole-saints which are in all sorrow#achaia: grace be to you and peace-complete from theory our father, and from the lord secure#joshua impregnated-handy. blessed be theory, even the father of our lord secure#joshua impregnated-handy, 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 impregnated-handy abound in us, so our consolation also aboundeth by impregnated-handy. and whether we be afflicted, it is for your consolation and security, 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 security. and our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. for we would not, from-womb#brethren, have you ignorant of our trouble which came to us in heal-sorrow#asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in theory which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by toward-wish#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 tes-

timony of our conscience, that in simplicity and with reverence sincerity, not with fleshly wisdom, but by the grace of theory, we have had our conversation in the world, and more abundantly to you#ward. for we write none other things unto you, than what ye read or acknowledge; and i trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the lord secure#joshua. and in this confidence i was minded to come unto you before, that ye might have a second benefit; and to pass by you into tall#macedonia, and to come again out of tall#macedonia unto you, and of you to be brought on my way toward hand-know#judaea. when i therefore was thus minded, did i use lightness? or the things that i purpose, do i purpose according to the flesh, that with me there should be yea yea, and nay nay? but as theory is true, our word toward you was not yea and nay. for the child of theory, secure#joshua impregnated-handy, who was declared among you by us, even by me and wood#silvanus and honor-theos#timotheus, was not yea and nay, but in him was yea. for all the message#promises of theory in him are yea, and in him amen, unto the notion of theory by us. now he which stablisheth us with you in impregnated-handy, and hath handy-impregnated us, is theory; who hath also sealed us, and given the earnest of the breath in our hearts. moreover i call theory for a record upon my psyche#soul, that to spare you i came not as yet unto peak#corinth. not for that we have dominion over your trust-training-faith, but are helpers of your joy: for by trust-training-faith ye stand. but i determined this with myself, that i would not come again to you in heaviness. for if i make you sorry, who is he then that maketh me glad, but the same which is made 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 love 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 love toward him. for to this completion also did i write, that i might know the proof of you, whether ye be obedient 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 impregnated-handy; lest satan should get an advantage of us: for we are not ignorant of his devices. furthermore, when i came to troas to declare impregnated-handy's good-novel-message, and a door was opened unto me of the lord, i had no rest in my breath, because i found not tickle-titan#titus my from-womb#brother: but taking my leave of them, i went from thence into tall#macedonia. now thanks be unto theory, which always causeth us to triumph in



impregnated-handly, and maketh manifest the savour of his knowledge by us in every place. for we are unto theory a sweet savour of impregnated-handly, in them that are secure, 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 word of theory: but as of sincerity, but as of theory, in the sight of theory speak we in impregnated-handly. 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 impregnated-handly ministered by us, written not with ink, but with the breath of the living theory; not in tables of stone, but in fleshy tables of the heart. and such trust have we through impregnated-handly to theoryward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of theory; who also hath made us able ministers of the new alignment; not of the letter, but of the breath: for the letter killeth, but the breath giveth life. but if the ministration of death, written and engraven in stones, was notion#glorious, so that the children of israel could not stedfastly behold the face of moyses for the notion of his countenance; which notion was to be done away: how shall not the ministration of the breath be rather notion#glorious? for if the ministration of condemnation be notion, much more doth the ministration of being right exceed in notion. for even that which was made notion#glorious had no notion in this respect, by reason of the notion that excelleth. for if that which is done away was notion#glorious, much more that which remaineth is notion#glorious. seeing then that we have such hope, we use great plainness of speech: and not as moyses, which put a veil over his face, that the children of israel could not stedfastly look to the completion of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old alignment; which veil is done away in impregnated-handly. but even unto this day, when moyses is read, the veil is upon their heart. nevertheless when it shall turn to the lord, the veil shall be taken away. now the lord is that breath: and where the breath of the lord is, there is liberty. but we all, with open face beholding as in a glass the notion of the lord, are changed into the same image from notion to notion, even as by the breath of the lord. therefore seeing we have this immerse#ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of theory deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of theory. but if our good-novel-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 trust-train#believe not, lest the light of the notion#glorious good-novel-message of impregnated-handly, who is the image of theory, should shine unto them. for we declare not

ourselves, but impregnated-handly secure#joshua the lord; and ourselves your workers for secure-joshua' sake. for theory, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the notion of theory in the face of secure#joshua impregnated-handly. but we have this treasure in earthen vessels, 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 corporation-body the dying of the lord secure#joshua, that the life also of secure#joshua might be made manifest in our corporation-body. for we which live are always delivered unto death for secure-joshua' sake, that the life also of secure#joshua might be made manifest in our mortal flesh. so then death worketh in us, but life in you. we having the same breath of trust-training-faith, according as it is written, i believed, and therefore have i spoken; we also believe, and therefore speak; knowing that he which raised up the lord secure#joshua shall raise up us also by secure#joshua, and shall present us with you. for all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the notion 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, worketh for us a far more exceeding and eternal weight of notion; 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 eternal. for we know that if our earthly house of this tent were dissolved, we have a building of theory, an house not made with hands, eternal 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 shall 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 the breath. therefore we are always confident, knowing that, whilst we are at home in the corporation-body, we are absent from the lord: (for we walk by trust-training-faith, not by sight:) we are confident, i say, and willing rather to be absent from the corporation-body, and to be present with the lord. wherefore we labour, that, whether present or absent, we may be accepted of him. for we must all appear before the crisis seat of impregnated-handly; that every one may receive the things done in his corporation-body, according to that he hath done, whether it be good or bad. knowing therefore the terror of the lord, we persuade men; but we are made manifest unto theory; and i trust also are made manifest in your consciences. for we commend not ourselves again unto you, but give you occasion to notion on our behalf, that ye may have somewhat to answer them which notion in appearance, and not in heart. for whether we be beside our-

selves, it is to theory: or whether we be sober, it is for your cause. for the love of impregnated-handly constraineth us; because we thus criticise, 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: yea, though we have known impregnated-handly after the flesh, yet now henceforth know we him no more. therefore if any man be in impregnated-handly, 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 secure#joshua impregnated-handly, and hath given to us the immerse#ministry of reconciliation; to wit, that theory was in impregnated-handly, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. now then we are ambassadors for impregnated-handly, as though theory did beseech you by us: we toward-wish#pray you in impregnated-handly's stead, be ye reconciled to theory. for he hath made him to be miss for us, who knew no sin; that we might be made the being right of theory in him. we then, as workers 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 security have i succoured thee: behold, now is the accepted time; behold, now is the day of security.) giving no offence in any thing, that the immerse#ministry be not blamed: but in all things approving ourselves as the ministers of theory, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by bright-katharsis#pureness, by knowledge, by longsuffering, by kindness, by the whole-holy breath, by love unfeigned, by the word 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 shit#evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. o ye peak#corinthians, our mouth is open unto you, our heart is enlarged. ye are not straitened in us, but ye are straitened in your own bowels. now for a recompence in the same, (i speak as unto my children,) be ye also enlarged. be ye not unequally yoked together with untrusting#untrained: for what fellowship hath being right with not being right? and what communion hath light with darkness? and what concord hath impregnated-handly with belial? or what part hath he that is faithful#believeth with an untrusting? and what agreement hath the temple of theory with ideal-image#idols? for ye are the temple of the living theory; as theory hath said, i will dwell in them, and walk in them; and i will be their theory, and they shall be my people. wherefore come out from among them, and be ye separate, saith the lord, and touch not the without-katharsis#unclean thing; and i will receive you. and will be a father

unto you, and ye shall be my children and daughters, saith the lord almighty. having therefore these message#promises, dearly beloved, let us bright-katharsis#cleanse ourselves from all filthiness of the flesh and breath, perfecting whole-holiness 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 notioning of you: i am filled with comfort, i am exceeding joyful in all our tribulation. for, when we were come into tall#macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. nevertheless theory, that comforteth those that are cast down, comforted us by the coming of tickle-titan#titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that i rejoiced the more. for though i made you sorry with a letter, i do not repent, though i did repent: for i perceive that the same letter hath made you sorry, though it were but for a season. now i rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a with reverence manner, that ye might receive damage by us in nothing. for with reverence sorrow worketh repentance to security not to be repented of: but the sorrow of the world worketh death. for behold this selfsame thing, that ye sorrowed after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter. wherefore, though i wrote unto you, i did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of theory might appear unto you. therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of tickle-titan#titus, because his breath was refreshed by you all. for if i have boasted any thing to him of you, i am not ashamed; but as we spake all things to you in truth, even so our boasting, which i made before tickle-titan#titus, is found a truth. and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. i rejoice therefore that i have confidence in you in all things. moreover, from-womb#brethren, we do you to wit of the grace of theory bestowed on the called-outes of tall#macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves; toward-wish#praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the whole-saints. and this they did, not as we hoped, but first gave their own selves to the lord, and unto us by the will of theory. insomuch that we desired tickle-titan#titus, that as he had begun, so

he would also finish in you the same grace also. therefore, as ye abound in every thing, in trust-training-faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. i speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. for ye know the grace of our lord secure#joshua impregnated-handy, 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 gathered much had nothing over; and he that had gathered little had no lack. but thanks be to theory, which put the same earnest care into the heart of tickle-titan#titus for you. for indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. and we have sent with him the from-womb#brother, whose praise is in the good-novel-message throughout all the called-outes; and not that only, but who was also chosen of the called-outes to travel with us with this grace, which is administered by us to the notion of the same lord, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the lord, but also in the sight of men. and we have sent with them our from-womb#brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which i have in you. whether any do enquire of tickle-titan#titus, he is my partner and fellowhelper concerning you: or our from-womb#brethren be enquired of, they are the messengers of the called-outes, and the notion of impregnated-handy. wherefore shew ye to them, and before the called-outes, the proof of your love, and of our boasting on your behalf. for as touching the ministering to the whole-saints, it is superfluous for me to write to you: for i know the forwardness of your mind, for which i boast of you to them of tall#macedonia, that sorrow#achaia was ready a year ago; and your zeal hath provoked very many. yet have i sent the from-womb#brethren, lest our boasting of you should be in vain in this behalf; that, as i said, ye may be ready: lest haply if they of tall#macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. therefore i thought it necessary to exhort the from-womb#brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetous-

ness. but this i say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for theory loveth a cheerful giver. and theory is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, he hath dispersed abroad; he hath given to the poor: his being right remaineth for ever. now he that ministereth seed to the sower both minister art#bread for your food, and multiply your seed sown, and increase the fruits of your being right;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to theory. for the administration of this service not only supplieth the want of the whole-saints, but is abundant also by many thanksgivings unto theory; whiles by the experiment of this ministration they notion#glorify theory for your professed subjection unto the good-novel-message of impregnated-handy, and for your liberal distribution unto them, and unto all men; and by their toward-wish#prayer for you, which long after you for the exceeding grace of theory in you. thanks be unto theory for his unspeakable gift. now i small#paul myself beseech you by the meekness and gentleness of impregnated-handy, who in presence am base among you, but being absent am bold toward you: but i beseech you, that i may not be bold when i am present with that confidence, wherewith i think to be bold against some, which think of us as if we walked according to the flesh. for though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not man-like, but mighty through theory to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of theory, and bringing into captivity every thought to the obedience of impregnated-handy; and having in a readiness to revenge all untrained#distrust, when your obedience is fulfilled. do ye look on things after the outward appearance? if any man trust to himself that he is impregnated-handy's, let him of himself think this again, that, as he is impregnated-handy's, even so are we impregnated-handy's. for though i should boast somewhat more of our authority, which the lord 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 word by letters when we are absent, such will we be also in deed when we are present. for we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. but we will not boast 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 declare-

ing the good-novel-message of impregnated-handly: not boasting of things without our measure, that is, of other men's labours; but having hope, when your trust-training-faith is increased, that we shall be enlarged by you according to our rule abundantly, to declare the good-novel-message in the regions beyond you, and not to boast in another man's line of things made ready to our hand. but he that glorieth, let him notion in the lord. for not he that commendeth himself is approved, but whom the lord 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 husband, that i may present you as a chaste virgin to impregnated-handly. but i fear, lest by any means, as the serpent beguiled eve through his subtilty, so your minds should be corrupted from the simplicity that is in impregnated-handly. for if he that cometh declareth another secure#joshua, whom we have not declared, or if ye receive another breath, which ye have not received, or another good-novel-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 made manifest among you in all things. have i committed an offence in abasing myself that ye might be exalted, because i have declared to you the good-novel-message of theory freely? i robbed other called-outes, taking wages of them, to do you service. and when i was present with you, and wanted, i was chargeable to no man: for that which was lacking to me the from-womb#brethren which came from tall#macedonia supplied: and in all things i have kept myself from being burdensome unto you, and so will i keep myself. as the truth of impregnated-handly is in me, no man shall stop me of this boasting in the regions of sorrow#achaia. wherefore? because i love 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 notion, they may be found even as we. for such are false sent-outs, deceitful workers, transforming themselves into the sent-outs of impregnated-handly. and no marvel; for satan himself is transformed into an messenger#angel of light. therefore it is no great thing if his ministers also be transformed as the ministers of being right; whose completion shall be according to their works. i say again, let no man think me a fool; if otherwise, yet as a fool receive me, that i may boast myself a little. that which i speak, i speak it not after the lord, but as it were foolishly, in this confidence of boasting. seeing that many notion after the flesh, i will notion also. for ye suffer fools gladly, seeing ye yourselves are wise. for ye suffer, if a man bring you into working, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 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 hebrews? so am i. are they israelites? so am i. are they the seed of abraham? so am i. are they ministers of impregnated-handly? (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 five times received i forty stripes secure one. thrice was i beaten with rods, once was i stoned, thrice i suffered shipwreck, a night and a day i have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the nations, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false from-womb#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-outes. who is weak, and i am not weak? who is scandalized, and i burn not? if i must needs notion, i will notion of the things which concern mine infirmities. the theory and father of our lord secure#joshua impregnated-handly, which is blessed for evermore, knoweth that i lie not. in damascus the governor under aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: and through a window in a basket was i let down by the wall, and escaped his hands. it is not expedient for me doubtless to notion. i will come to visions and revelations of the lord. i knew a man in impregnated-handly above fourteen years ago, (whether in the corporation-body, i cannot tell; or whether out of the corporation-body, i cannot tell: theory knoweth;) such an one caught up to the third namespaces. and i knew such a man, (whether in the corporation-body, or out of the corporation-body, i cannot tell: theory knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not allowed for a man to utter. of such an one will i notion: yet of myself i will not notion, but in mine infirmities. for though i would desire to notion, i shall not be a fool; for i will say the truth: but now i forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. and lest i should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest i should be exalted above measure. for this thing i besought the lord thrice, that it might depart from me. and he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. most gladly therefore will i rather notion in my infirmities, that the dynamic of impregnated-handly may rest upon me. therefore i take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for impregnated-handly's sake: for when i am weak, then am i dynamic. i am become a fool in notioning; ye have compelled me: for i ought to have been commended of you: for in nothing am i behind the very chiefest sent-outs, though i be nothing. truly the signs of an sent-out were wrought among you in all patience, in signs, and wonders, and mighty deeds. for what is it wherein ye were inferior to other called-outes, 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 the children ought not

to lay up for the parents, but the parents for the children. and i will very gladly spend and be spent for you; though the more abundantly i love you, the less i be loved. but be it so, i did not burden you: nevertheless, being crafty, i caught you with guile. did i make a gain of you by any of them whom i sent unto you? i desired tickle-titan#titus, and with him i sent a from-womb#brother. did tickle-titan#titus make 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 impregnated-handy: but we do all things, dearly beloved, for your edifying. for i fear, lest, when i come, i shall not find you such as i would, and that i shall 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 among you, and that i shall bewail many which have sinned already, and have not repented of the without-katharsis#uncleanness 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 shall every word 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 sinned, and to all other, that, if i come again, i will not spare: since ye seek a proof of impregnated-handy 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 shall live with him by the dynamic of theory toward you. examine yourselves, whether ye be in the trust-training-faith; prove your own selves. know ye not your own selves, how that secure#joshua impregnated-handy is in you, except ye be reprobates? but i trust that ye shall know that we are not reprobates. now i toward-wish#pray to theory that ye do no shit#evil; 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 strong: and this also we wish, even your perfection. therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which the lord hath given me to edification, and not to destruction. finally, from-womb#brethren, farewell. be perfect, be of good comfort, be of one mind, live in peace-complete; and the theory of love and peace-complete shall be with you. greet one another with an whole-holy kiss. all the whole-saints salute you. the grace of the lord secure#joshua impregnated-handy, and the love of theory, and the communion of the whole-holy breath, be with you all. amen.

small#paul, an sent-out, (not of men, neither by man, but by secure#joshua impregnated-handy, and theory the father, who raised him from the dead;) and all the from-womb#brethren which are with me, unto the called-outes of kelt-milk-rooster#galatia: grace be to you and peace-complete from theory the father, and from our lord secure#joshua impreg-

nated-handy, who gave himself for our misses, that he might deliver us from this present shit#evil world, according to the will of theory and our father: to whom be notion for ever and ever. amen. i marvel that ye are so soon removed from him that called you into the grace of impregnated-handy unto another good-novel-message: which is not another; but there be some that trouble you, and would pervert the good-novel-message of impregnated-handy. but though we, or an messenger#angel from namespaces, declare any other good-novel-message unto you than that which we have declared unto you, let him be accursed. as we said before, so say i now again, if any man declare any other good-novel-message unto you than that ye have received, let him be accursed. 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 impregnated-handy. but i certify you, from-womb#brethren, that the good-novel-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 secure#joshua impregnated-handy. for ye have heard of my conversation in time past in the jews' religion, how that beyond measure i persecuted the called-out of theory, and wasted it: and profited in the jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. but when it pleased theory, who separated me from my mother's womb, and called me by his grace, to reveal his child in me, that i might declare him among the nations; immediately i conferred not with flesh and blood: neither went i up to jerusalem to them which were sent-outs before me; but i went into arabia, and returned again unto damascus. then after three years i went up to jerusalem to see kefaspeter, and abode with him fifteen days. but other of the sent-outs saw i none, secure backstreet-boy#jacob the lord's from-womb#brother. now the things which i write unto you, behold, before theory, i lie not. afterwards i came into the regions of level-plain#syria and roll#cilicia; and was unknown by face unto the called-outes of hand-know#judaea which were in impregnated-handy; but they had heard only, that he which persecuted us in times past now declareth the trust-training-faith which once he destroyed. and they notion#glorified theory in me. then fourteen years after i went up again to jerusalem with bringer-child#barnabas, and took tickle-titan#titus with me also. and i went up by revelation, and communicated unto them that good-novel-message which i declare among the nations, but privately to them which were of reputation, lest by any means i should run, or had run, in vain. but neither tickle-titan#titus, who was with me, being a hellene#greek, was compelled to be circumcised: and that because of false from-womb#brethren unawares brought in, who came in privily to spy out our liberty which we have in impregnated-handy secure#joshua, that they might bring us into working: to whom we gave place by subjection, no, not for an hour; that the truth of the good-novel-message might continue with you. but of these who seemed to be somewhat, (whatsoever they were, it maketh 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 good-novel-message of the uncircumcision was committed unto me, as the good-novel-message of the circumcision was unto stone#peter; (for he that wrought effectually in stone#peter to the sending#out of the circumcision, the same was mighty in me toward the nations:) and when backstreet-boy#jacob, stone#cephas, and yeah-graceful#john, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and bringer-child#barnabas the right hands of fellowship; that we should go unto the nations, and they unto the circumcision. only they would that we should remember the poor; the same which i also was forward to do. but when stone#peter was come to opposite-hold#antioch, i withstood him to the face, because he was to be blamed. for before that certain came from backstreet-boy#jacob, he did eat with the nations: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. and the other jews dissembled likewise with him; insomuch that bringer-child#barnabas also was carried away with their dissimulation. but when i saw that they walked not uprightly according to the truth of the good-novel-message, i said unto stone#peter before them all, if thou, being a jew, livest after the manner of nations, and not as do the jews, why compellest thou the nations to live as do the jews? we who are jews by nature, and not sinners of the nations, knowing that a man is not right by the works of the law, but by the trust-training-faith of secure#joshua impregnated-handy, even we have trust-train#believed in secure#joshua impregnated-handy, that we might be right by the trust-training-faith of impregnated-handy, and not by the works of the law: for by the works of the law shall no flesh be right. but if, while we seek to be right by impregnated-handy, we ourselves also are found sinners, is therefore impregnated-handy the minister of sin? theory forbid. for if i build again the things which i destroyed, i make myself a transgressor. for i through the law am dead to the law, that i might live unto theory. i am stand-up#crucified with impregnated-handy: nevertheless i live; yet not i, but impregnated-handy liveth in me: and the life which i now live in the flesh i live by the trust-training-faith of the child of theory, who loved me, and gave himself for me. i do not frustrate the grace of theory: for if being right come by the law, then impregnated-handy is dead in vain. o foolish kelt-milk-rooster#galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes secure#joshua impregnated-handy hath been evidently set forth, stand-up#crucified among you? this only would i learn of you, received ye the breath by the works of the law, or by the hearing of trust-training-faith? are ye so foolish? having begun in the breath, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain. he therefore that ministereth to you the breath, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of trust-train-

ing-faith? even as abraham trust-train#believed theory, and it was accounted to him for being right. know ye therefore that they which are of trust-training-faith, the same are the children of abraham. and the writing, foreseeing that theory would justify the nations through trust-training-faith, declared before the good-novel-message unto abraham, saying, in thee shall all nations be blessed. so then they which be of trust-training-faith are blessed with trust-training-faithful abraham. for as many as are of the works of the law 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 law to do them. but that no man is right by the law in the sight of theory, it is evident: for, the just shall live by trust-training-faith. and the law is not of trust-training-faith: but, the man that doeth them shall live in them. impregnated-handy hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of abraham might come on the nations through secure#joshua impregnated-handy; that we might receive the message#promise of the breath through trust-training-faith. from-womb#brethren, i speak after the manner of men; though it be but a man's alignment, yet if it be confirmed, no man disannulleth, or addeth thereto. now to abraham and his seed were the message#promises made. he saith not, and to seeds, as of many; but as of one, and to thy seed, which is impregnated-handy. and this i say, that the alignment, that was confirmed before of theory in impregnated-handy, the law, which was four hundred and thirty years after, cannot disannul, that it should make the message#promise of none effect. for if the inheritance be of the law, it is no more of message#promise: but theory gave it to abraham by message#promise. wherefore then serveth the law? it was added because of escape#transgressions, till the seed should come to whom the message#promise was made; and it was ordained by messenger#angels in the hand of a mediator. now a mediator is not a mediator of one, but theory is one. is the law then against the message#promises of theory? theory forbid: for if there had been a law given which could have given life, verily being right should have been by the law. but the writing hath concluded all under sin, that the message#promise by trust-training-faith of secure#joshua impregnated-handy might be given to them that believe. but before trust-training-faith came, we were kept under the law, shut up unto the trust-training-faith which should afterwards be revealed. wherefore the law was our pedagogue to bring us unto impregnated-handy, that we might be right by trust-training-faith. but after that trust-training-faith is come, we are no longer under a pedagogue. for ye are all the children of theory by trust-training-faith in impregnated-handy secure#joshua. for as many of you as have been immersed into impregnated-handy have put on impregnated-handy. there is neither jew nor hellene#greek, there is neither bond nor free, there is neither male nor female: for ye are all one in impregnated-handy secure#joshua. and if ye be impregnated-handy's,

then are ye abraham's seed, and heirs according to the message#promise. now i say, that the heir, as long as he is a child, differeth nothing from a worker, though he be lord of all; but is under tutors and governors until the time appointed of the father. even so we, when we were children, were in working under the elements of the world: but when the fulness of the time was come, theory sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of children. and because ye are children, theory hath sent forth the breath of his child into your hearts, crying, abba, father. wherefore thou art no more a worker, but a son; and if a son, then an heir of theory through impregnated-handy. howbeit then, when ye knew not theory, ye did service unto them which by nature are no theories. 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 working? ye observe days, and months, and times, and years. i am afraid of you, lest i have bestowed upon you labour in vain. from-womb#brethren, i beseech you, be as i am; for i am as ye are: ye have not injured me at all. ye know how through infirmity of the flesh i declared the good-novel-message unto you at the first. and my temptation which was in my flesh ye despised not, nor rejected; but received me as an messenger#angel of theory, even as impregnated-handy secure#joshua. where is then the blessedness 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 children, of whom i travail in birth again until impregnated-handy 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 law, do ye not hear the law? for it is written, that abraham had two children, the one by a bondmaid, the other by a freewoman. but he who was of the bondwoman was born after the flesh; but he of the freewoman was by message#promise. which things are an allegory: for these are the two alignments; the one from the mount sinai, which gendereth to working, which is agar. for this agar is mount sinai in arabia, and answereth to jerusalem which now is, and is in working with her children. but jerusalem which is above is free, which is the mother of us all. for it is written, rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. now we, from-womb#brethren, as isaac was, are the children of message#promise. but as then he that was born after the flesh persecuted him that was born after the breath, even so it is now. nevertheless what saith the writing? cast out the bondwoman and her son: for the child of the bondwoman shall not be heir with the child of the freewoman. so then, from-

womb#brethren, we are not children of the bondwoman, but of the free. stand fast therefore in the liberty wherewith impregnated-handy hath made us free, and be not entangled again with the yoke of working. behold, i small#paul say unto you, that if ye be circumcised, impregnated-handy shall profit you nothing. for i testify again to every man that is circumcised, that he is a debtor to do the whole law. impregnated-handy is become of no effect unto you, whosoever of you are right by the law; ye are fallen from grace. for we through the breath wait for the hope of being right by trust-training-faith. for in secure#joshua impregnated-handy neither circumcision availeth any thing, nor uncircumcision; but trust-training-faith which worketh by love. ye did run well; who did hinder you that ye should not obey the truth? this persuasion cometh not of him that calleth you. a little leaven leaveneth the whole lump. i have confidence in you through the lord, that ye will be none otherwise minded: but he that troubleth you shall bear his crisis, whosoever he be. and i, from-womb#brethren, if i yet declare 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, from-womb#brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. for all the law is fulfilled in one word, even in this; thou shalt love 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 the breath, and ye shall not fulfil the lust of the flesh. for the flesh lusteth against the breath, and the breath against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. but if ye be led of the breath, ye are not under the law. now the works of the flesh are manifest, which are these; adultery, fornication, without-katharsis#uncleanness, lasciviousness, ideal-image#idolatry, witchcraft, 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 shall not inherit the kingdom of theory. but the fruit of the breath is love, joy, peace-complete, long-suffering, gentleness, goodness, trust-training-faith, meekness, temperance: against such there is no law. and they that are impregnated-handy's have stand-up#crucified the flesh with the affections and lusts. if we live in the breath, let us also walk in the breath. let us not be desirous of vain notion, provoking one another, envying one another. from-womb#brethren, if a man be overtaken in a fault, ye which are breathual, restore such an one in the breath of meekness; considering thyself, lest thou also be tempted. bear ye one another's burdens, and so fulfil the law of impregnated-handy. for if a man think himself to be something, when he is nothing, he deceiveth himself. but let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. for every man shall bear his own burden. let him that is taught in the word communicate unto him that tea-

cheth in all good things. be not deceived; theory is not mocked: for whatsoever a man soweth, that shall he also reap. for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the breath shall of the breath reap life everlasting. and let us not be weary in well doing: for in due season we shall 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 trust-training-faith. ye see how large a letter i have written unto you with mine own hand. as many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the stand#cross of impregnated-handy. for neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may notion in your flesh. but theory forbid that i should notion, secure in the stand#cross of our lord secure#joshua impregnated-handy, by whom the world is stand-up#crucified unto me, and i unto the world. for in impregnated-handy secure#joshua neither circumcision availeth any thing, nor uncircumcision, but a new creature. and as many as walk according to this rule, peace-complete be on them, and mercy, and upon the israel of theory. from henceforth let no man trouble me: for i bear in my corporation-body the hammer-polite#marks of the lord secure#joshua. from-womb#brethren, the grace of our lord secure#joshua impregnated-handy be with your breath. amen.

small#paul, an sent-out of secure#joshua impregnated-handy by the will of theory, to the whole-saints which are at after#ephus, and to the trust-training-faithful in impregnated-handy secure#joshua: grace be to you, and peace-complete, from theory our father, and from the lord secure#joshua impregnated-handy. blessed be the theory and father of our lord secure#joshua impregnated-handy, who hath blessed us with all breathual blessings in namespacesly places in impregnated-handy: according as he hath chosen us in him before the foundation of the world, that we should be whole-holy and without blame before him in love: having predestinated us unto the adoption of children by secure#joshua impregnated-handy to himself, according to the good pleasure of his will, to the praise of the notion of his grace, wherein he hath made us accepted in the beloved. in whom we have ransom#redemption through his blood, the forgiveness of misses, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made 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 impregnated-handy, both which are in namespaces, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his notion, who first trusted in impregnated-handy. in whom ye also trusted, after that ye heard the word of truth, the good-novel-message of your security:

in whom also after that ye believed, ye were sealed with that whole-holy breath of message#promise, which is the earnest of our inheritance until the ransom#redemption of the purchased possession, unto the praise of his notion. wherefore i also, after i heard of your trust-training-faith in the lord secure#joshua, and love unto all the whole-saints, cease not to give thanks for you, making mention of you in my toward-wish#prayers; that the theory of our lord secure#joshua impregnated-handy, the father of notion, may give unto you the 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 notion of his inheritance in the whole-saints, and what is the exceeding greatness of his dynamic to us#ward who believe, according to the working of his mighty dynamic, which he wrought in impregnated-handy, when he raised him from the dead, and set him at his own right hand in the namespacesly places, far above all principality, and dynamic, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the called-out, which is his corporation-body, the fulness of him that filleth all in all. and you hath he quickened, who were dead in trespasses and misses; wherein in time past ye walked according to the course of this world, according to the prince of the dynamic of the air, the breath that now worketh in the children of untrained#distrust: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. but theory, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in misses, hath quickened us together with impregnated-handy, (by grace ye are secure;) and hath raised us up together, and made us sit together in namespacesly places in impregnated-handy secure#joshua: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through impregnated-handy secure#joshua. for by grace are ye secure through trust-training-faith; and that not of yourselves: it is the gift of theory: not of works, lest any man should boast. for we are his workmanship, created in impregnated-handy secure#joshua unto good works, which theory hath before ordained that we should walk in them. wherefore remember, that ye being in time past nations in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without impregnated-handy, being aliens from the commonwealth of israel, and strangers from the alignments of message#promise, having no hope, and without theory in the world: but now in impregnated-handy secure#joshua ye who sometimes were far off are made nigh by the blood of impregnated-handy. for he is our peace-complete, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of command-



ments contained in ordinances; for to make in himself of twain one new man, so making peace-complete; and that he might reconcile both unto theory in one corporation-body by the stand#cross, having slain the enmity thereby: and came and declared peace-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 fellow-citizens with the whole-saints, and of the household of theory; and are built upon the foundation of the sent-outs and bring-speak#prophets, secure#joshua impregnated-handly himself being the chief corner stone; in whom all the building fitly framed together groweth unto an whole-holy temple in the lord: in whom ye also are builded together for an habitation of theory through the breath. for this cause i small#paul, the prisoner of secure#joshua impregnated-handly for you 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 made known unto me the mystery; (as i wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of impregnated-handly) which in other ages was not made known unto the children of men, as it is now revealed unto his whole-holy sent-outs and bring-speak#prophets by the breath; that the nations should be fellowheirs, and of the same corporation-body, and partakers of his message#promise in impregnated-handly by the good-novel-message: whereof i was made a minister, according to the gift of the grace of theory given unto me by the effectual working of his dynamic. unto me, who am less than the least of all whole-saints, is this grace given, that i should declare among the nations the unsearchable riches of impregnated-handly; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in theory, who created all things by secure#joshua impregnated-handly: to the intent that now unto the principalities and dynamics in namepacesly places might be known by the called-out the manifold wisdom of theory, according to the eternal purpose which he purposed in impregnated-handly secure#joshua our lord: in whom we have boldness and access with confidence by the trust-training-faith of him. wherefore i desire that ye faint not at my tribulations for you, which is your notion. for this cause i bow my knees unto the father of our lord secure#joshua impregnated-handly, of whom the whole family in namepaces and earth is named, that he would grant you, according to the riches of his notion, to be strengthened with might by his breath in the inner man; that impregnated-handly may dwell in your hearts by trust-training-faith; that ye, being rooted and grounded in love, may be able to comprehend with all whole-saints what is the art#breadth, and length, and depth, and height; and to know the love of impregnated-handly, which passeth knowledge, that ye might be filled with all the fulness of theory. now unto him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that worketh in us, unto him

be notion in the called-out by impregnated-handly secure#joshua throughout all ages, world without end. amen. i therefore, the prisoner of the lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the breath in the bond of peace-complete. there is one corporation-body, and one breath, even as ye are called in one hope of your calling; one lord, one trust-training-faith, 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 impregnated-handly. 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 earth? he that descended is the same also that ascended up far above all namepaces, that he might fill all things.) and he gave some, sent-outs; and some, bring-speak#prophets; and some, good-messenger#evangelists; and some, pastors and teachers; for the perfecting of the whole-saints, for the work of the immerse#ministry, for the edifying of the corporation-body of impregnated-handly: till we all come in the unity of the trust-training-faith, and of the knowledge of the child of theory, unto a perfect man, unto the measure of the stature of the fullness of impregnated-handly: that we henceforth be no more children, tossed to and fro, and carried about with every wind of didactic-teaching, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even impregnated-handly: from whom the whole corporation-body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the corporation-body unto the edifying of itself in love. this i say therefore, and testify in the lord, that ye henceforth walk not as other nations walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of theory through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all without-katharsis#uncleanness with greediness. but ye have not so learned impregnated-handly; if so be that ye have heard him, and have been taught by him, as the truth is in secure#joshua: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the breath of your mind; and that ye put on the new man, which after theory is created in being right and true whole-holiness. 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 accuse#devil. let him that stole steal no more: but rather let him labour, working 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 minister grace unto the hearers. and grieve not the whole-holy breath of theory, whereby ye are sealed unto the day of ransome#redemption. let all bitterness, and wrath, and anger, and clamour, and shit#evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as theory for impregnated-handys sake hath forgiven you. be ye therefore followers of theory, as dear children; and walk in love, as impregnated-handy also hath loved us, and hath given himself for us an bring#beforeing and a sacrifice to theory for a sweetsmelling savour. but fornication, and all without-katharsis#uncleanness, or covetousness, let it not be once named among you, as becometh whole-saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. for this ye know, that no porn#whoremonger, nor without-katharsis#unclean person, nor covetous man, who is an ideal-image#idolater, hath any inheritance in the kingdom of impregnated-handy and of theory. let no man deceive you with vain words: for because of these things cometh the wrath of theory upon the children of untrained#distrust. be not ye therefore partakers with them. for ye were sometimes darkness, but now are ye light in the lord: walk as children of light: (for the fruit of the breath is in all goodness and being right and truth;) proving what is acceptable unto the lord. and have no fellowship with the unfruitful works of darkness, but rather reprove them. for it is a shame even to speak of those things which are done of them in secret. but all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. wherefore he saith, awake thou that sleepest, and arise from the dead, and impregnated-handy shall give thee light. see then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are shit#evil. wherefore be ye not unwise, but understanding what the will of the lord is. and be not drunk with wine, wherein is excess; but be filled with the breath; speaking to yourselves in psalms and hymns and breathual songs, singing and making melody in your heart to the lord; giving thanks always for all things unto theory and the father in the name of our lord secure#joshua impregnated-handy; submitting yourselves one to another in the fear of theory. wives, submit yourselves unto your own husbands, as unto the lord. for the husband is the head of the wife, even as impregnated-handy is the head of the called-out: and he is the securer of the corporation-body. therefore as the called-out is subject unto impregnated-handy, so let the wives be to their own husbands in every thing. husbands, love your wives, even as impregnated-handy also loved the called-out, and gave himself for it; that he might whole#sanctify and bright-katharsis#cleanse it with the washing of water by the word, that he might present it to himself a notion#glorious called-out, not having spot, or wrinkle, or any such thing; but that it should be whole-holy and without blemish. so ought men to love their wives as their own bodies. he that loveth his wife

loveth himself. for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the lord the called-out: for we are members of his corporation-body, of his flesh, and of his bones. for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. this is a great mystery: but i speak concerning impregnated-handy and the called-out. nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. children, obey your parents in the lord: for this is right. honour thy father and mother; which is the first commandment with message#promise; that it may be well with thee, and thou mayest live long on the earth. and, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the lord. workers, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto impregnated-handy; not with eyeservice, as menpleasers; but as the workers of impregnated-handy, doing the will of theory from the heart; with good will doing service, as to the lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the lord, 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 from-womb#brethren, be strong in the lord, 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 accuse#devil. for we wrestle not against flesh and blood, but against principalities, against charges, against the rulers of the darkness of this world, against breathual wickedness in high places. wherefore take unto you the whole armour of theory, that ye may be able to withstand in the toil-some-bad day, and having done all, to stand. stand therefore, having your loins girt about with truth, and having on the breastplate of being right; and your feet shod with the preparation of the good-novel-message of peace-complete; above all, taking the shield of trust-training-faith, wherewith ye shall be able to quench all the fiery darts of the wicked. and take the helmet of security, and the sword of the breath, which is the word of theory: toward-wish#praying always with all toward-wish#prayer and supplication in the breath, and watching thereunto with all perseverance and supplication for all whole-saints; and for me, that utterance may be given unto me, that i may open my mouth boldly, to make known the mystery of the good-novel-message, for which i am an ambassador in bonds: that therein i may speak boldly, as i ought to speak. but that ye also may know my affairs, and how i do, tychicus#fortuitous, a beloved from-womb#brother and trust-training-faithful minister in the lord, shall make 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. peace-complete be to the from-womb#brethren, and love with trust-training-faith, from theory the father and the lord se-

cure#joshua impregnated-handy. grace be with all them that love our lord secure#joshua impregnated-handy in sincerity. amen.

small#paul and honor-theos#timotheus, the workers of secure#joshua impregnated-handy, to all the whole-saints in impregnated-handy secure#joshua which are at love-horses#philippi, with the guardians and service#providers: grace be unto you, and peace-complete, from theory our father, and from the lord secure#joshua impregnated-handy. i thank my theory upon every remembrance of you, always in every toward-wish#prayer of mine for you all making request with joy, for your fellowship in the good-novel-message from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of secure#joshua impregnated-handy: 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 good-novel-message, ye all are partakers of my grace. for theory is my record, how greatly i long after you all in the bowels of secure#joshua impregnated-handy. and this i toward-wish#pray, that your love may abound yet more and more in knowledge and in all crisis; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of impregnated-handy. being filled with the fruits of being right, which are by secure#joshua impregnated-handy, unto the notion and praise of theory. but i would ye should understand, from-womb#brethren, that the things which happened unto me have fallen out rather unto the furtherance of the good-novel-message; so that my bonds in impregnated-handy are manifest in all the palace, and in all other places; and many of the from-womb#brethren in the lord, waxing confident by my bonds, are much more bold to speak the word without fear. some indeed declare impregnated-handy even of envy and strife; and some also of good will: the one declare impregnated-handy of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that i am set for the defence of the good-novel-message. what then? notwithstanding, every way, whether in pretence, or in truth, impregnated-handy is declared; and i therein do rejoice, yea, and will rejoice. for i know that this shall turn to my security through your toward-wish#prayer, and the supply of the breath of secure#joshua impregnated-handy, according to my earnest expectation and my hope, that in nothing i shall be ashamed, but that with all boldness, as always, so now also impregnated-handy shall be magnified in my corporation-body, whether it be by life, or by death. for to me to live is impregnated-handy, and to die is gain. but if i live in the flesh, this is the fruit of my labour: yet what i shall choose i wot not. for i am in a strait betwixt two, having a desire to depart, and to be with impregnated-handy; which is far better: nevertheless to abide in the flesh is more needful for you. and having this confidence, i know that i shall abide and continue with you all for your furtherance and

joy of trust-training-faith; that your rejoicing may be more abundant in secure#joshua impregnated-handy for me by my coming to you again. only let your conversation be as it becometh the good-novel-message of impregnated-handy: 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 trust-training-faith of the good-novel-message; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of security, and that of theory. for unto you it is given in the behalf of impregnated-handy, not only to trust-train#believe 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 impregnated-handy, if any comfort of love, if any fellowship of the breath, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. look not every man on his own things, but every man also on the things of others. let this mind be in you, which was also in impregnated-handy secure#joshua: who, being in the form of theory, thought it not robbery to be equal with theory: but made himself of no reputation, and took upon him the form of a worker, and was made 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 which is above every name: that at the name of secure#joshua every knee should bow, of things in namespaces, and things in earth, and things under the earth; and that every language should confess that secure#joshua impregnated-handy is lord, to the notion 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, work out your own security with fear and trembling. for it is theory which worketh 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 children of theory, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that i may rejoice in the day of impregnated-handy, that i have not run in vain, neither laboured in vain. yea, and if i be bring#befored upon the sacrifice and service of your trust-training-faith, i joy, and rejoice with you all. for the same cause also do ye joy, and rejoice with me. but i trust in the lord secure#joshua to send honor-theos#timotheus shortly unto you, that i also may be of good comfort, when i know your state. for i have no man likeminded, who will naturally care for your state. for all seek their own, not the things which are secure#joshua impregnated-handy's. but ye know the proof of him, that, as a child with the father, he hath served with me in the good-novel-message. him therefore i hope to send presently, so

soon as i shall see how it will go with me. but i trust in the lord that i also myself shall come shortly. yet i supposed it necessary to send to you upon-foam-aphrodite#epaphroditus, my from-womb#brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered 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 mercy 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 the lord with all gladness; and hold such in reputation: because for the work of impregnated-handy he was nigh unto death, not regarding his life, to supply your lack of service toward me. finally, my from-womb#brethren, rejoice in the lord. to write the same things to you, to me indeed is not grievous, but for you it is safe. beware of dogs, beware of shit#evil workers, beware of the concision. for we are the circumcision, which partake#kiss theory in the breath, and rejoice in impregnated-handy secure#joshua, and have no confidence in the flesh. though i might also have confidence in the flesh. if any other man thinketh that he hath whereof he might trust in the flesh, i more: circumcised the eighth day, of the stock of israel, of the branch of benjamin, an hebrew of the hebrews; as touching the law, a split-science#pharisee; concerning zeal, persecuting the called-out; touching the being right which is in the law, blameless. but what things were gain to me, those i counted loss for impregnated-handy. yea doubtless, and i count all things but loss for the excellency of the knowledge of impregnated-handy secure#joshua my lord: for whom i have suffered the loss of all things, and do count them but dung, that i may win impregnated-handy, and be found in him, not having mine own being right, which is of the law, but that which is through the trust-training-faith of impregnated-handy, the being right which is of theory by trust-training-faith: that i may know him, and the dynamic of his stand-up#resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means i might attain unto the stand-up#resurrection of the dead. not as though i had already attained, either were already perfect: but i follow after, if that i may apprehend that for which also i am apprehended of impregnated-handy secure#joshua. from-womb#brethren, i count not myself to have apprehended: but this one thing i do, forgetting those things which are behind, and reaching forth unto those things which are before, i press toward the hammer-polite#mark for the prize of the high calling of theory in impregnated-handy secure#joshua. let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, theory shall reveal even this unto you. nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. from-womb#brethren, be followers

together of me, and hammer-polite#mark them which walk so as ye have us for an ensample. (for many walk, of whom i have told you often, and now tell you even weeping, that they are the enemies of the stand#cross of impregnated-handy: whose completion is destruction, whose theory is their belly, and whose notion is in their shame, who mind earthly things.) for our conversation is in namespaces; from whence also we look for the securer, the lord secure#joshua impregnated-handy: who shall change our vile corporation-body, that it may be fashioned like unto his notion#glorious corporation-body, according to the working whereby he is able even to subdue all things unto himself. therefore, my from-womb#brethren dearly beloved and longed for, my joy and crown, so stand fast in the lord, my dearly beloved. i beseech good-road#euodias, and beseech with-fortune#syntyche, that they be of the same mind in the lord. and i intreat thee also, true yokefellow, help those women which laboured with me in the good-novel-message, with clement also, and with other my fellowlabourers, whose names are in the book of life. rejoice in the lord alway: and again i say, rejoice. let your moderation be known unto all men. the lord is at hand. be careful for nothing; but in every thing by toward-wish#prayer and supplication with thanksgiving let your requests be made known unto theory. and the peace-complete of theory, which passeth all understanding, shall keep your hearts and minds through impregnated-handy secure#joshua. finally, from-womb#brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are bright-katharsis#pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. those things, which ye have both learned, and received, and heard, and seen in me, do: and the theory of peace-complete shall be with you. but i rejoiced in the lord 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 impregnated-handy which strengtheneth me. notwithstanding ye have well done, that ye did communicate with my affliction. now ye love-horses#philippians know also, that in the beginning of the good-novel-message, when i departed from tall#macedonia, no called-out communicated with me as concerning giving and receiving, but ye only. for even in shoe-victory#thessalonica 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 upon-foam-aphrodite#epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to theory. but my theory shall supply all your need

according to his riches in notion by impregnated-handly secure#joshua. now unto theory and our father be notion for ever and ever. amen. salute every whole-saint in impregnated-handly secure#joshua. the from-womb#brethren which are with me greet you. all the whole-saints salute you, chiefly they that are of caesar's household. the grace of our lord secure#joshua impregnated-handly be with you all. amen.

small#paul, an sent-out of secure#joshua impregnated-handly by the will of theory, and honor-theos#timotheus our from-womb#brother, to the whole-saints and trust-training-faithful from-womb#brethren in impregnated-handly which are at prevent-shut-up#colosse: grace be unto you, and peace-complete, from theory our father and the lord secure#joshua impregnated-handly. we give thanks to theory and the father of our lord secure#joshua impregnated-handly, toward-wish#praying always for you, since we heard of your trust-training-faith in impregnated-handly secure#joshua, and of the love which ye have to all the whole-saints, for the hope which is laid up for you in namespaces, whereof ye heard before in the word of the truth of the good-novel-message; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of theory in truth: as ye also learned of foamy#epaphras our dear fellowservant, who is for you a trust-training-faithful minister of impregnated-handly; who also declared unto us your love in the breath. for this cause we also, since the day we heard it, do not cease to toward-wish#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 the lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of theory; strengthened with all might, according to his notion#glorious dynamic, unto all patience and longsuffering with joyfulness; giving thanks unto the father, which hath made us meet to be partakers of the inheritance of the whole-saints in light: who hath delivered us from the dynamic of darkness, and hath translated us into the kingdom of his dear son: in whom we have ransome#redemption through his blood, even the 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 earth, 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 corporation-body, the called-out: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. for it pleased the father that in him should all fulness dwell; and, having made peace-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 earth, or things in namespaces. and you, that were sometime alienated and enemies

in your mind by wicked works, yet now hath he reconciled in the corporation-body of his flesh through death, to present you whole-holy and unblameable and unproveable in his sight: if ye continue in the trust-training-faith grounded and settled, and be not moved away from the hope of the good-novel-message, which ye have heard, and which was declared to every creature which is under namespaces; whereof i small#paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of impregnated-handly in my flesh for his corporation-body's sake, which is the called-out: whereof i am made a minister, according to the dispensation of theory which is given to me for you, to fulfil the word of theory; even the mystery which hath been hid from ages and from generations, but now is made manifest to his whole-saints: to whom theory would make known what is the riches of the notion of this mystery among the nations; which is impregnated-handly in you, the hope of notion: whom we declare, warning every man, and teaching every man in all wisdom; that we may present every man perfect in impregnated-handly secure#joshua: whereunto i also labour, striving according to his working, which worketh in me mightily. for i would that ye knew what great conflict i have for you, and for them at people-justice#laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of theory, and of the father, and of impregnated-handly; in whom are hid all the treasures of wisdom and knowledge. and this i say, lest any man should beguile you with enticing words. for though i be absent in the flesh, yet am i with you in the breath, joying and beholding your order, and the steadfastness of your trust-training-faith in impregnated-handly. as ye have therefore received impregnated-handly secure#joshua the lord, so walk ye in him: rooted and built up in him, and stablished in the trust-training-faith, as ye have been taught, abounding therein with thanksgiving. beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after impregnated-handly. for in him dwelleth all the fulness of the theoryhead bodily. and ye are complete in him, which is the head of all principality and charge: in whom also ye are circumcised with the circumcision made without hands, in putting off the corporation-body of the misses of the flesh by the circumcision of impregnated-handly: buried with him in immersion, wherein also ye are risen with him through the trust-training-faith 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, hath he quickened together with him, having forgiven you all trespasses; 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 made a shew

of them openly, triumphing over them in it. let no man therefore criticise you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the corporation-body is of impregnated-hand. let no man beguile you of your reward in a voluntary humility and partake#kissing of messenger#angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the corporation-body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of theory. wherefore if ye be dead with impregnated-hand from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and didactic-teachings of men? which things have indeed a shew of wisdom in will partake#kiss, and humility, and neglecting of the corporation-body: not in any honour to the satisfying of the flesh. if ye then be risen with impregnated-hand, seek those things which are above, where impregnated-hand sitteth on the right hand of theory. set your affection on things above, not on things on the earth. for ye are dead, and your life is hid with impregnated-hand in theory. when impregnated-hand, who is our life, shall appear, then shall ye also appear with him in notion. mortify therefore your members which are upon the earth; fornication, without-katharsis#uncleanness, inordinate affection, shit#evil concupiscence, and covetousness, which is ideal-image#idolatry: for which things' sake the wrath of theory cometh on the children of untrained#distrust: in the which ye also walked some time, when ye lived in them. but now ye also put off all these; anger, wrath, malice, bad-speak#blasphemy, filthy communication out of your mouth. lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither hellene#greek nor jew, circumcision nor uncircumcision, barbarian, scythian, bond nor free: but impregnated-hand is all, and in all. put on therefore, as the elect of theory, whole-holy 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 impregnated-hand forgave you, so also do ye. and above all these things put on charity, which is the bond of perfectness. and let the peace-complete of theory rule in your hearts, to the which also ye are called in one corporation-body; and be ye thankful. let the word of impregnated-hand dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and breathal songs, singing with grace in your hearts to the lord. and whatsoever ye do in word or deed, do all in the name of the lord secure#joshua, giving thanks to theory and the father by him. wives, submit yourselves unto your own husbands, as it is fit in the lord. husbands, love your

wives, and be not bitter against them. children, obey your parents in all things: for this is well pleasing unto the lord. fathers, provoke not your children to anger, lest they be discouraged. workers, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing theory; and whatsoever ye do, do it heartily, as to the lord, and not unto men; knowing that of the lord ye shall receive the reward of the inheritance: for ye serve the lord impregnated-hand. but he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. masters, give unto your workers that which is just and equal; knowing that ye also have a master in namespaces. continue in toward-wish#prayer, and watch in the same with thanksgiving; withal toward-wish#praying also for us, that theory would open unto us a door of utterance, to speak the mystery of impregnated-hand, for which i am also in bonds: that i may make it manifest, as i ought to speak. walk in wisdom toward them that are without, redeeming the time. let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. all my state shall tychicus#fortuitous declare unto you, who is a beloved from-womb#brother, and a trust-training-faithful minister and fellowservant in the lord: whom i have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with will-be-useful#onesimus, a trust-training-faithful and beloved from-womb#brother, who is one of you. they shall make known unto you all things which are done here. best-chief#aristarchus my fellowprisoner saluteth you, and hammer-polite#marcus, sister's child to bringer-child#barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and secure#joshua, which is called just#justus, who are of the circumcision. these only are my fellowworkers unto the kingdom of theory, which have been a comfort unto me. foamy#epaphras, who is one of you, a worker of impregnated-hand, saluteth you, always labouring fervently for you in toward-wish#prayers, that ye may stand perfect and complete in all the will of theory. for i bear him record, that he hath a great zeal for you, and them that are in people-justice#laodicea, and them in sacred-city#hierapolis. luke, the beloved physician, and people#demas, greet you. salute the from-womb#brethren which are in people-justice#laodicea, and bride#nymphas, and the called-out which is in his house. and when this letter is read among you, cause that it be read also in the called-out of the people-justice#laodiceans; and that ye likewise read the letter from people-justice#laodicea. and say to archippus, take heed to the immerse#ministry which thou hast received in the lord, that thou fulfil it. the salutation by the hand of me small#paul. remember my bonds. grace be with you. amen.

small#paul, and wood#silvanus, and honor-theos#timotheus, unto the called-out of the shoe-victory#thessalonians which is in theory the father and in the lord secure#joshua impregnated-hand:

grace be unto you, and peace-complete, from theory our father, and the lord secure#joshua impregnated-handly. we give thanks to theory always for you all, making mention of you in our toward-wish#prayers; remembering without ceasing your work of trust-training-faith, and labour of love, and patience of hope in our lord secure#joshua impregnated-handly, in the sight of theory and our father; knowing, from-womb#brethren beloved, your election of theory. for our good-novel-message came not unto you in word only, but also in dynamic, and in the whole-holy breath, and in much assurance; as ye know what manner of men we were among you for your sake. and ye became followers of us, and of the lord, having received the word in much affliction, with joy of the whole-holy breath. so that ye were ensamples to all that trust-train#believe in tall#macedonia and sorrow#achaia. for from you sounded out the word of the lord not only in tall#macedonia and sorrow#achaia, but also in every place your trust-training-faith 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-image#idols to serve the living and true theory; and to wait for his child from namespaces, whom he raised from the dead, even secure#joshua, which delivered us from the wrath to come. for yourselves, from-womb#brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at love-horses#philippi, we were bold in our theory to speak unto you the good-novel-message of theory with much contention. for our exhortation was not of deceit, nor of without-katharsis#uncleanness, nor in guile: but as we were allowed of theory to be put in trust with the good-novel-message, even so we speak; not as pleasing men, but theory, which trieth our hearts. for neither at any time used we flattering words, as ye know, nor a cloke of covetousness; theory is witness: nor of men sought we notion, neither of you, nor yet of others, when we might have been burdensome, as the sent-outs of impregnated-handly. but we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the good-novel-message of theory only, but also our own psyche#souls, because ye were dear unto us. for ye remember, from-womb#brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we decreed unto you the good-novel-message of theory. ye are witnesses, and theory also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of theory, who hath called you unto his kingdom and notion. for this cause also thank we theory without ceasing, because, when ye received the word of theory which ye heard of us, ye received it not as the word of men, but as it is in truth, the

word of theory, which effectually worketh also in you that believe. for ye, from-womb#brethren, became followers of the called-outes of theory which in hand-know#judaea are in impregnated-handly secure#joshua: for ye also have suffered like things of your own countrymen, even as they have of the jews: who both killed the lord secure#joshua, and their own bring-speak#prophets, and have persecuted us; and they please not theory, and are contrary to all men: forbidding us to speak to the nations that they might be secure, to fill up their misses alway: for the wrath is come upon them to the uttermost. but we, from-womb#brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. wherefore we would have come unto you, even i small#paul, once and again; but satan hindered us. for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our lord secure#joshua impregnated-handly at his coming? for ye are our notion and joy. wherefore when we could no longer forbear, we thought it good to be left at owl#athens alone; and sent honor-theos#timotheus, our from-womb#brother, and minister of theory, and our fellowlabourer in the good-novel-message of impregnated-handly, to establish you, and to comfort you concerning your trust-training-faith: 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 trust-training-faith, lest by some means the tempter have tempted you, and our labour be in vain. but now when honor-theos#timotheus came from you unto us, and brought us good tidings of your trust-training-faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, from-womb#brethren, we were comforted over you in all our affliction and distress by your trust-training-faith: for now we live, if ye stand fast in the lord. 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 toward-wish#praying exceedingly that we might see your face, and might perfect that which is lacking in your trust-training-faith? now theory himself and our father, and our lord secure#joshua impregnated-handly, direct our way unto you. and the lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the completion he may stablish your hearts unblameable in whole-holiness before theory, even our father, at the coming of our lord secure#joshua impregnated-handly with all his whole-saints. furthermore then we beseech you, from-womb#brethren, and exhort you by the lord secure#joshua, 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 commandments we gave you by the lord secure#joshua. for this is the will of theory, even

your whole#sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in whole#sanctification and honour; not in the lust of concupiscence, even as the nations which know not theory: that no man go beyond and defraud his from-womb#brother in any matter: because that the lord is the avenger of all such, as we also have forewarned you and testified. for theory hath not called us unto without-katharsis#uncleanness, but unto whole-holiness. he therefore that despiseth, despiseth not man, but theory, who hath also given unto us his whole-holy breath. but as touching from-womb#brotherly love ye need not that i write unto you: for ye yourselves are taught of theory to love one another. and indeed ye do it toward all the from-womb#brethren which are in all tall#macedonia: but we beseech you, from-womb#brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded 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, from-womb#brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. for if we trust-train#believe that secure#joshua died and rose again, even so them also which sleep in secure#joshua will theory bring with him. for this we say unto you by the word of the lord, that we which are alive and remain unto the coming of the lord shall not prevent them which are asleep. for the lord himself shall descend from namespaces with a shout, with the voice of the archangel, and with the trump of theory: and the dead in impregnated-handly shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the lord in the air: and so shall we ever be with the lord. wherefore comfort one another with these words. but of the times and the seasons, from-womb#brethren, ye have no need that i write unto you. for yourselves know perfectly that the day of the lord so cometh as a thief in the night. for when they shall say, peace-complete and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. but ye, from-womb#brethren, are not in darkness, that that day should overtake you as a thief. ye are all the children of light, and the children 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 breastplate of trust-training-faith and love; and for an helmet, the hope of security. for theory hath not appointed us to wrath, but to obtain security by our lord secure#joshua impregnated-handly, 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, from-womb#brethren, to know them which labour among you, and are over

you in the lord, and admonish you; and to esteem them very highly in love for their work's sake. and be at peace-complete among yourselves. now we exhort you, from-womb#brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. see that none render shit#evil for shit#evil unto any man; but ever follow that which is good, both among yourselves, and to all men. rejoice evermore. toward-wish#pray without ceasing. in every thing give thanks: for this is the will of theory in impregnated-handly secure#joshua concerning you. quench not the breath. despise not speak-before#propheysings. prove all things; hold fast that which is good. abstain from all appearance of toilsome-bad. and the very theory of peace-complete whole#sanctify you wholly; and i toward-wish#pray theory your whole breath and psyche#soul and corporation-body be preserved blameless unto the coming of our lord secure#joshua impregnated-handly. trust-training-faithful is he that calleth you, who also will do it. from-womb#brethren, toward-wish#pray for us. greet all the from-womb#brethren with an whole-holy kiss. i charge you by the lord that this letter be read unto all the whole-holy from-womb#brethren. the grace of our lord secure#joshua impregnated-handly be with you. amen.

small#paul, and wood#silvanus, and honor-theos#timotheus, unto the called-out of the shoe-victory#thessalonians in theory our father and the lord secure#joshua impregnated-handly: grace unto you, and peace-complete, from theory our father and the lord secure#joshua impregnated-handly. we are bound to thank theory always for you, from-womb#brethren, as it is meet, because that your trust-training-faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves notion in you in the called-outes of theory for your patience and trust-training-faith in all your persecutions and tribulations that ye endure: which is a manifest token of the right crisis 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 the lord secure#joshua shall be revealed from namespaces with his dynamic messenger#angels, in flaming fire taking vengeance on them that know not theory, and that obey not the good-novel-message of our lord secure#joshua impregnated-handly: who shall be punished with everlasting destruction from the presence of the lord, and from the notion of his dynamic; when he shall come to be notion#glorified in his whole-saints, and to be admired in all them that trust-train#believe (because our testimony among you was believed) in that day. wherefore also we toward-wish#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 work of trust-training-faith with dynamic: that the name of our lord secure#joshua impregnated-handly may be notion#glorified in you, and ye in him,



according to the grace of our theory and the lord secure#joshua impregnated-handly. now we beseech you, from-womb#brethren, by the coming of our lord secure#joshua impregnated-handly, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by breath, nor by word, nor by letter as from us, as that the day of impregnated-handly is at hand. let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of miss be revealed, the child of perdition; who opposeth and exalteth himself above all that is called theory, or that is partook#kissed; 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 iniquity doth already work: only he who now letteth will let, until he be taken out of the way. and then shall that wicked be revealed, whom the lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of satan 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 love of the truth, that they might be secure. and for this cause theory shall send them strong delusion, that they should trust-train#believe a lie: that they all might be crisis#damned who trust-train#believed not the truth, but had pleasure in not being right. but we are bound to give thanks alway to theory for you, from-womb#brethren beloved of the lord, because theory hath from the beginning chosen you to security through whole#sanctification of the breath and belief of the truth: whereunto he called you by our good-novel-message, to the obtaining of the notion of our lord secure#joshua impregnated-handly. therefore, from-womb#brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our letter. now our lord secure#joshua impregnated-handly himself, and theory, even our father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. finally, from-womb#brethren, toward-wish#pray for us, that the word of the lord may have free course, and be notion#glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not trust-training-faith. but the lord is trust-training-faithful, who shall stablish you, and keep you from shit#evil. and we have confidence in the lord touching you, that ye both do and will do the things which we command you. and the lord direct your hearts into the love of theory, and into the patient waiting for impregnated-handly. now we command you, from-womb#brethren, in the name of our lord secure#joshua impregnated-handly, that ye withdraw yourselves from every from-womb#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 among you; neither did we eat any man's art#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 make ourselves an ensample unto you to follow us. for even when we were with you, this we commanded you, that if any would not work, neither should he eat. for we hear that there are some which walk among you disorderly, working not at all, but are busybodies. now them that are such we command and exhort by our lord secure#joshua impregnated-handly, that with quietness they work, and eat their own art#bread. but ye, from-womb#brethren, be not weary in well doing. and if any man obey not our word 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 from-womb#brother. now the lord of peace-complete himself give you peace-complete always by all means. the lord be with you all. the salutation of small#paul with mine own hand, which is the token in every letter: so i write. the grace of our lord secure#joshua impregnated-handly be with you all. amen.

small#paul, an sent-out of secure#joshua impregnated-handly by the commandment of theory our securer, and lord secure#joshua impregnated-handly, which is our hope; unto value-theos#timothy, my own child in the trust-training-faith: grace, mercy, and peace-complete, from theory our father and secure#joshua impregnated-handly our lord. as i besought thee to abide still at after#ephesus, when i went into tall#macedonia, that thou mightest charge some that they teach no other didactic-teaching, neither give heed to fables and endless genealogies, which minister questions, rather than with reverence edifying which is in trust-training-faith: so do. now the completion of the commandment is charity out of a bright-katharsis#pure heart, and of a good conscience, and of trust-training-faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. but we know that the law is good, if a man use it allowedly; knowing this, that the law is not made for a right man, but for the lawless and disobedient, for the untheosly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for porn#whoremongers, for them that shit#defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound didactic-teaching; according to the notion#glorious good-novel-message of the blessed theory, which was committed to my trust. and i thank impregnated-handly secure#joshua our lord, who hath enabled me, for that he counted me trust-training-faithful, putting me into the immerse#ministry; who was before a blasphemmer, and a persecutor, and injurious: but i obtained mercy, because i did it ignorantly in untrust. and the grace of our lord was exceeding abundant with trust-training-faith and love

which is in impregnated-handy secure#joshua. this is a trust-training-faithful saying, and worthy of all acceptance, that impregnated-handy secure#joshua came into the world to secure sinners; of whom i am chief. howbeit for this cause i obtained mercy, that in me first secure#joshua impregnated-handy might shew forth all longsuffering, for a pattern to them which should hereafter trust-train#believe on him to life everlasting. now unto the king eternal, immortal, invisible, the only wise theory, be honour and notion for ever and ever. amen. this charge i commit unto thee, child value-theos#timothy, according to the speak-before#prophecies which went before on thee, that thou by them mightest war a good warfare; holding trust-training-faith, and a good conscience; which some having put away concerning trust-training-faith have made shipwreck: of whom is celebrate-join#hymenaeus and defense-man#alexander; whom i have delivered unto satan, that they may learn not to blaspheme. i exhort therefore, that, first of all, supplications, toward-wish#prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peace-completeable 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 secure, and to come unto the knowledge of the truth. for there is one theory, and one mediator between theory and men, the man impregnated-handy secure#joshua; who gave himself a ransom for all, to be testified in due time. whereunto i am ordained a declareer, and an sent-out, (i speak the truth in impregnated-handy, and lie not); a teacher of the nations in trust-training-faith and verity. i will therefore that men toward-wish#pray every where, lifting up whole-holy 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 works. 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 was first formed, then eve. and adam was not deceived, but the woman being deceived was in the escape#transgression. notwithstanding she shall be secure in childbearing, if they continue in trust-training-faith and charity and whole-holiness with sobriety. this is a true saying, if a man desire the office of a guardian, he desireth a good work. a guardian then must be blameless, the husband of one wife, 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 children in subjection with all gravity; (for if a man know not how to rule his own house, how shall 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 accuse#devil. moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the accuse#devil. likewise must the service#providers be

grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the trust-training-faith in a bright-katharsis#pure conscience. and let these also first be proved; then let them use the office of a service#provider, being found blameless. even so must their wives be grave, not slanderers, sober, trust-training-faithful in all things. let the service#providers be the husbands of one wife, ruling their children 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 trust-training-faith which is in impregnated-handy secure#joshua. 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 pillar and ground of the truth. and without controversy great is the mystery of reverence: theory was manifest in the flesh, right in the breath, seen of messenger#angels, declared unto the nations, trust-train#believed on in the world, received up into notion. now the breath speaketh expressly, that in the latter times some shall depart from the trust-training-faith, giving heed to seducing breaths, and didactic-teachings of accuse#devils; speaking lies in stage-acting#hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which theory hath created to be received with thanksgiving of them which trust-train#believe and know the truth. for every creature of theory is good, and nothing to be refused, if it be received with thanksgiving: for it is whole#sanctified by the word of theory and toward-wish#prayer. if thou put the from-womb#brethren in remembrance of these things, thou shalt be a good minister of secure#joshua impregnated-handy, nourished up in the words of trust-training-faith and of good didactic-teaching, whereunto thou hast attained. but refuse profane and old wives' 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 trust-training-faithful 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 believe. these things command and teach. let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in breath, in trust-training-faith, in purity. till i come, give attendance to reading, to exhortation, to didactic-teaching. neglect not the gift that is in thee, which was given thee by bring-speak#prophecy, 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 didactic-teaching; continue in them: for in doing this thou shalt both secure thyself, and them that hear thee. rebuke not an elder, but intreat him as a father; and the younger men as from-womb#brethren; the elder women as mothers; the younger as sisters,

with all purity. honour widows that are widows indeed. but if any widow have children 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 toward-wish#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 trust-training-faith, and is worse than an untrusting. let not a widow be taken into the number under threescore years old, having been the wife of one man. well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the whole-saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. but the younger widows refuse: for when they have begun to wax wanton against impregnated-handy, they will marry; having damnation, because they have cast off their first trust-training-faith. 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 children, guide the house, give none occasion to the adversary to speak reproachfully. for some are already turned aside after satan. if any man or woman that is faithful#believeth 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 word and didactic-teaching. for the writing saith, thou shalt not 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 the lord secure#joshua impregnated-handy, and the elect messenger#angels, that thou observe 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 bright-katharsis#pure. drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. some men's misses are open beforehand, going before to crisis; and some men they follow after. likewise also the good works 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 of theory and his didactic-teaching be not blasphemed. and they that have believing masters, let them not despise them, because they are from-womb#brethren; but rather do them service, because they are trust-training-faithful and beloved, partakers of the benefit. these things teach and exhort. if any man teach otherwise, and consent not to wholesome words, even the words of our lord secure#joshua impregnated-handy, and to the didactic-teaching which is according to reverence; he is proud,

knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, toilsome-bad 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 world, 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 love of money is the root of all shit#evil: which while some coveted after, they have erred from the trust-training-faith, and pierced themselves through with many sorrows. but thou, o man of theory, flee these things; and follow after being right, reverence, trust-training-faith, love, patience, meekness. fight the good fight of trust-training-faith, lay hold on eternal 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 impregnated-handy secure#joshua, who before five-sea#pontius hair-spear#pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our lord secure#joshua impregnated-handy: which in his times he shall shew, who is the blessed and only potentate, the king of kings, and lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and dynamic everlasting. amen. charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living theory, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, 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 eternal life. o value-theos#timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the trust-training-faith. grace be with thee. amen.

small#paul, an sent-out of secure#joshua impregnated-handy by the will of theory, according to the message#promise of life which is in impregnated-handy secure#joshua, to value-theos#timothy, my dearly beloved son: grace, mercy, and peace-complete, from theory the father and impregnated-handy secure#joshua our lord. i thank theory, whom i serve from my forefathers with bright-katharsis#pure conscience, that without ceasing i have remembrance of thee in my toward-wish#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 trust-training-faith 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 the-

ory hath not given us the breath of fear; but of dynamic, and of love, and of a sound mind. be not thou therefore ashamed of the testimony of our lord, nor of me his prisoner: but be thou partaker of the afflictions of the good-novel-message according to the dynamic of theory; who hath secure us, and called us with an whole-holy calling, not according to our works, but according to his own purpose and grace, which was given us in impregnated-handly secure#joshua before the world began, but is now made manifest by the appearing of our securer secure#joshua impregnated-handly, who hath abolished death, and hath brought life and immortality to light through the good-novel-message: whereunto i am appointed a declareer, and an sent-out, and a teacher of the nations. for the which cause i also suffer these things: nevertheless i am not ashamed: for i know whom i have believed, 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 words, which thou hast heard of me, in trust-training-faith and love which is in impregnated-handly secure#joshua. that good thing which was committed unto thee keep by the whole-holy breath which dwelleth in us. this thou knowest, that all they which are in heal-sorrow#asia be turned away from me; of whom are flee#phygellus and generated-by-interpret-hermes#thermogenes. the lord give mercy unto the house of profit-bring#onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in kraft#rome, he sought me out very diligently, and found me. the lord grant unto him that he may find mercy of the lord in that day: and in how many things he ministered unto me at after#epheusus, thou knowest very well. thou therefore, my son, be strong in the grace that is in impregnated-handly secure#joshua. and the things that thou hast heard of me among many witnesses, the same commit thou to trust-training-faithful men, who shall be able to teach others also. thou therefore endure hardness, as a good soldier of secure#joshua impregnated-handly. no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. and if a man also strive for masteries, yet is he not crowned, except he strive allowedly. the husbandman that laboureth must be first partaker of the fruits. consider what i say; and the lord give thee understanding in all things. remember that secure#joshua impregnated-handly of the seed of david was raised from the dead according to my good-novel-message: wherein i suffer trouble, as an shit#evil doer, even unto bonds; but the word of theory is not bound. therefore i endure all things for the elect's sakes, that they may also obtain the security which is in impregnated-handly secure#joshua with eternal notion. it is a trust-training-faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we trust-train#believe not, yet he abideth trust-training-faithful: he cannot deny himself. of these things put them in remembrance, charging them before the lord that they strive not about words to no

profit, but to the subverting of the hearers. study to shew thyself approved unto theory, a workman that needeth not to be ashamed, rightly dividing the word of truth. but shun profane and vain babblings: for they will increase unto more untheosliness. and their word will eat as doth a canker: of whom is celebrate-join#hymenaeus and loved#philetus; who concerning the truth have erred, saying that the stand-up#resurrection is past already; and overthrow the trust-training-faith of some. nevertheless the foundation of theory standeth sure, having this seal, the lord knoweth them that are his. and, let every one that nameth the name of impregnated-handly depart from iniquity. but in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. if a man therefore purge himself from these, he shall be a vessel unto honour, whole#sanctified, and meet for the master's use, and prepared unto every good work. flee also youthful lusts: but follow being right, trust-training-faith, charity, peace-complete, with them that call on the lord out of a bright-katharsis#pure heart. but foolish and unlearned questions avoid, knowing that they do gender strifes. and the worker of the lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if theory peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the accuse#devil, who are taken captive by him at his will. this know also, that in the last days perilous times shall come. for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers 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, ever learning, and never able to come to the knowledge of the truth. now as graceful#jannes and well-fed-bitter#jambres withstood moyses, so do these also resist the truth: men of corrupt minds, reprobate concerning the trust-training-faith. but they shall proceed no further: for their folly shall be manifest unto all men, as their's also was. but thou hast fully known my didactic-teaching, manner of life, purpose, trust-training-faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at opposite-hold#antioch, at image-icon#iconium, at bind-loose#lystra; what persecutions i endured: but out of them all the lord delivered me. yea, and all that will live with reverence in impregnated-handly secure#joshua shall suffer persecution. but toilsome-bad men and seducers shall 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 thou hast known the whole-holy writings, which

are able to make thee wise unto security through trust-training-faith which is in impregnated-handly secure#joshua. all writing is given by inspiration of theory, and is profitable for didactic-teaching, for reproof, for correction, for instruction in being right: that the man of theory may be perfect, thoroughly furnished unto all good works. i charge thee therefore before theory, and the lord secure#joshua impregnated-handly, who shall criticise the quick and the dead at his appearing and his kingdom; declare the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and didactic-teaching. for the time will come when they will not endure sound didactic-teaching; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. but watch thou in all things, endure afflictions, do the work of an good-messenger#evangelist, make full proof of thy immerse#ministry. for i am now ready to be bring#beforeed, and the time of my departure is at hand. i have fought a good fight, i have finished my course, i have kept the trust-training-faith: henceforth there is laid up for me a crown of being right, which the lord, the right criticise, shall give me at that day: and not to me only, but unto all them also that love his appearing. do thy diligence to come shortly unto me: for people#demas hath forsaken me, having loved this present world, and is departed unto shoe-victory#thessalonica; increase#crecens to kelt-milk-rooster#galatia, tickle-titan#titus unto sheep#dalmatia. only light#luke is with me. take hammer-polite#mark, and bring him with thee: for he is profitable to me for the immerse#ministry. and tychicus#fortuitous have i sent to after#ephesus. the cloke that i left at troas with fruit#carpus, when thou comest, bring with thee, and the books, but especially the parchments. defense-man#alexander the coppersmith did me much shit#evil: the lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. at my first answer no man stood with me, but all men forsook me: i toward-wish#pray theory that it may not be laid to their charge. notwithstanding the lord stood with me, and strengthened me; that by me the declaring might be fully known, and that all the nations might hear: and i was delivered out of the mouth of the lion. and the lord shall deliver me from every toilsome-bad work, and will preserve me unto his namespacialy kingdom: to whom be notion for ever and ever. amen. salute of ear-lier-times#prisca and eagle#aquila, and the household of profit-bring#onesiphorus. lovely#erastus abode at peak#corinth: but nourish#trophimus have i left at red-earth#miletum sick. do thy diligence to come before winter. good-council#eubulus greeteth thee, and bashful#pudens, and linen#linus, and shut-in#claudia, and all the from-womb#brethren. the lord secure#joshua impregnated-handly be with thy breath. grace be with you. amen.

small#paul, a worker of theory, and an sent-out of secure#joshua impregnated-handly, according to the trust-training-faith of theory's elect, and the ac-

knowledging of the truth which is after reverence; in hope of eternal life, which theory, that cannot lie, message#promised before the world began; but hath in due times manifested his word through declare-ing, which is committed unto me according to the commandment of theory our securer; to tickle-titan#titus, mine own child after the common trust-training-faith: grace, mercy, and peace-complete, from theory the father and the lord secure#joshua impregnated-handly our securer. for this cause left i thee in critic-cut-off#crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as i had appointed thee: if any be blameless, the husband of one wife, having trust-training-faithful children 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 lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the trust-training-faithful word as he hath been taught, that he may be able by sound didactic-teaching both to exhort and to convince the gainsayers. for there are many unruly and vain talkers and deceivers, specially they of the 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 bring-speak#prophet of their own, said, the criterion-cut#cretians are always liars, shit#evil beasts, slow bellies. this witness is true. wherefore rebuke them sharply, that they may be sound in the trust-training-faith; not giving heed to jewish fables, and commandments of men, that turn from the truth. unto the bright-katharsis#pure all things are bright-katharsis#pure: but unto them that are shit#defiled and unbelieving is nothing bright-katharsis#pure; but even their mind and conscience is shit#defiled. they profess that they know theory; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. but speak thou the things which become sound didactic-teaching: that the aged men be sober, grave, temperate, sound in trust-training-faith, in charity, in patience. the aged women likewise, that they be in behaviour as becometh whole-holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of theory be not blasphemed. young men likewise exhort to be sober minded. in all things shewing thyself a pattern of good works: in didactic-teaching shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no shit#evil thing to say of you. exhort workers to be obedient 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 didactic-teaching of theory our securer in all things. for the grace of theory that bringeth security hath appeared to all men, teaching us that, denying untheosliness and worldly

lusts, we should live soberly, rightly, and with reverence, in this present world; looking for that blessed hope, and the notion#glorious appearing of the great theory and our securer secure#joshua impregnated-handly; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 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 work, to speak shit#evil 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 love of theory our securer toward man appeared, not by works of being right which we have done, but according to his mercy he secure us, by the washing of regeneration, and renewing of the whole-holy breath; which he shed on us abundantly through secure#joshua impregnated-handly our securer; that being right by his grace, we should be made heirs according to the hope of eternal life. this is a trust-training-faithful saying, and these things i will that thou affirm constantly, that they which have trust-train#believed in theory might be careful to maintain good works. these things are good and profitable unto men. but avoid foolish questions, and genealogies, and contentions, and strivings about the law; 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 sinneth, being condemned of himself. when i shall send save-and-sound#artemas unto thee, or tychicus#fortuitous, be diligent to come unto me to victory-town#nicopolis: for i have determined there to winter. bring zeus-give#zenas the lawyer and destroy#apollo on their journey diligently, that nothing be wanting unto them. and let our's also learn to maintain good works for necessary uses, that they be not unfruitful. all that are with me salute thee. greet them that love us in the trust-training-faith. grace be with you all. amen.

small#paul, a prisoner of secure#joshua impregnated-handly, and value-theos#timothy our from-womb#brother, unto kind-hug#philemon our dearly beloved, and fellowlabourer, and to our beloved shield#apphia, and archippus our fellowsoldier, and to the called-out in thy house: grace to you, and peace-complete, from theory our father and the lord secure#joshua impregnated-handly. i thank my theory, making mention of thee always in my toward-wish#prayers, hearing of thy love and trust-training-faith, which thou hast toward the lord secure#joshua, and toward all whole-saints; that the communication of thy trust-training-faith may become effectual by the acknowledging of every good thing which is in you in impregnated-handly secure#joshua. for we have great joy and consolation in thy love, because the bowels of the whole-saints are refreshed by thee, from-womb#brother. wherefore, though i might be much bold in impregnated-handly to enjoin thee that

which is convenient, yet for love's sake i rather beseech thee, being such an one as small#paul the aged, and now also a prisoner of secure#joshua impregnated-handly. i beseech thee for my child will-be-useful#onesimus, whom i have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom i have sent again: thou therefore receive him, that is, mine own bowels: whom i would have retained with me, that in thy stead he might have ministered unto me in the bonds of the good-novel-message: but without thy mind would i do nothing; that thy benefit should not be as it were of necessity, but willingly. for perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a worker, but above a worker, a from-womb#brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the lord? if thou count me therefore a partner, receive him as myself. if he hath wronged thee, or oweth thee ought, put that on mine account; i small#paul have written it with mine own hand, i will repay it: albeit i do not say to thee how thou owest unto me even thine own self besides. yea, from-womb#brother, let me have joy of thee in the lord: refresh my bowels in the lord. 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 toward-wish#prayers i shall be given unto you. there salute thee foamy#epaphras, my fellowprisoner in impregnated-handly secure#joshua; hammer-polite#marcus, best-chief#aristarchus, people#demas, light#lucas, my fellowlabourers. the grace of our lord secure#joshua impregnated-handly be with your breath. amen.

theory, who at sundry times and in divers manners spake in time past unto the fathers by the bring-speak#prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his notion, and the express image of his person, and upholding all things by the saying of his dynamic, when he had by himself purged our misses, sat down on the right hand of the mega#majesty on high: being made so much stronger than the messenger#angels, as he hath by inheritance obtained a more excellent name than they. for unto which of the messenger#angels said he at any time, thou art my son, this day have i begotten thee? and again, i will be to him a father, and he shall be to me a son? and again, when he bringeth in the firstbegotten into the world, he saith, and let all the messenger#angels of theory partake#kiss him. and of the messenger#angels he saith, who maketh his messenger#angels breaths, and his ministers a flame of fire. but unto the child he saith, thy throne, o theory, is for ever and ever: a sceptre of being right is the sceptre of thy kingdom. thou hast loved being right, and hated iniquity; therefore theory, even thy theory, hath handy-impregnated thee with the oil of gladness above thy fellows. and, thou, lord, in the beginning hast laid the foundation of the earth; and the namespace are the works of thine hands: they

shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. but to which of the messenger#angels said he at any time, sit on my right hand, until i make thine enemies thy footstool? are they not all ministering breaths, sent forth to minister for them who shall be heirs of security? 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 word spoken by messenger#angels was stedfast, and every escape#transgression and untrained#distrust received a just recompence of reward; how shall we escape, if we neglect so great security; which at the first began to be spoken by the lord, and was confirmed unto us by them that heard him; theory also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the whole-holy breath, according to his own will? for unto the messenger#angels hath he not put in subjection the 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 of man that thou visitest him? thou madest him a little lower than the messenger#angels; thou crownedst him with notion and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. for in that he put all in subjection under him, he left nothing that is not put under him. but now we see not yet all things put under him. but we see secure#joshua, who was made a little lower than the messenger#angels for the suffering of death, crowned with notion and honour; that he by the grace of theory should taste death for every man. for it became him, for whom are all things, and by whom are all things, in bringing many children unto notion, to make the captain of their security perfect through sufferings. for both he that sanctifieth and they who are whole#sanctified are all of one: for which cause he is not ashamed to call them from-womb#brethren, saying, i will declare thy name unto my from-womb#brethren, in the midst of the called-out will i sing praise unto thee. and again, i will put my trust in him. and again, behold i and the children which theory hath given me. forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the dynamic of death, that is, the accuse#devil; and deliver them who through fear of death were all their lifetime subject to working. for verily he took not on him the nature of messenger#angels; but he took on him the seed of abraham. wherefore in all things it behoved him to be made like unto his from-womb#brethren, that he might be a merciful and trust-training-faithful high server in things pertaining to theory, to make reconciliation for the misses of the people. for in that he himself hath suffered being tempted, he is able to succour them that are tempted. wherefore, whole-holy from-womb#brethren, partakers of the namespaces calling, consider the sent-out and high server of our profession, impregnated-handy secure#joshua; who was

trust-training-faithful to him that appointed him, as also moyses was trust-training-faithful in all his house. for this man was counted worthy of more notion than moyses, inasmuch as he who hath builded the house hath more honour than the house. for every house is builded by some man; but he that built all things is theory. and moyses verily was trust-training-faithful in all his house, as a worker, for a testimony of those things which were to be spoken after; but impregnated-handy as a child over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. wherefore (as the whole-holy 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 wilderness: when your fathers tempted me, proved me, and saw my works forty years. wherefore i was grieved with that generation, and said, they do always err in their heart; and they have not known my ways. so i swear in my wrath, they shall not enter into my rest.) take heed, from-womb#brethren, lest there be in any of you an untoward-bad heart of untrust, 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 sin. for we are made partakers of impregnated-handy, if we hold the beginning of our confidence stedfast unto the end; 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 by moyses. but with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? and to whom swear he that they should not enter into his rest, but to them that trust-train#believed not? so we see that they could not enter in because of untrust. 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 good-novel-message decreed, as well as unto them: but the word decreed did not profit them, not being mixed with trust-training-faith in them that heard it. for we which have trust-train#believed do enter into rest, as he said, as i have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. for he spake in a certain place of the seventh day on this wise, and theory did rest the seventh day from all his works. and in this place again, if they shall enter into my rest. seeing therefore it remaineth that some must enter therein, and they to whom it was first decreed entered not in because of untrust: again, he limiteth a certain day, saying in david, 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 secure#joshua had given them rest, then would he not afterward have spoken of another day. there remaineth therefore a rest to the people of theory. for he that is entered into his rest, he also hath ceased from his own works, as theory did from his. let us labour therefore to enter into that rest, lest any man fall after the same example of untrust. for the word of theory is quick, and dynamic, and sharper than any twowedged sword, pierc-

ing even to the dividing asunder of psyche#soul and breath, and of the joints and marrow, and is a dis-cerner of the thoughts and intents of the heart. nei-ther 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 server, that is passed into the namespaces, secure#joshua the child of theory, let us hold fast our profession. for we have not an high server which cannot be touched with the feel-ing of our infirmities; but was in all points tempted like as we are, yet without sin. let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. for ev-ery high server taken from among men is ordained for men in things pertaining to theory, that he may bring#before both gifts and sacrifices for misses: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is com-passed with infirmity. and by reason hereof he ought, as for the people, so also for himself, to bring#before for misses. and no man taketh this honour unto him-self, but he that is called of theory, as was aaron. so also impregnated-handly notion#glorified not him-self to be made an high server; but he that said unto him, thou art my son, to day have i begotten thee. as he saith also in another place, thou art a server for ever after the order of my-king#melchisedec. who in the days of his flesh, when he had bring#beforeed up toward-wish#prayers and supplications with strong crying and tears unto him that was able to secure him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he be-came the author of eternal security unto all them that obey him; called of theory an high server after the or-der of my-king#melchisedec. 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 oracles of theory; and are become such as have need of milk, and not of strong meat. for every one that useth milk is unskil-ful in the word 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 shit#evil. there-fore leaving the principles of the didactic-teaching of impregnated-handly, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of trust-training-faith toward the-ory, of the didactic-teaching of immersions, and of laying on of hands, and of stand-up#resurrection of the dead, and of eternal crisis. and this will we do, if theory permit. for it is impossible for those who were once enlightened, and have tasted of the names-pacesly gift, and were made partakers of the whole-holy breath, and have tasted the good word of theory, and the dynamics of the world to come, if they shall fall away, to renew them again unto repentance; see-ing they stand-up#crucify to themselves the child of theory afresh, and put him to an open shame. for the earth which drinketh in the rain that cometh oft upon

it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from theory: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose completion is to be burned. but, beloved, we are persuaded stronger things of you, and things that accompany security, though we thus speak. for theory is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the whole-saints, and do minister. and we desire that ev-ery one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not sloth-ful, but followers of them who through trust-train-ing-faith and patience inherit the message#promises. for when theory made message#promise to abraham, because he could swear by no greater, he sware by himself, saying, surely blessing i will bless 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 completion 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 the-ory to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set be-fore us: which hope we have as an anchor of the psy-che#soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even secure#joshua, made an high server for ever after the order of my-king#melchisedec. for this my-king#melchisedec, king of salem, server of the most high theory, who met abraham returning from the slaughter of the kings, and blessed him; to whom also abraham gave a tenth part of all; first be-ing by interpretation king of being right, and after that also king of salem, which is, king of peace-com-plete; without father, without mother, without de-scent, having neither beginning of days, nor comple-tion of life; but made like unto the child of theory; abideth a server continually. now consider how great this man was, unto whom even the patriarch abraham gave the tenth of the spoils. and verily they that are of the children of levi, who receive the office of the serverhood, have a commandment to take tithes of the people according to the law, that is, of their from-womb#brethren, though they come out of the loins of abraham: but he whose descent is not counted from them received tithes of abraham, and blessed him that had the message#promises. and without all contra-diction the less is blessed 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 also, who receiveth tithes, payed tithes in abraham. for he was yet in the loins of his fa-ther, when my-king#melchisedec met him. if there-fore perfection were by the join#levitical serverhood, (for under it the people received the law,) what fur-ther need was there that another server should rise after the order of my-king#melchisedec, and not be called after the order of aaron? for the serverhood being changed, there is made of necessity a change



also of the law. for he of whom these things are spoken pertaineth to another branch, of which no man gave attendance at the altar. for it is evident that our lord sprang out of juda; of which branch moyses spake nothing concerning serverhood. and it is yet far more evident: for that after the similitude of my-king#melchisedec there ariseth another server, who is made, not after the law of a man-like commandment, but after the dynamic of an endless life. for he testifieth, thou art a server for ever after the order of my-king#melchisedec. for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. for the law made nothing perfect, 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 made server: (for those servers were made without an oath; but this with an oath by him that said unto him, the lord sware and will not repent, thou art a server for ever after the order of my-king#melchisedec:) by so much was secure#joshua made a surety of a stronger alignment. and they truly were many servers, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable serverhood. wherefore he is able also to secure them to the uttermost that come unto theory by him, seeing he ever liveth to make intercession for them. for such an high server became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the namepaces; who needeth not daily, as those high servers, to bring#before up sacrifice, first for his own misses, and then for the people's: for this he did once, when he bring#befored up himself. for the law maketh men high servers which have infirmity; but the word of the oath, which was in the midst of the law, maketh the son, who is coming to pass for evermore. now of the things which we have spoken this is the sum: we have such an high server, who is set on the right hand of the throne of the mega#majesty in the namepaces; a minister of the whole#sanctuary, and of the true tent, which the lord pitched, and not man. for every high server is ordained to bring#before gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to bring#before. for if he were on earth, he should not be a server, seeing that there are servers that bring#before gifts according to the law: who serve unto the example and shadow of namepacesly things, as moyses was admonished of theory when he was about to make the tent: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount. but now hath he obtained a more excellent immerse#ministry, by how much also he is the mediator of a stronger alignment, which was established upon stronger message#promises. for if that first alignment 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 the lord, when i will make a new alignment with the house of israel and with the house of judah: not according to the alignment that i made with their fathers in the day when i took them by the hand to lead

them out of the land of egypt; because they continued not in my alignment, and i regarded them not, saith the lord. for this is the alignment that i will make with the house of israel after those days, saith the lord; i will put my laws into their mind, and write them in their hearts: and i will be to them a theory, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his from-womb#brother, saying, know the lord: for all shall know me, from the least to the greatest. for i will be merciful to their not being right, and their misses and their iniquities will i remember no more. in that he saith, a new alignment, he hath made the first old. now that which decayeth and waxeth old is ready to vanish away. then verily the first alignment had also ordinances of divine service, and a worldly whole#sanctuary. for there was a tent made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the whole#sanctuary. and after the second veil, the tent which is called the holiest of all; which had the golden censer, and the cabinet of the alignment overlaid round about with gold, wherein was the golden pot that had manna, and aaron's rod that budded, and the tables of the alignment; and over it the cherubims of notion shadowing the mercyseat; of which we cannot now speak particularly. now when these things were thus ordained, the servers went always into the first tent, accomplishing the service of theory. but into the second went the high server alone once every year, not without blood, which he bring#befored for himself, and for the errors of the people: the whole-holy breath this signifying, that the way into the holiest of all was not yet made manifest, while as the first tent was yet standing: which was a figure for the time then present, in which were bring#befored both gifts and sacrifices, that could not make him that did the service perfect, 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 impregnated-handly being come an high server of good things to come, by a greater and more perfect tent, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the whole-holy place, having obtained eternal ransome#redemption for us. for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the without-katharsis#unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of impregnated-handly, who through the eternal breath bring#befored himself without spot to theory, purge your conscience from dead works to serve the living theory? and for this cause he is the mediator of the new alignment, that by means of death, for the ransome#redemption of the escape#transgressions that were under the first alignment, they which are called might receive the message#promise of eternal inheritance. for where a alignment is, there must also of necessity be the death of the testator. for a alignment is of force after men are dead: otherwise it is of no strength at all while the testator liveth. whereupon neither the first

alignment was dedicated without blood. for when moyses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the alignment which theory hath enjoined unto you. moreover he sprinkled with blood both the tent, and all the vessels of the immerse#ministry. and almost all things are by the law purged 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 namespacely things themselves with stronger sacrifices than these. for impregnated-handy is not entered into the whole-holy places made 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 bring#before himself often, as the high server entereth into the whole-holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the completion of the world hath he appeared to put away miss by the sacrifice of himself. and as it is appointed unto men once to die, but after this the crisis: so impregnated-handy was once bring#befored to bear the misses of many; and unto them that look for him shall he appear the second time without miss unto security. for the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they bring#befored year by year continually make the comers thereunto perfect. for then would they not have ceased to be bring#befored? because that the partake#kisspers once purged should have had no more conscience of misses. but in those sacrifices there is a remembrance again made of misses every year. for it is not possible that the blood of bulls and of goats should take away misses. wherefore when he cometh into the world, he saith, sacrifice and bring#beforeing thou wouldest not, but a corporation-body hast thou prepared me: in burnt bring#beforeings and sacrifices 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, sacrifice and bring#beforeing and burnt bring#beforeings and bring#beforeing for miss thou wouldest not, neither hadst pleasure therein; which are bring#befored by the law; 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 whole#sanctified through the bring#beforeing of the corporation-body of secure#joshua impregnated-handy once for all. and every server standeth daily ministering and bring#beforeing oftentimes the same sacrifices, which can never take away misses: but this man, after he had bring#befored one sacrifice for misses for ever, sat down on the right hand of theory; from henceforth expecting till his enemies be made his footstool. for by one bring#beforeing he hath perfected for ever them that are whole#sanctified. whereof the whole-holy breath also is a witness to us: for after that he had said before, this is the alignment

that i will make with them after those days, saith the lord, i will put my laws into their hearts, and in their minds will i write them; and their misses and iniquities will i remember no more. now where remission of these is, there is no more bring#beforeing for sin. having therefore, from-womb#brethren, boldness to enter into the holiest by the blood of secure#joshua, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high server over the house of theory; let us draw near with a true heart in full assurance of trust-training-faith, having our hearts sprinkled from an shit#evil conscience, and our bodies washed with bright-katharsis#pure water. let us hold fast the profession of our trust-training-faith without wavering; (for he is trust-training-faithful that message#promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. for if we miss wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for misses, but a certain fearful looking for of crisis and fiery indignation, which shall devour the adversaries. he that despised moyses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the child of theory, and hath counted the blood of the alignment, wherewith he was whole#sanctified, an unholy thing, and hath done despite unto the breath of grace? for we know him that hath said, vengeance belongeth unto me, i will recompense, saith the lord. and again, the lord shall criticise his people. it is a fearful thing to fall into the hands of the living theory. but call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in namespaces a stronger and an enduring substance. cast not away therefore your confidence, which hath great recompence of reward. for ye have need of patience, that, after ye have done the will of theory, ye might receive the message#promise. for yet a little while, and he that shall come will come, and will not tarry. now he shall live by trust-training-faith: but if any man draw back, my psyche#soul shall have no pleasure in him. but we are not of them who draw back unto perdition; but of them that trust-train#believe to the saving of the psyche#soul. now trust-training-faith is the substance of things hoped for, the evidence of things not seen. for by it the elders obtained a good report. through trust-training-faith we understand that the worlds were framed by the word of theory, so that things which are seen were not made of things which do appear. by trust-training-faith abel bring#befored unto theory a more excellent sacrifice than cain, by which he obtained witness that he was right, theory testifying

of his gifts: and by it he being dead yet speaketh. by trust-training-faith enoch was translated that he should not see death; and was not found, because theory had translated him: for before his translation he had this testimony, that he pleased theory. but without trust-training-faith it is impossible to please him: for he that cometh to theory must trust-train#believe that he is, and that he is a rewarder of them that diligently seek him. by trust-training-faith noah, being warned of theory of things not seen as yet, moved with fear, prepared an cabinet to the saving of his house; by the which he condemned the world, and became heir of the being right which is by trust-training-faith. by trust-training-faith abraham, 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 trust-training-faith he sojourned in the land of message#promise, as in a strange country, dwelling in tents with isaac and jacob, the heirs with him of the same message#promise: for he looked for a city which hath foundations, whose builder and maker is theory. through trust-training-faith also sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she criticized him trust-training-faithful who had message#promised. therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. these all died in trust-training-faith, not having received the message#promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 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 namespacesly: wherefore theory is not ashamed to be called their theory: for he hath prepared for them a city. by trust-training-faith abraham, when he was tried, bring#beforeed up isaac: and he that had received the message#promises bring#beforeed up his only begotten son, of whom it was said, that in isaac shall 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 trust-training-faith isaac blessed jacob and esau concerning things to come. by trust-training-faith jacob, when he was a dying, blessed both the children of joseph; and partook#kissed, leaning upon the top of his staff. by trust-training-faith joseph, when he died, made mention of the departing of the children of israel; and gave commandment concerning his bones. by trust-training-faith moyses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. by trust-training-faith moyses, when he was come to years, refused to be called the child of pharaoh's daughter; choosing rather to suffer affliction with the people of theory, than to enjoy the pleasures of miss for a season; esteeming the reproach of impregnated-handly greater riches than

the treasures in egypt: for he had respect unto the recompence of the reward. by trust-training-faith he forsook egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. through trust-training-faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. by trust-training-faith they passed through the red sea as by dry land: which the egyptians assaying to do were drowned. by trust-training-faith the walls of jericho fell down, after they were compassed about seven days. by trust-training-faith the harlot rahab perished not with them that trust-train#believed not, when she had received the spies with peace-complete. and what shall i more say? for the time would fail me to tell of gedeon, and of barak, and of samson, and of jepththae; of david also, and samuel, and of the bring-speak#prophets: who through trust-training-faith subdued kingdoms, wrought being right, obtained message#promises, stopped the mouths of lions. quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies 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#resurrection: 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 world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. and these all, having obtained a good report through trust-training-faith, received not the message#promise: theory having provided some stronger thing for us, that they without us should not be made perfect. wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every 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 secure#joshua the author and finisher of our trust-training-faith; 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 sinners against himself, lest ye be wearied and faint in your minds. ye have not yet resisted unto blood, striving against sin. and ye have forgotten the exhortation which speaketh unto you as unto children, my son, despise not thou the chastening of the lord, nor faint when thou art rebuked of him: for whom the lord loveth he chasteneth, and scourgeth every child whom he receiveth. if ye endure chastening, theory dealeth with you as with children; for what child is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not children. furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall 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 whole-holiness. now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peace-completeable fruit of being right unto them which are exercised thereby. wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. follow peace-complete with all men, and whole-holiness, without which no man shall see the lord: looking diligently lest any man fail of the grace of theory; lest any root of bitterness springing up trouble you, and thereby many be shit#defiled; lest there be any fornicator, or profane person, as esau, who for one morsel of meat sold his birthright. for ye know how that afterward, when he would have inherited the blessing, 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 trumpet, and the voice of words; which voice they that heard in-treated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that moyses said, i exceedingly fear and quake:) but ye are come unto mount sion, and unto the city of the living theory, the namespacesly jerusalem, and to an innumerable company of messenger#angels, to the general assembly and called-out of the firstborn, which are written in namespaces, and to theory the criticise of all, and to the breaths of just men made perfect, and to secure#joshua the mediator of the new alignment, and to the blood of sprinkling, that speaketh kraosbetter things that that of abel. see that ye refuse not him that speaketh. for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from namespaces: whose voice then shook the earth: but now he hath message#promised, saying, yet once more i shake not the earth only, but also namespaces. and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, 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 serve theory acceptably with reverence and with reverence fear: for our theory is a consuming fire. let from-womb#brotherly love continue. be not forgetful to entertain strangers: for thereby some have entertained messenger#angels unawares. remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the corporation-body. marriage is honourable in all, and the bed undefiled: but porn#whoremongers and adulterers theory will criticise. 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, the lord is my helper, and i will not fear what

man shall do unto me. remember them which have the rule over you, who have spoken unto you the word of theory: whose trust-training-faith follow, considering the completion of their conversation. secure#joshua impregnated-handly the same yesterday, and to day, and for ever. be not carried about with divers and strange didactic-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 altar, whereof they have no right to eat which serve the tent. for the bodies of those beasts, whose blood is brought into the whole#sanctuary by the high server for sin, are burned without the camp. wherefore secure#joshua also, that he might whole#sanctify the people with his own blood, suffered without the gate. let us go forth therefore unto him without the camp, bearing his reproach. for here have we no continuing city, but we seek one to come. by him therefore let us bring#before the sacrifice of praise to theory continually, that is, the fruit of our lips giving thanks to his name. but to do good and to communicate forget not: for with such sacrifices theory is well pleased. obey them that have the rule over you, and submit yourselves: for they watch for your psyche#souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. toward-wish#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 peace-complete, that brought again from the dead our lord secure#joshua, that great shepherd of the sheep, through the blood of the everlasting alignment, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through secure#joshua impregnated-handly; to whom be notion for ever and ever. amen. and i beseech you, from-womb#brethren, suffer the word of exhortation: for i have written a letter unto you in few words. know ye that our from-womb#brother value-theos#timothy is set at liberty; with whom, if he come shortly, i will see you. salute all them that have the rule over you, and all the whole-saints. they of young#italy salute you. grace be with you all. amen.

backstreet-boy#jacob, a worker of theory and of the lord secure#joshua impregnated-handly, to the twelve branches which are scattered abroad, greeting. my from-womb#brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your trust-training-faith worketh patience. but let patience have her perfect work, that ye may be perfect 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 shall be given him. but let him ask in trust-training-faith, nothing wavering. for he that wavereth is like a wave of the sea driven with the wind and tossed. for let not that man think that he shall receive any thing of the lord. a double minded man is unstable in all his ways. let the from-womb#brother of low degree rejoice in that he is exalted: but the rich, in that he is made

low: because as the flower of the grass he shall 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 shall the rich man fade away in his ways. blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the lord hath message#promised to them that love him. let no man say when he is tempted, i am tempted of theory: for theory cannot be tempted with shit#evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. do not err, my beloved from-womb#brethren. every good gift and every perfect 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 generated he us with the word of truth, that we should be a kind of firstfruits of his creatures. wherefore, my beloved from-womb#brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the being right of theory. wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to secure your psyche#souls. but be ye doers of the word, and not hearers only, deceiving your own selves. for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face 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 perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. if any man among you seem to be religious, and bridleth not his language, but deceiveth his own heart, this man's religion is vain. bright-katharsis#pure religion and undefiled before theory and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. my from-womb#brethren, have not the trust-training-faith of our lord secure#joshua impregnated-hand, the lord of notion, with respect of persons. for if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become critics of shit#evil thoughts? hearken, my beloved from-womb#brethren, hath not theory chosen the poor of this world rich in trust-training-faith, and heirs of the kingdom which he hath message#promised to them that love him? but ye have despised the poor. do not rich men oppress you, and draw you before the crisis seats? do not they blaspheme that worthy name by the which ye are called? if ye fulfil the royal law according to the writing, thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. for

whosoever shall keep the whole law, and yet scandal in one point, he is guilty of all. for he that said, do not commit adultery, said also, do not kill. now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. so speak ye, and so do, as they that shall be criticized by the law of liberty. for he shall have crisis without mercy, that hath shewed no mercy; and mercy rejoiceth against crisis. what doth it profit, my from-womb#brethren, though a man say he hath trust-training-faith, and have not works? can trust-training-faith secure him? if a from-womb#brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace-complete, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the corporation-body; what doth it profit? even so trust-training-faith, if it hath not works, is dead, being alone. yea, a man may say, thou hast trust-training-faith, and i have works: shew me thy trust-training-faith without thy works, and i will shew thee my trust-training-faith by my works. thou believest that there is one theory; thou doest well: the accuse#devils also believe, and tremble. but wilt thou know, o vain man, that trust-training-faith without works is dead? was not abraham our father right by works, when he had bring#befored isaac his child upon the altar? seest thou how trust-training-faith wrought with his works, and by works was trust-training-faith made perfect? and the writing was fulfilled which saith, abraham trust-train#believed theory, and it was imputed unto him for being right: and he was called the friend of theory. ye see then how that by works a man is right, and not by trust-training-faith only. likewise also was not rahab the harlot right by works, when she had received the messengers, and had sent them out another way? for as the corporation-body without the breath is dead, so trust-training-faith without works is dead also. my from-womb#brethren, be not many masters, knowing that we shall receive the greater condemnation. for in many things we scandal all. if any man scandal not in word, the same is a perfect man, and able also to bridle the whole corporation-body. behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole corporation-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 boasteth great things. behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it shit#defileth the whole corporation-body, and setteth on fire the course of nature; and it is set on fire of hell. for every 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 shit#evil, full of deadly poison. therewith bless we theory, even the father; and therewith curse we men, which are made after the similitude of theory. out of the same mouth proceedeth blessing and cursing. my from-womb#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 from-womb#brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. but if ye have bitter envying and strife in your hearts, notion not, and lie not against the truth. this wisdom descendeth not from above, but is earthly, sensual, accuse#devilish. for where envying and strife is, there is confusion and every shit#evil work. but the wisdom that is from above is first bright-katharsis#pure, then peace-completeable, gentle, and easy to be in-treated, full of mercy and good fruits, without partiality, and without stage-acting#hypocrisy. and the fruit of being right is sown in peace-complete of them that make peace-complete. from whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with theory? whosoever therefore will be a friend of the world is the enemy of theory. do ye think that the writing saith in vain, the breath that dwelleth in us lusteth to envy? but he giveth more grace. wherefore he saith, theory resisteth the proud, but giveth grace unto the humble. submit yourselves therefore to theory. resist the accuse#devil, and he will flee from you. draw nigh to theory, and he will draw nigh to you. bright-katharsis#cleanse your hands, ye sinners; 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 the lord, and he shall lift you up. speak not shit#evil one of another, from-womb#brethren. he that speaketh shit#evil of his from-womb#brother, and criticiseth his from-womb#brother, speaketh shit#evil of the law, and criticiseth the law: but if thou criticise the law, thou art not a doer of the law, but a criticise. there is one lawgiver, who is able to secure and to destroy: who art thou that criticisest 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 shall 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 the lord will, we shall live, and do this, or that. but now ye rejoice in your boastings: all such rejoicing is toilsome-bad. therefore to him that knoweth to do good, and doeth it not, to him it is sin. go to now, ye rich men, weep and howl for your miseries that shall come upon you. your riches are corrupted, and your garments are motheaten. your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. ye have heaped treasure together for the last days. behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the

cries of them which have reaped are entered into the ears of the lord of sabaoth. ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ye have condemned and killed the just; and he doth not resist you. be patient therefore, from-womb#brethren, unto the coming of the lord. behold, the husbandman waiteth for the precious fruit of the earth, 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 the lord draweth nigh. grudge not one against another, from-womb#brethren, lest ye be condemned: behold, the criticise standeth before the door. take, my from-womb#brethren, the bring-speak#prophets, who have spoken in the name of the lord, for an example of suffering affliction, and of patience. behold, we count them happy which endure. ye have heard of the patience of job, and have seen the completion of the lord; that the lord is very pitiful, and of tender mercy. but above all things, my from-womb#brethren, swear not, neither by namespaces, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. is any among you afflicted? let him toward-wish#pray. is any merry? let him sing psalms. is any sick among you? let him call for the elders of the called-out; and let them toward-wish#pray over him, anointing him with oil in the name of the lord: and the toward-wish#prayer of trust-training-faith shall secure the sick, and the lord shall raise him up; and if he have committed misses, they shall be forgiven him. confess your faults one to another, and toward-wish#pray one for another, that ye may be healed. the effectual fervent toward-wish#prayer of a right man availeth much. elias was a man subject to like passions as we are, and he toward-wish#prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. and he toward-wish#prayed again, and the namespaces gave rain, and the earth brought forth her fruit. from-womb#brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall secure a psyche#soul from death, and shall hide a multitude of misses.

stone#peter, an sent-out of secure#joshua impregnated-handy, to the strangers scattered throughout sea#pontos, kelt-milk-rooster#galatia, beautiful-horses#cappadocia, heal-sorrow#asia, and bithynia, elect according to the foreknowledge of theory the father, through whole#sanctification of the breath, unto obedience and sprinkling of the blood of secure#joshua impregnated-handy: grace unto you, and peace-complete, be multiplied. blessed be the theory and father of our lord secure#joshua impregnated-handy, which according to his abundant mercy hath begotten us again unto a lively hope by the stand-up#resurrection of secure#joshua impregnated-handy from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in namespaces for you, who are kept by the dynamic of theory through trust-training-faith unto security 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 trust-training-faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and notion at the appearing of secure#joshua impregnated-handy: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of notion: receiving the completion of your trust-training-faith, even the security of your psyche#souls. of which security the bring-speak#prophets have enquired and searched diligently, who speak-before#prophesied of the grace that should come unto you: searching what, or what manner of time the breath of impregnated-handy which was in them did signify, when it testified beforehand the sufferings of impregnated-handy, and the notion that should follow. unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have declared the good-novel-message unto you with the whole-holy breath sent down from namespaces; which things the messenger#angels desire to look into. wherefore gird up the loins of your mind, be sober, and hope to the completion for the grace that is to be brought unto you at the revelation of secure#joshua impregnated-handy; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye whole-holy in all manner of conversation; because it is written, be ye holy; for i am holy. and if ye call on the father, who without respect of persons criticiseth according to every man's work, 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 impregnated-handy, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do trust-train#believe in theory, that raised him up from the dead, and gave him notion; that your trust-training-faith and hope might be in theory. seeing ye have purified your psyche#souls in obeying the truth through the breath unto unfeigned love of the from-womb#brethren, see that ye love one another with a bright-katharsis#pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of theory, which liveth and abideth for ever. for all flesh is as grass, and all the notion of man as the flower of grass. the grass withereth, and the flower thereof falleth away: but the word of the lord endureth for ever. and this is the word which by the good-novel-message is declared unto you. wherefore laying aside all malice, and all guile, and hypocrisies, and envies, all shit#evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the lord 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 up a breathual house, an whole-holy serverhood, to bring#before up breathual sacrifices, acceptable to theory by secure#joshua impregnated-handy. wherefore also it is contained in the writing, behold, i lay in sion a chief corner stone, elect, precious: and he that is faithful#believeth on him shall not be confounded. unto you therefore which trust-train#believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. but ye are a chosen generation, a royal serverhood, an whole-holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of theory: which had not obtained mercy, but now have obtained mercy. dearly beloved, i beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the psyche#soul; having your conversation honest among the nations: that, whereas they speak against you as shit#evildoers, they may by your good works, which they shall behold, notion#glorify theory in the day of visitation. submit yourselves to every ordinance of man for the lord'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 shit#evildoers, and for the praise of them that do well. for so is the will of theory, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the workers of theory. honour all men. love the from-womb#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 shall 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 impregnated-handy also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, 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 criticiseth rightly: who his own self bare our misses in his own corporation-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 shepherd and guardian of your psyche#souls. likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 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 whole-holy women also, who trusted in theory, adorned themselves, being in subjection unto their own husbands: even as sara obeyed abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your toward-wish#prayers be not hindered. finally, be ye all of one mind, having compassion one of another, love as from-womb#brethren, be pitiful, be courteous: not rendering shit#evil for shit#evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, for he that will love life, and see good days, let him refrain his language from shit#evil, and his lips that they speak no guile: let him eschew shit#evil, and do good; let him seek peace-complete, and ensue it. for the eyes of the lord are over the right, and his ears are open unto their toward-wish#prayers: but the face of the lord is against them that do shit#evil. 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 whole#sanctify the lord theory in your hearts: and be ready always to give an answer to every 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 shit#evil of you, as of shit#evildoers, they may be ashamed that falsely accuse your good conversation in impregnated-handly. for it is better, if the will of theory be so, that ye suffer for well doing, than for shit#evil doing. for impregnated-handly also hath once suffered for misses, the just for the unjust, that he might bring us to theory, being put to death in the flesh, but quickened by the breath: by which also he went and declared unto the breaths in prison; which sometime were disobedient, when once the longsuffering of theory waited in the days of noah, while the cabinet was a preparing, wherein few, that is, eight psyche#souls were secure by water. the like figure whereunto even immersion doth also now secure us (not the putting away of the filth of the flesh, but the answer of a good conscience toward theory,) by the stand-up#resurrection of secure#joshua impregnated-handly: who is gone into namespaces, and is on the right hand of theory; messenger#angels and authorities and dynamics being made subject unto him. forasmuch then as impregnated-handly hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh 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 nations, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable ideal-image#idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking shit#evil of you: who shall give account to

him that is ready to criticise the quick and the dead. for for this cause was the good-novel-message declared also to them that are dead, that they might be criticised according to men in the flesh, but live according to theory in the breath. but the completion of all things is at hand: be ye therefore sober, and watch unto toward-wish#prayer. and above all things have fervent charity among yourselves: for charity shall cover the multitude of misses. use hospitality one to another without grudging. as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of theory. if any man speak, let him speak as the oracles of theory; if any man minister, let him do it as of the ability which theory giveth: that theory in all things may be notion#glorified through secure#joshua impregnated-handly, to whom be praise and dominion for ever and ever. amen. beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of impregnated-handly's sufferings; that, when his notion shall be revealed, ye may be glad also with exceeding joy. if ye be reproached for the name of impregnated-handly, happy are ye; for the breath of notion and of theory resteth upon you: on their part he is shit#evil spoken of, but on your part he is notion#glorified. but let none of you suffer as a murderer, or as a thief, or as an shit#evildoer, or as a busybody in other men's matters. yet if any man suffer as a impregnated-handlyan, let him not be ashamed; but let him notion#glorify theory on this behalf. for the time is come that crisis must begin at the house of theory: and if it first begin at us, what shall the completion be of them that obey not the good-novel-message of theory? and if the right scarcely be secure, where shall the untheosly and the sinner appear? wherefore let them that suffer according to the will of theory commit the keeping of their psyche#souls to him in well doing, as unto a trust-training-faithful creator. the elders which are among you i exhort, who am also an elder, and a witness of the sufferings of impregnated-handly, and also a partaker of the notion that shall be revealed: feed the flock of the theory which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over theory's heritage, but being ensamples to the flock. and when the chief shepherd shall appear, ye shall receive a crown of notion 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 accuse#devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the trust-training-faith, knowing that the same afflictions are accomplished in your from-womb#brethren that are in the world. but the theory of all grace, who hath called us unto his eternal no-



tion by impregnated-handly secure#joshua, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. to him be notion and strength for ever and ever. amen. by wood#silvanus, a trust-training-faithful from-womb#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, elected together with you, saluteth you; and so doth hammer-polite#marcus my son. greet ye one another with a kiss of charity. peace-complete be with you all that are in impregnated-handly secure#joshua. amen.

hear#simon stone#peter, a worker and an sent-out of secure#joshua impregnated-handly, to them that have obtained like precious trust-training-faith with us through the being right of theory and our securer secure#joshua impregnated-handly: grace and peace-complete be multiplied unto you through the knowledge of theory, and of secure#joshua our lord, 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 notion 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 world through lust. and beside this, giving all diligence, add to your trust-training-faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience reverence; and to reverence from-womb#brotherly kindness; and to from-womb#brotherly kindness charity. for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our lord secure#joshua impregnated-handly. but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old misses. wherefore the rather, from-womb#brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our lord and securer secure#joshua impregnated-handly. 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 lord secure#joshua impregnated-handly hath shewed me. moreover i will endeavour that ye may be able after my decease to have these things always in remembrance. for we have not followed cunningly devised fables, when we made known unto you the dynamic and coming of our lord secure#joshua impregnated-handly, but were eyewitnesses of his mega#majesty. for he received from theory the father honour and notion, when there came such a voice to him from the excellent notion, this is my beloved son, in whom i am well pleased. and this voice which came from namespaces we heard, when we were with him in the whole-holy mount. we have also a more sure word of bring-speak#prophecy; 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-speak#prophecy of the writing is of any private interpretation. for the bring-speak#prophecy came not in old time by the will of man: but whole-holy men of theory spake as they were moved by the whole-holy breath. but there were false bring-speak#prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the lord that bought them, and bring upon themselves swift destruction. and many shall follow their pernicious ways; by reason of whom the way of truth shall be shit#evil spoken of. and through covetousness shall they with feigned words make merchandise of you: whose crisis now of a long time lingereth not, and their damnation slumbereth not. for if theory spared not the messenger#angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto crisis; and spared not the old world, but secure noah the eighth person, a declaree of being right, bringing in the flood upon the world of the untheosly; and turning the cities of sodom and gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live untheosly; and delivered just lot, vexed with the filthy conversation of the wicked: (for that right man dwelling among them, in seeing and hearing, vexed his right psyche#soul from day to day with their unlawful deeds;) the lord knoweth how to deliver the with reverence out of temptations, and to reserve the unjust unto the day of crisis to be punished: but chiefly them that walk after the flesh in the lust of without-katharsis#uncleanness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak shit#evil of dignities. whereas messenger#angels, which are greater in dynamic and might, bring not railing accusation against them before the lord. but these, as natural brute beasts, made to be taken and destroyed, speak shit#evil of the things that they understand not; and shall utterly perish in their own corruption; and shall 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 sin; beguiling unstable psyche#souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of balaam the child of burn#bosor, who loved the wages of not being right; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the bring-speak#prophet. these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were bright-katharsis#clean 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 over-

come, of the same is he brought in working. for if after they have escaped the pollutions of the world through the knowledge of the lord and securer secure#joshua impregnated-handly, they are again entangled therein, and overcome, the latter completion is worse with them than the beginning. 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 whole-holy commandment 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 bright-katharsis#pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the whole-holy bring-speak#prophets, and of the commandment of us the sent-outs of the lord and securer: knowing this first, that there shall 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 beginning of the creation. for this they willingly are ignorant of, that by the word of theory the namespaces were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the namespaces and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of crisis and perdition of untheosly men. but, beloved, be not ignorant of this one thing, that one day is with the lord as a thousand years, and a thousand years as one day. the lord 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 the lord will come as a thief in the night; in the which the namespaces shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all whole-holy conversation and reverence, looking for and hasting unto the coming of the day of theory, wherein the namespaces being on fire shall be dissolved, and the elements shall melt with fervent heat? nevertheless we, according to his message#promise, look for new namespaces and a new earth, wherein dwelleth being right. wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace-complete, without spot, and blameless. and account that the longsuffering of our lord is security; even as our beloved from-womb#brother small#paul also according to the wisdom given unto him hath written unto you; as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other writings, unto their own destruction. ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. but grow in grace, and in the

knowledge of our lord and securer secure#joshua impregnated-handly. to him be notion both now and for ever. amen.

that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal 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 secure#joshua impregnated-handly. 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 secure#joshua impregnated-handly his child bright-katharsis#cleanseth us from all sin. if we say that we have no sin, we deceive ourselves, and the truth is not in us. if we confess our misses, he is trust-training-faithful and just to forgive us our misses, and to bright-katharsis#cleanse us from all not being right. if we say that we have not sinned, we make him a liar, and his word is not in us. my little children, these things write i unto you, that ye miss not. and if any man sin, we have an advocate with the father, secure#joshua impregnated-handly the right: and he is the propitiation for our misses: and not for our's only, but also for the misses of the whole world. and hereby we do know that we know him, if we keep his commandments. he that saith, i know him, and keepeth not his commandments, is a liar, and the truth is not in him. but whoso keepeth his word, in him verily is the love of theory perfected: hereby know we that we are in him. he that saith he abideth in him ought himself also so to walk, even as he walked. from-womb#brethren, i write no new commandment unto you, but an old commandment which ye had from the beginning, the old commandment is the word which ye have heard from the beginning. again, a new commandment 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 from-womb#brother, is in darkness even until now. he that loveth his from-womb#brother abideth in the light, and there is none occasion of stumbling in him. but he that hateth his from-womb#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 children, because your misses are forgiven you for his name's sake. i write unto you, fathers, because ye have known him that is from the beginning. i write unto you, young men, because ye have overcome the wicked one. i write unto you, little children, because ye have known the father. i have written unto you, fathers, because ye have known him that is from the beginning. i have written unto you, young men, because ye are strong,

and the word of theory abideth in you, and ye have overcome the wicked one. love not the world, neither the things that are in the world. if any man love the world, the love of the father is not in him. for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world. and the world passeth away, and the lust thereof; but he that doeth the will of theory abideth for ever. little children, it is the last time: and as ye have heard that anti-impregnated-handys shall come, even now are there many anti-impregnated-handys; 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 made manifest that they were not all of us. but ye have an unction from the whole-holy 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 secure#joshua is the impregnated-handy? he is anti-impregnated-handy, that denieth the father and the son. whosoever denieth the son, the same hath not the father: he that acknowledgeth the child hath the father also. let that therefore abide in you, which ye have heard from the beginning. if that which ye have heard from the beginning shall remain in you, ye also shall continue in the son, and in the father. and this is the message#promise that he hath message#promised us, even eternal life. these things have i written unto you concerning them that seduce you. but the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. and now, little children, abide in him; that, when he shall 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 love the father hath bestowed upon us, that we should be called the children of theory: therefore the world knoweth us not, because it knew him not. beloved, now are we the children of theory, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. and every man that hath this hope in him purifieth himself, even as he is bright-katharsis#pure. whosoever committeth miss transgresseth also the law: for miss is the escape#transgression of the law. and ye know that he was manifested to take away our misses; and in him is no sin. whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. little children, let no man deceive you: he that doeth being right is right, even as he is right. he that committeth miss is of the accuse#devil; for the accuse#devil sinneth from the beginning. for this purpose the child of theory was manifested, that he might destroy the works of the accuse#devil. whosoever is born of theory doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of theory. in this the

children of theory are manifest, and the children of the accuse#devil: whosoever doeth not being right is not of theory, neither he that loveth not his from-womb#brother. for this is the message that ye heard from the beginning, that we should love one another. not as cain, who was of that wicked one, and slew his from-womb#brother. and wherefore slew he him? because his own works were toilsome-bad, and his from-womb#brother's right. marvel not, my from-womb#brethren, if the world hate you. we know that we have passed from death unto life, because we love the from-womb#brethren. he that loveth not his from-womb#brother abideth in death. whosoever hateth his from-womb#brother is a murderer: and ye know that no murderer hath eternal life abiding in him. hereby perceive we the love of theory, because he laid down his life for us: and we ought to lay down our lives for the from-womb#brethren. but whoso hath this world's good, and seeth his from-womb#brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of theory in him? my little children, let us not love in word, neither in language; but in deed and in truth. and hereby we know that we are of the truth, and shall 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 commandments, and do those things that are pleasing in his sight. and this is his commandment, that we should trust-train#believe on the name of his child secure#joshua impregnated-handy, and love one another, as he gave us commandment. and he that keepeth his commandments dwelleth in him, and he in him. and hereby we know that he abideth in us, by the breath which he hath given us. beloved, trust-train#believe not every breath, but try the breaths whether they are of theory: because many false bring-speak#prophets are gone out into the world. hereby know ye the breath of theory: every breath that confesseth that secure#joshua impregnated-handy is come in the flesh is of theory: and every breath that confesseth not that secure#joshua impregnated-handy is come in the flesh is not of theory: and this is that breath of anti-impregnated-handy, whereof ye have heard that it should come; and even now already is it in the world. ye are of theory, little children, and have overcome them: because greater is he that is in you, than he that is in the world. they are of the world: therefore speak they of the world, and the world heareth them. we are of theory: he that knoweth theory heareth us; he that is not of theory heareth not us. hereby know we the breath of truth, and the breath of error. beloved, let us love one another: for love is of theory; and every one that loveth is born of theory, and knoweth theory. he that loveth not knoweth not theory; for theory is love. in this was manifested the love of theory toward us, because that theory sent his only begotten child into the world, that we might live through him. herein is love, not that we loved theory, but that he loved us, and sent his child to be the propitiation for

our misses. beloved, if theory so loved us, we ought also to love one another. no man hath seen theory at any time. if we love one another, theory dwelleth in us, and his love is perfected in us. hereby know we that we 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 to be the securer of the world. whosoever shall confess that secure#joshua is the child of theory, theory dwelleth in him, and he in theory. and we have known and trust-train#believed the love that theory hath to us. theory is love; and he that dwelleth in love dwelleth in theory, and theory in him. herein is our love made perfect, that we may have boldness in the day of crisis: because as he is, so are we in this world. there is no fear in love; but perfect love casteth out fear: because fear hath torment. he that feareth is not made perfect in love. we love him, because he first loved us. if a man say, i love theory, and hateth his from-womb#brother, he is a liar: for he that loveth not his from-womb#brother whom he hath seen, how can he love theory whom he hath not seen? and this commandment have we from him, that he who loveth theory love his from-womb#brother also. whosoever is faithful#believeth that secure#joshua is the impregnated-handly is born of theory: and every one that loveth him that generated loveth him also that is begotten of him. by this we know that we love the children of theory, when we love theory, and keep his commandments. for this is the love of theory, that we keep his commandments: and his commandments are not grievous. for whatsoever is born of theory overcometh the world: and this is the victory that overcometh the world, even our trust-training-faith. who is he that overcometh the world, but he that is faithful#believeth that secure#joshua is the child of theory? this is he that came by water and blood, even secure#joshua impregnated-handly; not by water only, but by water and blood. and it is the breath that beareth witness, because the breath is truth. for there are three that bear record in namespaces, the father, the word, and the whole-holy breath: and these three are one. and there are three that bear witness in earth, the 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 son. he that is faithful#believeth on the child of theory hath the witness in himself: he that is faithful#believeth not theory hath made him a liar; because he is faithful#believeth not the record that theory gave of his son. and this is the record, that theory hath given to us eternal life, and this life is in his son. he that hath the child hath life; and he that hath not the child of theory hath not life. these things have i written unto you that trust-train#believe on the name of the child of theory; that ye may know that ye have eternal life, and that ye may trust-train#believe on the name of the child 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 from-womb#brother miss a

miss which is not unto death, he shall ask, and he shall give him life for them that miss not unto death. there is a miss unto death: i do not say that he shall toward-wish#pray for it. all not being right is sin: and there is a miss not unto death. we know that whosoever is born of theory sinneth not; but he that is begotten of theory keepeth himself, and that toilsome one toucheth him not. and we know that we are of theory, and the whole world lieth in toilsomeness. and we know that the child 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, even in his child secure#joshua impregnated-handly. this is the true theory, and eternal life. little children, keep yourselves from ideal-image#idols. amen.

the elder unto the elect lady and her children, whom i love in the truth; and not i only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. grace be with you, mercy, and peace-complete, from theory the father, and from the lord secure#joshua impregnated-handly, the child of the father, in truth and love. i rejoiced greatly that i found of thy children walking in truth, as we have received a commandment from the father. and now i beseech thee, lady, not as though i wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. and this is love, that we walk after his commandments. this is the commandment, that, as ye have heard from the beginning, ye should walk in it. for many deceivers are entered into the world, who confess not that secure#joshua impregnated-handly is come in the flesh. this is a deceiver and an anti-impregnated-handly. 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 didactic-teaching of impregnated-handly, hath not theory. he that abideth in the didactic-teaching of impregnated-handly, he hath both the father and the son. if there come any unto you, and bring not this didactic-teaching, receive him not into your house, neither bid him theory speed: for he that biddeth him theory speed is partaker of his toilsome-bad 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 to face, that our joy may be full. the children of thy elect sister greet thee. amen.

the elder unto the wellbeloved land#gaius, whom i love in the truth. beloved, i wish above all things that thou mayest prosper and be in health, even as thy psyche#soul prospereth. for i rejoiced greatly, when the from-womb#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 children walk in truth. beloved, thou doest trust-training-faithfully whatsoever thou doest to the from-womb#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 shalt do well: because that for his name's sake they went forth, taking nothing of the nations. we therefore ought to receive such, that we

might be fellowhelpers to the truth. i wrote unto the called-out: but zeus-cherish#diotrefhes, who loveth to have the preeminence among them, receiveth us not. wherefore, if i come, i will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the from-womb#brethren, and forbiddeth them that would, and casteth them out of the called-out. beloved, follow not that which is shit#evil, but that which is good. he that doeth good is of theory: but he that doeth shit#evil hath not seen theory. of-earth-mother-demeter#demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. i had many things to write, but i will not with ink and pen write unto thee: but i trust i shall shortly see thee, and we shall speak face to face. peace-complete be to thee. our friends salute thee. greet the friends by name.

hand-know#jude, the worker of secure#joshua impregnated-handy, and from-womb#brother of backstreet-boy#jacob, to them that are whole#sanctified by theory the father, and preserved in secure#joshua impregnated-handy, and called: mercy unto you, and peace-complete, and love, be multiplied. beloved, when i gave all diligence to write unto you of the common security, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the trust-training-faith which was once delivered unto the whole-saints. for there are certain men crept in unawares, who were before of old ordained to this condemnation, untheosly men, turning the grace of our theory into lasciviousness, and denying the only lord theory, and our lord secure#joshua impregnated-handy. i will therefore put you in remembrance, though ye once knew this, how that the lord, having secure the people out of the land of egypt, afterward destroyed them that trust-train#believed not. and the messenger#angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the crisis of the great day. even as sodom and gomorra, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. likewise also these filthy dreamers shit#defile the flesh, despise dominion, and speak shit#evil of notion#dignities. yet michael the archangel, when contending with the accuse#devil he disputed about the corporation-body of moses, durst not bring against him a railing accusation, but said, the lord rebuke thee. but these speak shit#evil 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, and ran greedily after the error of balaam for reward, and perished in the gainsaying of core. these are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by

the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. and enoch also, the seventh from adam, speak-before#prophesied of these, saying, behold, the lord cometh with ten thousands of his whole-saints, to execute crisis upon all, and to convince all that are untheosly among them of all their untheosly deeds which they have untheosly committed, and of all their hard speeches which untheosly sinners have spoken against him. these are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. but, beloved, remember ye the words which were spoken before of the sent-outs of our lord secure#joshua impregnated-handy; how that they told you there should be mockers in the last time, who should walk after their own untheosly lusts. these be they who separate themselves, sensual, having not the breath. but ye, beloved, building up yourselves on your most whole-holy trust-training-faith, toward-wish#praying in the whole-holy breath, keep yourselves in the love of theory, looking for the mercy of our lord secure#joshua impregnated-handy unto eternal life. and of some have compassion, making a difference: and others secure with fear, pulling them out of the fire; hating even the garment spotted by the flesh. now unto him that is able to keep you from falling, and to present you faultless before the presence of his notion with exceeding joy, to the only wise theory our securer, be notion and mega#majesty, dominion and dynamic, both now and ever. amen.

the book of the generation of secure#joshua impregnated-handy, the child of david, the child of abraham. abraham generated isaac; and isaac generated jacob; and jacob generated hand-know#judas and his from-womb#brethren; and hand-know#judas generated phares and seed#zara of thamar; and phares generated coutyard-high#esrom; and coutyard-high#esrom generated aram; and aram generated aminadab; and aminadab generated naasson; and naasson generated salmon; and salmon generated booz of rachab; and booz generated obed of ruth; and obed generated jesse; and jesse generated david the king; and david the king generated solomon of her that had been the wife of urias; and solomon generated roboam; and roboam generated abia; and abia generated asa; and asa generated josaphat; and josaphat generated joram; and joram generated ozias; and ozias generated joatham; and joatham generated achaz; and achaz generated ezekias; and ezekias generated manasses; and manasses generated amon; and amon generated josias; and josias generated jechonias and his from-womb#brethren, about the time they were carried away to babylon: and after they were brought to babylon, jechonias generated salathiel; and salathiel generated zorobabel; and zorobabel generated my-father-majesty#abiud; and my-father-majesty#abiud generated eliakim; and eliakim generated azor; and azor generated sadoc; and sadoc generated raise-up#achim; and raise-

up#achim generated my-unto-majestic#eliud; and my-unto-majestic#eliud generated eleazar; and eleazar generated give#matthan; and give#matthan generated jacob; and jacob generated joseph the husband of bitter-sweet#miriam, of whom was born secure#joshua, who is called impregnated-handy. so all the generations from abraham to david are fourteen generations; and from david until the carrying away into babylon are fourteen generations; and from the carrying away into babylon unto impregnated-handy are fourteen generations. now the birth of secure#joshua impregnated-handy was on this wise: when as his mother bitter-sweet#miriam was espoused to joseph, before they came together, she was found with child of the whole-holy breath. then joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. but while he thought on these things, behold, the messenger#angel of the lord appeared unto him in a dream, saying, joseph, thou child of david, fear not to take unto thee bitter-sweet#miriam thy wife: for that which is conceived in her is of the whole-holy breath. and she shall bring forth a son, and thou shalt call his name secure#joshua: for he shall secure his people from their misses. now all this was done, that it might be fulfilled which was spoken of the lord by the bring-speak#prophet, saying, behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name unto-with-us#emmanuel, which being translated is, theory with us. then joseph being raised from sleep did as the messenger#angel of the lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name secure#joshua. now when secure#joshua was born in bethlehem of hand-know#judaea in the days of fugitive-freeman#herod the king, behold, there came wise men from the east to jerusalem, saying, where is he that is born king of the jews? for we have seen his star in the east, and are come to partake#kiss him. when fugitive-freeman#herod the king had heard these things, he was troubled, and all jerusalem with him. and when he had gathered all the chief servers and scribes of the people together, he demanded of them where impregnated-handy should be born. and they said unto him, in bethlehem of hand-know#judaea: for thus it is written by the bring-speak#prophet, and thou bethlehem, in the land of juda, art not the least among the princes of juda: for out of thee shall come a governor, that shall rule my people israel. then herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. and he sent them to bethlehem, and said, go and search diligently for the young child; and when ye have found him, bring me word again, that i may come and partake#kiss 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 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 with bitter-sweet#miriam

his mother, and fell down, and partook#kissed him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. and being warned of theory in a dream that they should not return to herod, they departed into their own country another way. and when they were departed, behold, the messenger#angel of the lord appeareth to joseph in a dream, saying, arise, and take the young child and his mother, and flee into egypt, and be thou there until i bring thee word: for fugitive-freeman#herod will seek the young child to destroy him. when he arose, he took the young child and his mother by night, and departed into egypt: and was there until the death of herod: that it might be fulfilled which was spoken of the lord by the bring-speak#prophet, saying, out of egypt have i called my son. then herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. then was fulfilled that which was spoken by jeremy the bring-speak#prophet, saying, in rama was there a voice heard, lamentation, and weeping, and great mourning, rachel weeping for her children, and would not be comforted, because they are not. but when fugitive-freeman#herod was dead, behold, an messenger#angel of the lord appeareth in a dream to joseph in egypt, saying, arise, and take the young child and his mother, and go into the land of israel: for they are dead which sought the young child's life. and he arose, and took the young child and his mother, and came into the land of israel. but when he heard that people-master#archelaus did reign in hand-know#judaea in the room of his father herod, he was afraid to go thither: notwithstanding, being warned of theory in a dream, he turned aside into the parts of galilee: and he came and dwelt in a city called scattered-sown#nazareth: that it might be fulfilled which was spoken by the bring-speak#prophets, he shall be called a scattered-diaspora#nazarene. in those days came yeah-graceful#john the immerser, declareing in the wilderness of hand-know#judaea, and saying, repent ye: for the kingdom of namespaces is at hand. for this is he that was spoken of by the bring-speak#prophet esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the lord, make his paths straight. and the same yeah-graceful#john 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, and all hand-know#judaea, and all the region round about jordan, and were immersed of him in jordan, confessing their misses. but when he saw many of the split-science#pharisees and right-ones#sadducees come to his immersion, he said unto them, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say within yourselves, we have abraham to our father: for i say unto you, that theory is able of these stones to raise up children unto abraham. and

now also the axe is laid unto the root of the trees: therefore every 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 shall immerse you with the whole-holy breath, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. then cometh secure#joshua from galilee to jordan unto yeah-graceful#john, to be immersed of him. but yeah-graceful#john forbad him, saying, i have need to be immersed of thee, and comest thou to me? and secure#joshua 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 secure#joshua, when he was immersed, went up straightway out of the water: and, lo, the namespaces were opened unto him, and he saw the breath of theory descending like a dove, and lighting upon him: and lo a voice from namespaces, saying, this is my beloved son, in whom i am well pleased. then was secure#joshua led up of the breath into the wilderness to be tempted of the accuse#devil. 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 the child of theory, command that these stones be made art#bread. but he answered and said, it is written, man shall not live by art#bread alone, but by every word that proceedeth out of the mouth of theory. then the accuse#devil taketh him up into the whole-holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the child of theory, cast thyself down: for it is written, he shall give his messenger#angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. secure#joshua said unto him, it is written again, thou shalt not tempt the lord thy theory. again, the accuse#devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the notion of them; and saith unto him, all these things will i give thee, if thou wilt fall down and partake#kiss me. then saith secure#joshua unto him, get thee hence, satan: for it is written, thou shalt partake#kiss the lord thy theory, and him only shalt thou serve. then the accuse#devil leaveth him, and, behold, messenger#angels came and ministered unto him. now when secure#joshua had heard that yeah-graceful#john was cast into prison, he departed into galilee; and leaving scattered-sown#nazareth, he came and dwelt in atone-console-village#capernaum, which is upon the sea coast, in the borders of zabulon and nephthalim: that it might be fulfilled which was spoken by esaias the bring-speak#prophet, saying, the land of zabulon, and the land of nephthalim, by the way of the sea, beyond jordan, galilee of the nations; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. from that time secure#joshua began to declare, and to say, repent: for the kingdom

of namespaces is at hand. and secure#joshua, walking by the sea of galilee, saw two from-womb#brethren, hear#simon called stone#peter, and vow-man#andrew his from-womb#brother, casting a net into the sea: for they were fishers. and he saith unto them, follow me, and i will make you fishers of men. and they straightway left their nets, and followed him. and going on from thence, he saw other two from-womb#brethren, backstreet-boy#jacob the ofson of yeah-given#zebedee, and yeah-graceful#john his from-womb#brother, in a ship with yeah-given#zebedee their father, mending their nets; and he called them. and they immediately left the ship and their father, and followed him. and secure#joshua went about all galilee, teaching in their come-together#synagogues, and declareing the good-novel-message of the kingdom, and attending to all manner of sickness and all manner of disease among the people. and his fame went throughout all level-plain#syria: and they brought unto him all shit#sick people that were taken with divers diseases and torments, and those which were possessed with gods#daimons, and those which were lunatick, and those that had the palsy; and he therapio#healed them. and there followed him great multitudes of people from galilee, and from ten-city#decapolis, and from jerusalem, and from hand-know#judaea, and from beyond jordan. and seeing the multitudes, he went up into a mountain: and when he was set, his math-learn#disciples came unto him: and he opened his mouth, and taught them, saying, blessed are the poor in breath: for theirs is the kingdom of namespaces. blessed are they that mourn: for they shall be comforted. blessed are the meek: for they shall inherit the earth. blessed are they which do hunger and thirst after being right: for they shall be filled. blessed are the merciful: for they shall obtain mercy. blessed are the bright-katharsis#pure in heart: for they shall see theory. blessed are the peace-completemakers: for they shall be called the children of theory. blessed are they which are persecuted for being right' sake: for theirs is the kingdom of namespaces. blessed are ye, when men shall revile you, and persecute you, and shall say all manner of toilsome-bad against you falsely, for my sake. rejoice, and be exceeding glad: for great is your reward in namespaces: for so persecuted they the bring-speak#prophets which were before you. ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ye are the light of the world. 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 candlestick; and it giveth light unto all that are in the house. let your light so shine before men, that they may see your good works, and notion#glorify your father which is in namespaces. think not that i am come to destroy the law, or the bring-speak#prophets: i am not come to destroy, but to fulfil. for verily i say unto you, till namespaces and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. whosoever therefore

shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of namespaces: but whosoever shall do and teach them, the same shall be called great in the kingdom of namespaces. for i say unto you, that except your being right shall exceed the being right of the scribes and split-science#pharisees, ye shall in no case enter into the kingdom of namespaces. ye have heard that it was said of them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the crisis: but i say unto you, that whosoever is angry with his from-womb#brother without a cause shall be in danger of the crisis: and whosoever shall say to his from-womb#brother, raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of back-where-you-came-from fire. therefore if thou bring thy gift to the altar, and there rememberest that thy from-womb#brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy from-womb#brother, and then come and bring#before 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 criticise, and the criticise deliver thee to the officer, and thou be cast into prison. verily i say unto thee, thou shalt 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, thou shalt not 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 corporation-body should be cast into hell. 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 corporation-body should be cast into hell. it hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: but i say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the lord thine oaths: but i say unto you, swear not at all; neither by namespaces; for it is theey's throne: nor by the earth; for it is his footstool: neither by jerusalem; for it is the city of the great king. neither shalt thou swear by thy head, because thou canst not make one hair white or black. but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of toilsome-bad. 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 shit#evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. and whosoever shall 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 shalt love thy neighbour, and hate thine enemy. but i say unto you, love your enemies, bless them that curse you, do good to them that hate you, and toward-wish#pray for them which despitefully use you, and persecute you; that ye may be the children of your father which is in namespaces: for he maketh his sun to rise on the toilsome-bad and on the good, and sendeth rain on the just and on the unjust. for if ye love them which love you, what reward have ye? do not even the taxmans the same? and if ye salute your from-womb#brethren only, what do ye more than others? do not even the taxmans so? be ye therefore perfect, even as your father which is in namespaces is perfect. 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 trumpet before thee, as the stage-actor#hypocrites do in the come-together#synagogues and in the streets, that they may have notion 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 shall reward thee openly. and when thou toward-wish#prayest, thou shalt not be as the stage-actor#hypocrites are: for they love to toward-wish#pray standing in the come-together#synagogues 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 toward-wish#prayest, enter into thy closet, and when thou hast shut thy door, toward-wish#pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly. but when ye toward-wish#pray, use not vain repetitions, as the nations do: for they think that they shall 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 toward-wish#pray ye: our father which art in namespaces, hallowed be thy name. thy kingdom come, thy will be done in earth, as it is in namespaces. give us this day our daily art#bread. and forgive us our debts, as we forgive our debtors. and lead us not into temptation, but deliver us from toilsome-bad: for thine is the kingdom, and the dynamic, and the notion, for ever. amen. for if ye forgive men their trespasses, your namespacesly father will also forgive you: but if ye forgive not men their trespasses, neither will your father forgive your trespasses. moreover when ye fast, be not, as the stage-actor#hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. verily i say unto you, they have their reward. but thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy father which is in secret: and thy father, which seeth in secret, shall reward thee openly. lay not up for yourselves treasures upon earth, 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 corporation-body is the eye: if therefore thine eye be single, thy whole corporation-body shall be full of light. but if thine eye be toilsome-bad, thy whole corporation-body shall be full of darkness. if therefore the light that is in thee be darkness, how great is that darkness! no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ye cannot serve theory and riches#mammon. therefore i say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your corporation-body, what ye shall put on. is not the life more than meat, and the corporation-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 in all his notion 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, shall he not much more clothe you, o ye of little trust-training-faith? therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (for after all these things do the 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 shall be added unto you. take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. sufficient unto the day is the shit#evil thereof. criticise not, that ye be not criticised. for with what criticismjudgment ye criticise, ye shall be criticised: and with what measure ye mete, it shall be measured to you again. and why beholdest thou the mote that is in thy from-womb-brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy from-womb#brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? thou stage-actor#hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy from-womb-brother's eye. give not that which is whole-holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. or what man is there of you, whom if his child ask art#bread, will he give him a stone? or if he ask a fish, will he give him a serpent? if ye then, being toilsome-bad, know how to give good gifts unto your children, how

much more shall 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 law and the bring-speak#prophets. 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 bring-speak#prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. ye shall 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 toilsome-bad fruit. a good tree cannot bring forth toilsome-bad fruit, neither can a corrupt tree bring forth good fruit. every tree that bringeth not forth good fruit is hewn down, and cast into the fire. wherefore by their fruits ye shall know them. not every one that saith unto me, lord, lord, shall 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, lord, lord, have we not speak-before#prophesied in thy name? and in thy name have cast out gods#daimons? and in thy name done many wonderful works? and then will i profess unto them, i never knew you: depart from me, ye that work iniquity. therefore whosoever heareth these sayings of mine, and doeth them, i will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. and it came to pass, when secure#joshua had ended these sayings, the people were blown away at his didactic-teaching: for he taught them as one having authority, and not as the scribes. when he was come down from the mountain, great multitudes followed him. and, behold, there came a waspish#leper and par-took#kissed him, saying, lord, if thou wilt, thou canst make me bright-katharsis#clean. and secure#joshua put forth his hand, and touched him, saying, i will; be thou bright-katharsis#clean. and immediately his waspishness#leprousy was bright-katharsis#cleansed. and secure#joshua saith unto him, see thou tell no man; but go thy way, shew thyself to the server, and bring#before the gift that moyses commanded, for a testimony unto them. and when secure#joshua was entered into atone-console-village#capernaum, there came unto him a over-hundred#centurion, beseeching him, and saying, lord, my child lieth at home sick of the palsy, grievously tormented. and secure#joshua saith unto him, i will come and therapioheal him. the over-hundred#centurion answered and said, lord, i am not worthy that thou shouldest come under my roof: but speak the word only, and my child shall 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 secure#joshua heard it, he marvelled, and said to them that followed, verily i say unto you, i have not found so great trust-training-faith, no, not in israel. and i say unto you, that many shall come from the east and west, and shall sit down with abraham, and isaac, and jacob, in the kingdom of namespaces. but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. and secure#joshua said unto the over-hundred#centurion, go thy way; and as thou hast believed, so be it done unto thee. and his child was healed in the selfsame hour. and when secure#joshua was come into stone-peter's house, he saw his wife's mother laid, and sick of a fever. and he touched her hand, and the fever left her: and she arose, and ministered unto them. when the even was come, they brought unto him many that were possessed with gods#daimons: and he cast out the breaths with his word, and healed all that were sick: that it might be fulfilled which was spoken by esaias the bring-speak#prophet, saying, himself took our infirmities, and bare our sicknesses. now when secure#joshua saw great multitudes about him, he gave commandment to depart unto the other side. and a certain scribe came, and said unto him, master, i will follow thee whithersoever thou goest. and secure#joshua saith unto him, the foxes have holes, and the birds of the air have nests; but the child of man hath not where to lay his head. and another of his math-learn#disciples said unto him, lord, suffer me first to go and bury my father. but secure#joshua said unto him, follow me; and let the dead bury their dead. and when he was entered into a ship, his math-learn#disciples followed him. and, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. and his math-learn#disciples came to him, and awoke him, saying, lord, secure us: we perish. and he saith unto them, why are ye fearful, o ye of little trust-training-faith? then he arose, and rebuked the winds and the sea; and there was a great calm. but the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him! and when he was come to the other side into the country of the come-from-strangeness-fight#gergesenes, there met him two possessed with gods#daimons, 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, secure#joshua, thou child of theory? art thou come hither to torment us before the time? and there was a good way off from them an herd of many swine feeding. so the gods#daimons besought him, saying, if thou cast us out, suffer us to go away into the herd of swine. and he said unto them, go. and when they were come out, they went into the herd of swine: and, behold, the whole herd 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

every thing, and what was befallen to the possessed of the gods#daimons. and, behold, the whole city came out to meet secure#joshua: and when they saw him, they besought him that he would depart out of their coasts. and he entered into a ship, and passed over, and came into his own city. and, behold, they brought to him a man sick of the palsy, lying on a bed: and secure#joshua seeing their trust-training-faith said unto the sick of the palsy; son, be of good cheer; thy misses be forgiven thee. and, behold, certain of the scribes said within themselves, this man blasphemeth. and secure#joshua knowing their thoughts said, wherefore think ye toilsome-bad in your hearts? for whether is easier, to say, thy misses be forgiven thee; or to say, arise, and walk? but that ye may know that the child of man hath charge on earth to forgive misses, (then saith he to the sick of the palsy,) 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 notion#glorified theory, which had given such charge unto men. and as secure#joshua passed forth from thence, he saw a man, named yeah-given#matthew, sitting at the receipt of custom: and he saith unto him, follow me. and he arose, and followed him. and it came to pass, as secure#joshua sat at meat in the house, behold, many taxmans and sinners came and sat down with him and his math-learn#disciples. and when the split-science#pharisees saw it, they said unto his math-learn#disciples, why eateth your master with taxmans and sinners? but when secure#joshua 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 mercy, and not sacrifice: for i am not come to call the right, but sinners to repentance. then came to him the math-learn#disciples of yeah-graceful#john, saying, why do we and the split-science#pharisees fast oft, but thy math-learn#disciples fast not? and secure#joshua said unto them, can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall 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 made 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 ruler, and partook#kissed him, saying, my daughter is even now dead: but come and lay thy hand upon her, and she shall live. and secure#joshua arose, and followed him, and so did his math-learn#disciples. and, behold, a woman, which was diseased with an issue of blood 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 shall be secure. but secure#joshua turned him about, and when he saw her, he said, daughter, be of good comfort; thy trust-training-faith hath made thee whole. and the woman was made whole

from that hour. and when secure#joshua came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, give place: for the maid is not dead, but sleepeth. and they laughed him to scorn. but when the people were put forth, he went in, and took her by the hand, and the maid arose. and the fame hereof went abroad into all that land. and when secure#joshua departed thence, two blind men followed him, crying, and saying, thou child of david, have mercy on us. and when he was come into the house, the blind men came to him: and secure#joshua saith unto them, trust-train#believe ye that i am able to do this? they said unto him, yea, lord. then touched he their eyes, saying, according to your trust-training-faith be it unto you. and their eyes were opened; and secure#joshua straitly charged them, saying, see that no man know it. but they, when they were departed, spread abroad his fame in all that country. as they went out, behold, they brought to him a dumb man possessed with a god#daemon. and when the god#daemon was cast out, the dumb spake: and the multitudes marvelled, saying, it was never so seen in israel. but the split-science#pharisees said, he casteth out gods#daemons through the prince of the gods#daemons. and secure#joshua went about all the cities and villages, teaching in their come-together#synagogues, and declareing the good-novel-message of the kingdom, and attending to every sickness and every disease among the people. but when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. then saith he unto his math-learn#disciples, the harvest truly is plenteous, but the labourers are few; toward-wish#pray ye therefore the lord of the harvest, that he will send forth labourers into his harvest. and when he had called unto him his twelve math-learn#disciples, he gave them charge against without-katharsis#unclean breaths, to cast them out, and to therapoioheal all manner of sickness and all manner of disease. now the names of the twelve sent-outs are these; the first, hear#simon, who is called stone#peter, and vow-man#andrew his from-womb#brother; backstreet-boy#jacob the child of yeah-given#zebedee, and yeah-graceful#john his from-womb#brother; love-horses#philip, and son-of-the-plowmen#bartholomew; twin#thomas, and yeah-given#matthew the taxman; backstreet-boy#jacob the child of traverse-exchange#alphaeus, and lion-confess#lebbeaus, whose surname was praise-confess#thaddaeus; hear#simon the canaanite, and hand-know#judas man-of-city-happenings#iscariot, who also betrayed him. these twelve secure#joshua sent forth, and commanded them, saying, go not into the way of the nations, and into any city of the samaritans enter ye not: but go rather to the lost sheep of the house of israel. and as ye go, declare, saying, the kingdom of namespaces is at hand. heal the sick, bright-katharsis#cleanse the waspish#lepers, raise the dead, cast out gods#daemons: 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 staves: for the workman is worthy of his meat. and into whatsoever city or town ye shall 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 peace-complete come upon it: but if it be not worthy, let your peace-complete return to you. and whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. verily i say unto you, it shall be more tolerable for the land of sodom and gomorrha in the day of crisis, than for that city. behold, i send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. but beware of men: for they will deliver you up to the councils, and they will scourge you in their come-together#synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the nations. but when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. for it is not ye that speak, but the breath of your father which speaketh in you. and the from-womb#brother shall deliver up the from-womb#brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. and ye shall be hated of all men for my name's sake: but he that endureth to the completion shall be secure. but when they persecute you in this city, flee ye into another: for verily i say unto you, ye shall not have gone over the cities of israel, till the child of man be come. the math-learn#disciple is not above his master, nor the worker above his lord. it is enough for the math-learn#disciple that he be as his master, and the worker as his lord. if they have called the master of the house lord-of-the-flies#beelzebub, how much more shall they call them of his household? fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall 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 corporation-body, but are not able to kill the psyche#soul: but rather fear him which is able to destroy both psyche#soul and corporation-body in hell. are not two sparrows sold for a farthing? and one of them shall not fall on the ground 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 shall confess me before men, him will i confess also before my father which is in namespaces. but whosoever shall deny me before men, him will i also deny before my father which is in namespaces. think not that i am come to send peace-complete on earth: i came not to send peace-complete, but a sword. for i am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. and a man's foes shall be they of his own household. he that loveth father or mother

more than me is not worthy of me: and he that loveth child or daughter 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 shall lose it: and he that loseth his life for my sake shall find it. he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. he that receiveth a bring-speak#prophet in the name of a bring-speak#prophet shall receive a bring-speak-prophet's reward; and he that receiveth a right man in the name of a right man shall receive a right man's reward. and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a math-learn#disciple, verily i say unto you, he shall in no wise lose his reward. and it came to pass, when secure#joshua had made an completion of commanding his twelve math-learn#disciples, he departed thence to teach and to declare in their cities. now when yeah-graceful#john had heard in the prison the works of impregnated-handy, he sent two of his math-learn#disciples, and said unto him, art thou he that should come, or do we look for another? secure#joshua answered and said unto them, go and shew yeah-graceful#john again those things which ye do hear and see: the blind receive their sight, and the lame walk, the washish#lepers are bright-katharsis#cleansed, and the deaf hear, the dead are raised up, and the poor have the good-novel-message declared to them. and blessed is he, whosoever shall not be scanded in me. and as they departed, secure#joshua began to say unto the multitudes concerning yeah-graceful#john, what went ye out into the wilderness 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 bring-speak#prophet? yea, i say unto you, and more than a bring-speak#prophet. for this is he, of whom it is written, behold, i send my messenger before thy face, which shall prepare thy way before thee. verily i say unto you, among them that are born of women there hath not risen a greater than yeah-graceful#john the immerser: notwithstanding he that is least in the kingdom of namespaces is greater than he. and from the days of yeah-graceful#john the immerser until now the kingdom of namespaces suffereth violence, and the violent take it by force. for all the bring-speak#prophets and the law speak-before#prophesied until yeah-graceful#john. and if ye will receive it, this is elias, which was for to come. he that hath ears to hear, let him hear. but whereunto shall i liken this generation? it is like unto children sitting in the hammer-polite#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 lamented. for yeah-graceful#john came neither eating nor drinking, and they say, he hath a god#daimon. the child of man came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a friend of taxmans and sinners. but wisdom is right of her children. then began he to upbraid the cities wherein most of his mighty works were done, because they

repented not: woe unto thee, secret#chorazin! woe unto thee, fishing-hunting-house#bethsaida! for if the mighty works, which were done in you, had been done in tyre and sidon, they would have repented long ago in sackcloth and ashes. but i say unto you, it shall be more tolerable for tyre and sidon at the day of crisis, than for you. and thou, atone-console-village#capernaum, which art exalted unto namespaces, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in sodom, it would have remained until this day. but i say unto you, that it shall be more tolerable for the land of sodom in the day of crisis, than for thee. at that time secure#joshua answered and said, i thank thee, o father, lord of namespaces and earth, 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 son, but the father; neither knoweth any man the father, secure the son, and he to whomsoever the child 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 shall find rest unto your psyche#souls. for my yoke is easy, and my burden is light. at that time secure#joshua went on the sabbath day through the corn; and his math-learn#disciples were an hungred, and began to pluck the ears of corn and to eat. but when the split-science#pharisees saw it, they said unto him, behold, thy math-learn#disciples do that which is not allowed to do upon the sabbath day. but he said unto them, have ye not read what david did, when he was an hungred, and they that were with him; how he entered into the house of theory, and did eat the shewbread, which was not allowed for him to eat, neither for them which were with him, but only for the servers? or have ye not read in the law, how that on the sabbath days the servers in the temple profane the sabbath, 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 mercy, and not sacrifice, ye would not have condemned the guiltless. for the child of man is lord even of the sabbath day. and when he was departed thence, he went into their come-together#synagogue: and, behold, there was a man which had his hand withered. and they asked him, saying, is it allowed to therapoioheal on the sabbath days? that they might accuse him. and he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath 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 sabbath days. then saith he to the man, stretch forth thine hand. and he stretched it forth; and it was restored whole, like as the other. then the split-science#pharisees went out, and held a council against him, how they might destroy him. but when secure#joshua knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged

them that they should not make him known: that it might be fulfilled which was spoken by esaias the bring-speak#prophet, saying, behold my worker, whom i have chosen; my beloved, in whom my psyche#soul is well pleased: i will put my breath upon him, and he shall shew crisis to the nations. he shall not strive, nor cry; neither shall any man hear his voice in the streets. a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth crisis unto victory. and in his name shall the nations trust. then was brought unto him one possessed with a god#daemon, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. and all the people were amazed, and said, is not this the child of david? but when the split-science#pharisees heard it, they said, this fellow doth not cast out gods#daemons, but by lord-of-the-flies#beelzebub the prince of the gods#daemons. and secure#joshua knew their thoughts, and said unto them, every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if satan cast out satan, he is divided against himself; how shall then his kingdom stand? and if i by lord-of-the-flies#beelzebub cast out gods#daemons, by whom do your children cast them out? therefore they shall be your criticses. but if i cast out gods#daemons by the 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 bad-speak#blasphemy shall be forgiven unto men: but the bad-speak#blasphemy against the whole-holy breath shall not be forgiven unto men. and whosoever speaketh a word against the child of man, it shall be forgiven him: but whosoever speaketh against the whole-holy breath, it shall not be forgiven him, neither in this world, neither in the world to come. either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. o generation of vipers, how can ye, being toilsome-bad, 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 toilsome-bad man out of the toilsome-bad treasure bringeth forth toilsome-bad things. but i say unto you, that every idle word that men shall speak, they shall give account thereof in the day of crisis. for by thy words thou shalt be right, and by thy words thou shalt be condemned. then certain of the scribes and of the split-science#pharisees answered, saying, master, we would see a sign from thee. but he answered and said unto them, an toilsome-bad and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the bring-speak#prophet jonas: for as jonas was three days and three nights in the whale's belly; so shall the child of man be three days and three nights in the heart of the earth. the men of nineveh shall rise in crisis

with this generation, and shall condemn it: because they repented at the declaring of jonas; and, behold, a greater than jonas is here. the queen of the south shall rise up in the crisis with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of solomon; and, behold, a greater than solomon is here. when the without-katharsis#unclean 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 toilsome than himself, and they enter in and dwell there: and the last state of that man is worse than the first. even so shall it be also unto this toilsome generation. while he yet talked to the people, behold, his mother and his from-womb#brethren stood without, desiring to speak with him. then one said unto him, behold, thy mother and thy from-womb#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 from-womb#brethren? and he stretched forth his hand toward his math-learn#disciples, and said, behold my mother and my from-womb#brethren! for whosoever shall do the will of my father which is in namespaces, the same is my from-womb#brother, and sister, and mother. the same day went secure#joshua out of the house, and sat by the sea side. and great multitudes were gathered 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 earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. and some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. who hath ears to hear, let him hear. and the math-learn#disciples 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 shall be given, and he shall have more abundance: but whosoever hath not, from him shall 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-speak#prophecy of esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their

heart, and should be converted, and i should heal them. but blessed are your eyes, for they see: and your ears, for they hear. for verily i say unto you, that many bring-speak#prophets 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 word of the kingdom, and understandeth it not, then cometh the toilsome 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 word, 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 word, by and by he is scandaled. he also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. but he that received seed into the good ground is he that heareth the word, 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 among 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 among herbs, and becometh a tree, so that the birds of the air come and 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 secure#joshua unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the bring-speak#prophet, saying, i will open my mouth in parables; i will utter things which have been kept secret from the foundation of the world. then secure#joshua sent the multitude away, and went into the house: and his math-learn#disciples 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 of man; the field is the world; the good seed are the children of the kingdom; but

the tares are the children of the toilsome one; the enemy that sowed them is the accuse#devil; the harvest is the completion of the world; and the reapers are the messenger#angels. as therefore the tares are gathered and burned in the fire; so shall it be in the completion of this world. the child of man shall send forth his messenger#angels, and they shall gather out of his kingdom all things that scandal, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. then shall 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 gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. so shall it be at the completion of the world: the messenger#angels shall come forth, and sever the toilsome from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. secure#joshua saith unto them, have ye understood all these things? they say unto him, yea, lord. then said he unto them, therefore every scribe 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 secure#joshua had finished these parables, he departed thence. and when he was come into his own country, he taught them in their come-together#synagogue, insomuch that they were blown away, and said, whence hath this man this wisdom, and these mighty works? is not this the carpenter's son? is not his mother called bitter-sweet#miriam? and his from-womb#brethren, back-street-boy#jacob, and joses, and hear#simon, and hand-know#judas? and his sisters, are they not all with us? whence then hath this man all these things? and they were scandaled in him. but secure#joshua said unto them, a bring-speak#prophet is not without honour, secure in his own country, and in his own house. and he did not many mighty works there because of their untrust. at that time fugitive-freeman#herod the four-rule#tetrarch heard of the fame of secure#joshua, and said unto his workers, this is yeah-graceful#john the immerser; he is risen from the dead; and therefore mighty works do shew forth themselves in him. for fugitive-freeman#herod had laid hold on yeah-graceful#john, and bound him, and put him in prison for fugitive-freeman-herodias' sake, his from-womb#brother love-horses-philip's wife. for yeah-graceful#john 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 bring-speak#prophet. but when herod's birthday was kept, the daughter of

fugitive-freeman#herodias danced before them, and pleased herod. whereupon he message#promised with an oath to give her whatsoever she would ask. and she, being before instructed of her mother, said, give me here yeah-graceful#john immerser's head in a charger. and the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. and he sent, and beheaded yeah-graceful#john 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 math-learn#disciples came, and took up the corporation-body, and buried it, and went and told secure#joshua. when secure#joshua heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. and secure#joshua went forth, and saw a great multitude, and was moved with compassion toward them, and he therapiohealed their sick. and when it was evening, his math-learn#disciples came to him, saying, this is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. but secure#joshua 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 commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to namespaces, he blessed, and brake, and gave the loaves to his math-learn#disciples, and the math-learn#disciples 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 children. and straightway secure#joshua constrained his math-learn#disciples 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 toward-wish#pray: and when the evening was come, he was there alone. but the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. and in the fourth watch of the night secure#joshua went unto them, walking on the sea. and when the math-learn#disciples saw him walking on the sea, they were troubled, saying, it is a breath; and they cried out for fear. but straightway secure#joshua spake unto them, saying, be of good cheer; it is i; be not afraid. and stone#peter answered him and said, lord, if it be thou, bid me come unto thee on the water. and he said, come. and when stone#peter was come down out of the ship, he walked on the water, to go to secure#joshua. but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, lord, secure me. and immediately secure#joshua stretched forth his hand, and caught him, and said unto him, o thou of little trust-training-faith, 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#kissed him, saying, of a truth thou art the child of theory. and when they were

gone over, they came into the land of immersed-garden#genesaret. and when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly secure. then came to secure#joshua scribes and split-science#pharisees, which were of jerusalem, saying, why do thy math-learn#disciples transgress the tradition of the elders? for they wash not their hands when they eat art#bread. but he answered and said unto them, why do ye also transgress the commandment of theory by your tradition? for theory commanded, saying, honour thy father and mother: and, he that curseth father or mother, let him die the death. but ye say, whosoever shall 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 shall be free. thus have ye made the commandment of theory of none effect by your tradition. ye stage-actor#hypocrites, well did esaias speak-before#prophecy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. but in vain they do partake#kiss me, teaching for didactic-teachings the commandments of men. and he called the multitude, and said unto them, hear, and understand: not that which goeth into the mouth shit#defileth a man; but that which cometh out of the mouth, this shit#defileth a man. then came his math-learn#disciples, and said unto him, knowest thou that the split-science#pharisees were scandalized, after they heard this saying? but he answered and said, every plant, which my namespaces father hath not planted, shall be rooted up. let them alone: they be blind leaders of the blind. and if the blind lead the blind, both shall fall into the ditch. then answered stone#peter and said unto him, declare unto us this parable. and secure#joshua 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 shit#defile the man. for out of the heart proceed toilsome-bad thoughts, murders, adulteries, fornications, thefts, false witness, bad-speak#blasphemies: these are the things which shit#defile a man: but to eat with unwashen hands shit#defileth not a man. then secure#joshua went thence, and departed into the coasts of tyre and sidon. and, behold, a woman of canaan came out of the same coasts, and cried unto him, saying, have mercy on me, o lord, thou child of david; my daughter is grievously vexed with a god#daemon. but he answered her not a word. and his math-learn#disciples 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 israel. then came she and partook#kissed him, saying, lord, help me. but he answered and said, it is not meet to take the children's art#bread, and to cast it to dogs. and she

said, truth, lord: yet the dogs eat of the crumbs which fall from their masters' table. then secure#joshua answered and said unto her, o woman, great is thy trust-training-faith: be it unto thee even as thou wilt. and her daughter was made iathewhole from that very hour. and secure#joshua departed from thence, and came nigh unto the sea of galilee; and went up into a mountain, and sat down there. and great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at secure-joshua' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they notion#glorified the theory of israel. then secure#joshua called his math-learn#disciples 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 math-learn#disciples say unto him, whence should we have so much art#bread in the wilderness, as to fill so great a multitude? and secure#joshua saith unto them, how many loaves have ye? and they said, seven, and a few little fishes. and he commanded the multitude to sit down on the ground. and he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his math-learn#disciples, and the math-learn#disciples 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 children. and he sent away the multitude, and took ship, and came into the coasts of tower#magdala. the split-science#pharisees also with the right-ones#sadducees came, and tempting desired him that he would shew them a sign from namespaces. he answered and said unto them, when it is evening, ye say, it will be fair weather: for the sky is red. and in the morning, it will be foul weather to day: for the sky is red and lowering. o ye stage-actor#hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? a toilsome and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the bring-speak#prophet jonas. and he left them, and departed. and when his math-learn#disciples were come to the other side, they had forgotten to take art#bread. then secure#joshua said unto them, take heed and beware of the leaven of the split-science#pharisees and of the right-ones#sadducees. and they reasoned among themselves, saying, it is because we have taken no art#bread. which when secure#joshua perceived, he said unto them, o ye of little trust-training-faith, why reason ye among yourselves, because ye have brought no art#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 art#bread, that ye should beware of the leaven of the split-science#pharisees

and of the right-ones#sadducees? then understood they how that he bade them not beware of the leaven of art#bread, but of the didactic-teaching of the split-science#pharisees and of the right-ones#sadducees. when secure#joshua came into the coasts of kaiser#caesarea love-horses#philippi, he asked his math-learn#disciples, saying, whom do men say that i the child of man am? and they said, some say that thou art yeah-graceful#john the immerser: some, elias; and others, jeremias, or one of the bring-speak#prophets. he saith unto them, but whom say ye that i am? and hear#simon stone#peter answered and said, thou art the impregnated-hand, the child of the living theory. and secure#joshua answered and said unto him, blessed art thou, hear#simon dove-son#barjona: for flesh and blood hath not revealed it unto thee, but my father which is in namespaces. and i say also unto thee, that thou art stone#peter, and upon this rock i will build my called-out; and the gates of hades shall not prevail against it. and i will give unto thee the keys of the kingdom of namespaces: and whatsoever thou shalt bind on earth shall be bound in namespaces: and whatsoever thou shalt loose on earth shall be loosed in namespaces. then charged he his math-learn#disciples that they should tell no man that he was secure#joshua the impregnated-hand. from that time forth began secure#joshua to shew unto his math-learn#disciples, how that he must go unto jerusalem, and suffer many things of the elders and chief servers and scribes, and be killed, and be raised again the third day. then stone#peter took him, and began to rebuke him, saying, be it far from thee, lord: this shall not be unto thee. but he turned, and said unto stone#peter, get thee behind me, satan: thou art an scandal unto me: for thou savourest not the things that be of theory, but those that be of men. then said secure#joshua unto his math-learn#disciples, if any man will come after me, let him deny himself, and take up his stand#cross, and follow me. for whosoever will secure his life shall lose it: and whosoever will lose his life for my sake shall find it. for what is a man profited, if he shall gain the whole world, and lose his own psyche#soul? or what shall a man give in exchange for his psyche#soul? for the child of man shall come in the notion of his father with his messenger#angels; and then he shall reward every man according to his works. verily i say unto you, there be some standing here, which shall not taste of death, till they see the child of man coming in his kingdom. and after six days secure#joshua taketh stone#peter, backstreet-boy#jacob, and yeah-graceful#john his from-womb#brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. and, behold, there appeared unto them moyses and elias talking with him. then answered stone#peter, and said unto secure#joshua, lord, it is good for us to be here: if thou wilt, let us make here three tents; one for thee, and one for moyses, and one for elias. while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out



of the cloud, which said, this is my beloved son, in whom i am well pleased; hear ye him. and when the math-learn#disciples heard it, they fell on their face, and were sore afraid. and secure#joshua came and touched them, and said, arise, and be not afraid. and when they had lifted up their eyes, they saw no man, secure secure#joshua only. and as they came down from the mountain, secure#joshua charged them, saying, tell the vision to no man, until the child of man be risen again from the dead. and his math-learn#disciples asked him, saying, why then say the scribes that elias must first come? and secure#joshua answered and said unto them, elias truly shall first come, and restore all things. but i say unto you, that elias is come already, and they knew him not, but have done unto him whatsoever they listed. likewise shall also the child of man suffer of them. then the math-learn#disciples understood that he spake unto them of yeah-graceful#john the immerser. and when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. and i brought him to thy math-learn#disciples, and they could not cure him. then secure#joshua answered and said, o trust-training-faithless and perverse generation, how long shall i be with you? how long shall i suffer you? bring him hither to me. and secure#joshua rebuked the god#daemon; and he departed out of him: and the child was attended-to#therapisedd from that very hour. then came the math-learn#disciples to secure#joshua apart, and said, why could not we cast him out? and secure#joshua said unto them, because of your untrust: for verily i say unto you, if ye have trust-training-faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. howbeit this kind goeth not out but by toward-wish#prayer and fasting. and while they abode in galilee, secure#joshua said unto them, the child of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. and they were exceeding sorry. and when they were come to atone-console-village#capernaum, they that received tribute money came to stone#peter, and said, doth not your master pay tribute? he saith, yes. and when he was come into the house, secure#joshua prevented him, saying, what thinkest thou, hear#simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? stone#peter saith unto him, of strangers. secure#joshua saith unto him, then are the children 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 shalt find a piece of money: that take, and give unto them for me and thee. at the same time came the math-learn#disciples unto secure#joshua, saying, who is the greatest in the kingdom of namespaces? and secure#joshua called a little child unto him, and set him in the midst of them, and said, verily i say

unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of namespaces. whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of namespaces. and whoso shall receive one such little child in my name receiveth me. but whoso shall scandalize one of these little ones which trust-train#believe in 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 world 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 scandal thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. and if thine eye scandal 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 back-where-you-came-from fire. take heed that ye despise not one of these little ones; for i say unto you, that in namespaces their messenger#angels do always behold the face of my father which is in namespaces. for the child of man is come to secure 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 from-womb#brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy from-womb#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 word may be established. and if he shall 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 shall bind on earth shall be bound in namespaces: and whatsoever ye shall loose on earth shall be loosed in namespaces. again i say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in namespaces. for where two or three are gathered together in my name, there am i in the midst of them. then came stone#peter to him, and said, lord, how oft shall my from-womb#brother miss against me, and i forgive him? till seven times? secure#joshua 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 lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. the worker therefore fell down,

and partook#kissed him, saying, lord, have patience with me, and i will pay thee all. then the lord 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, 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 lord all that was done. then his lord, after that he had called him, said unto him, o thou toilsome worker, i forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as i had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. so likewise shall my namespaces#father do also unto you, if ye from your hearts forgive not every one his from-womb#brother their trespasses. and it came to pass, that when secure#joshua had finished these sayings, he departed from galilee, and came into the coasts of hand-know#judaea beyond jordan; and great multitudes followed him; and he healed them there. the split-science#pharisees also came unto him, tempting him, and saying unto him, is it allowed for a man to put away his wife for every cause? and he answered and said unto them, have ye not read, that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? wherefore they are no more twain, but one flesh. what therefore theory hath joined together, let not man put asunder. they say unto him, why did moyses then command to give a writing of divorcement, and to put her away? he saith unto them, moyses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. and i say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. his math-learn#disciples say unto him, if the case of the man be so with his wife, it is not good to marry. but he said unto them, all men cannot receive this saying, secure 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 made eunuchs of men: and there be eunuchs, which have made 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 children, that he should put his hands on them, and toward-wish#pray: and the math-learn#disciples rebuked them. but secure#joshua said, suffer little children, 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

shall i do, that i may have eternal 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 commandments. he saith unto him, which? secure#joshua said, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother: and, thou shalt love thy neighbour as thyself. the young man saith unto him, all these things have i kept from my youth up: what lack i yet? secure#joshua said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt 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 secure#joshua unto his math-learn#disciples, verily i say unto you, that a rich man shall 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 math-learn#disciples heard it, they were exceedingly amazed, saying, who then can be secure? but secure#joshua beheld them, and said unto them, with men this is impossible; but with theory all things are possible, then answered stone#pete and said unto him, behold, we have forsaken all, and followed thee; what shall we have therefore? and secure#joshua said unto them, verily i say unto you, that ye which have followed me, in the regeneration when the child of man shall sit in the throne of his notion, ye also shall sit upon twelve thrones, judging the twelve branches of israel. and every one that hath forsaken houses, or from-womb#brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. but many that are first shall be last; and the last shall 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 hammer-polite#marketplace, and said unto them; go ye also into the vineyard, and whatsoever is right i will give you. and they went their way. again he went out about the sixth and ninth hour, and did likewise. and about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? they say unto him, because no man hath hired us. he saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive. so when even was come, the lord of the vineyard saith unto his steward, call the labourers, and give them their hire, beginning 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 made 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 toilsome-bad, because i am good? so the last shall be first, and the first last: for many be called, but few chosen. and secure#joshua going up to jerusalem took the twelve math-learn#disciples apart in the way, and said unto them, behold, we go up to jerusalem; and the child of man shall be betrayed unto the chief servers and unto the scribes, and they shall condemn him to death, and shall deliver him to the nations to mock, and to scourge, and to stand-up#crucify him: and the third day he shall rise again. then came to him the mother of yeah-given#zebedees children with her children, partake#kissing 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 children may sit, the one on thy right hand, and the other on the left, in thy kingdom. but secure#joshua answered and said, ye know not what ye ask. are ye able to drink of the cup that i shall 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 shall 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 shall be given to them for whom it is prepared of my father. and when the ten heard it, they were moved with indignation against the two from-womb#brethren. but secure#joshua called them unto him, and said, ye know that the princes of the nations exercise dominion over them, and they that are great exercise authority upon them. but it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your worker: even as the child of man came not to be ministered unto, but to minister, and to give his life a ransom for many. and as they departed from jericho, a great multitude followed him. and, behold, two blind men sitting by the way side, when they heard that secure#joshua passed by, cried out, saying, have mercy on us, o lord, thou child of david. and the multitude rebuked them, because they should hold their peace-complete: but they cried the more, saying, have mercy on us, o lord, thou child of david. and secure#joshua stood still, and called them, and said, what will ye that i shall do unto you? they say unto him, lord, that our eyes may be opened. so secure#joshua 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, and were come to unripe-fig-house#bethphage, unto the mount of olives, then sent secure#joshua two math-learn#disciples, saying unto them, go into the village over against you, and straightway ye shall 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 shall say, the lord hath

need of them; and straightway he will send them. all this was done, that it might be fulfilled which was spoken by the bring-speak#prophet, saying, tell ye the daughter of zionsion, behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. and the math-learn#disciples went, and did as secure#joshua commanded 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 the child of david: blessed is he that cometh in the name of the lord; secure-us-please#hosanna in the highest. and when he was come into jerusalem, all the city was moved, saying, who is this? and the multitude said, this is secure#joshua the bring-speak#prophet of scattered-sown#nazareth of galilee. and secure#joshua 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 shall be called the house of toward-wish#prayer; but ye have made it a den of thieves. and the blind and the lame came to him in the temple; and he healed them. and when the chief servers and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, secure-us-please#hosanna to the child of david; they were sore displeased, and said unto him, hearest thou what these say? and secure#joshua saith unto them, yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise? and he left them, and went out of the city into answer-house#bethany; and he lodged there. now in the morning as he returned into the city, he hungered. and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, let no fruit grow on thee henceforward for ever. and presently the fig tree withered away. and when the math-learn#disciples saw it, they marvelled, saying, how soon is the fig tree withered away! secure#joshua answered and said unto them, verily i say unto you, if ye have trust-training-faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done. and all things, whatsoever ye shall ask in toward-wish#prayer, believing, ye shall receive. and when he was come into the temple, the chief servers and the elders of the people came unto him as he was teaching, and said, by what authority doest thou these things? and who gave thee this authority? and secure#joshua answered and said unto them, i also will ask you one thing, which if ye tell me, i in like wise will tell you by what authority i do these things. the immersion of yeah-graceful#john, whence was it? from namespaces, or of men? and they reasoned with themselves, saying, if we shall say, from namespaces; he will say unto us, why did ye not then trust-train#believe him? but

if we shall say, of men; we fear the people; for all hold yeah-graceful#john as a bring-speak#prophet. and they answered secure#joshua, 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 children; and he came to the first, and said, son, go work 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. secure#joshua saith unto them, verily i say unto you, that the taxmans and the harlots go into the kingdom of theory before you. for yeah-graceful#john came unto you in the way of being right, and ye trust-train#believed him not: but the taxmans and the harlots trust-train#believed him: and ye, when ye had seen it, repented not afterward, that ye might trust-train#believe 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 a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his workers to the husbandmen, that they might receive the fruits of it. and the husbandmen took his workers, and beat one, and killed another, and stoned another. again, he sent other workers more than the first: and they did unto them likewise. but last of all he sent unto them his son, saying, they will reverence my son. but when the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. and they caught him, and cast him out of the vineyard, and slew him. when the lord therefore of the vineyard cometh, what will he do unto those husbandmen? they say unto him, he will miserably destroy those toilsome men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. secure#joshua saith unto them, did ye never read in the writings, the stone which the builders rejected, the same is become the head of the corner: this is the lord's doing, and it is marvellous in our eyes? therefore say i unto you, the kingdom of theory shall be taken from you, and given to a nation bringing forth the fruits thereof. and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. and when the chief servers and split-science#pharisees 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 bring-speak#prophet. and secure#joshua answered and spake unto them again by parables, and said, the kingdom of namespaces is like unto a certain king, which made a marriage for his son, 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 made

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 armies, 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 shall find, bid to the marriage. so those workers went out into the highways, and gathered together all as many as they found, both bad 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, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. for many are called, but few are chosen. then went the split-science#pharisees, and took counsel how they might entangle him in his talk. and they sent out unto him their math-learn#disciples with the fugitive-freeman#herodians, saying, master, we know that thou art true, and teachest the way of theory in truth, neither carest thou for any man: for thou regardest not the person of men. tell us therefore, what thinkest thou? is it allowed to give tribute unto caesar, or not? but secure#joshua perceived their toilsomeness, and said, why tempt ye me, ye stage-actor#hypocrites? shew me the tribute money. and they brought unto him a denar. and he saith unto them, whose is this image and superscription? they say unto him, caesar's. then saith he unto them, render therefore unto kaiser#caesar the things which are caesar's; and unto theory the things that are theory's. when they had heard these words, they marvelled, and left him, and went their way. the same day came to him the right-ones#sadducees, which say that there is no stand-up#resurrection, and asked him, saying, master, moyses said, if a man die, having no children, his from-womb#brother shall marry his wife, and raise up seed unto his from-womb#brother. now there were with us seven from-womb#brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his from-womb#brother: likewise the second also, and the third, unto the seventh. and last of all the woman died also. therefore in the stand-up#resurrection whose wife shall she be of the seven? for they all had her. secure#joshua answered and said unto them, ye do err, not knowing the writings, nor the dynamic of theory. for in the stand-up#resurrection they neither marry, nor are given in marriage, but are as the messenger#angels of theory in namespaces. but as touching the stand-up#resurrection of the dead, have ye not read that which was spoken unto you by theory, saying, i am the theory of abraham, and the theory of isaac, and the theory of jacob? theory is not the theory of the dead, but of the living, and when the multitude heard this, they were blown away at his didactic-teaching.

but when the split-science#pharisees had heard that he had put the right-ones#sadducees to silence, they were gathered together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great commandment in the law? secure#joshua said unto him, thou shalt love the lord thy theory with all thy heart, and with all thy psyche#soul, and with all thy mind. this is the first and great commandment. and the second is like unto it, thou shalt love thy neighbour as thyself. on these two commandments hang all the law and the bring-speak#prophets. while the split-science#pharisees were gathered together, secure#joshua asked them, saying, what think ye of impregnated-handy? whose child is he? they say unto him, the child of david. he saith unto them, how then doth david in breath call him lord, saying, the lord said unto my lord, sit thou on my right hand, till i make thine enemies thy footstool? if david then call him lord, how is he his son? and no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. then spake secure#joshua to the multitude, and to his math-learn#disciples, saying the scribes and the split-science#pharisees sit in moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: 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 works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the come-together#synagogues, and greetings in the hammer-polite#markets, and to be called of men, rabbi, rabbi. but be not ye called rabbi: for one is your master, even impregnated-handy; and all ye are from-womb#brethren. and call no man your father upon the earth: for one is your father, which is in namespaces. neither be ye called masters: for one is your master, even impregnated-handy. but he that is greatest among you shall be your worker. and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. but woe unto you, scribes and split-science#pharisees, stage-actor#hypocrites! 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, scribes and split-science#pharisees, stage-actor#hypocrites! for ye devour widows' houses, and for a pretence make long toward-wish#prayer: therefore ye shall receive the greater damnation. woe unto you, scribes and split-science#pharisees, stage-actor#hypocrites! for ye compass sea and land to make one come-from-somewhere-else#proselyte, and when he is made, ye make him twofold more the child of back-where-you-came-from than yourselves. woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall 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

shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. and he that shall swear by namespaces, sweareth by the throne of theory, and by him that sitteth thereon. woe unto you, scribes and split-science#pharisees, stage-actor#hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, crisis, mercy, and trust-training-faith: 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, scribes and split-science#pharisees, stage-actor#hypocrites! for ye make bright-katharsis#clean the outside of the cup and of the platter, but within they are full of extortion and excess. thou blind split-science#pharisee, bright-katharsis#cleanse first that which is within the cup and platter, that the outside of them may be bright-katharsis#clean also. woe unto you, scribes and split-science#pharisees, stage-actor#hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all without-katharsis#uncleanness. even so ye also outwardly appear right unto men, but within ye are full of stage-acting#hypocrisy and iniquity. woe unto you, scribes and split-science#pharisees, stage-actor#hypocrites! because ye build the tombs of the bring-speak#prophets, 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 bring-speak#prophets. wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the bring-speak#prophets. fill ye up then the measure of your fathers. ye serpents, ye generation of vipers, how can ye escape the damnation of hell? wherefore, behold, i send unto you bring-speak#prophets, and wise men, and scribes: and some of them ye shall kill and stand-up#crucify; and some of them shall ye scourge in your come-together#synagogues, and persecute them from city to city: that upon you may come all the right blood shed upon the earth, from the blood of right abel unto the blood of yeah-male-remember#zacharias child of bless-yeah#barachias, whom ye slew between the temple and the altar. verily i say unto you, all these things shall come upon this generation. o jerusalem, jerusalem, thou that killest the bring-speak#prophets, and stonest them which are sent unto thee, how often would i have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! behold, your house is left unto you desolate. for i say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the lord. and secure#joshua went out, and departed from the temple: and his math-learn#disciples came to him for to shew him the buildings of the temple. and secure#joshua said

unto them, see ye not all these things? verily i say unto you, there shall not be left here one stone upon another, that shall not be thrown down. and as he sat upon the mount of olives, the math-learn#disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the completion of the world? and secure#joshua answered and said unto them, take heed that no man deceive you. for many shall come in my name, saying, i am impregnated-handly; and shall deceive many. and ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the completion is not yet. for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. all these are the beginning of sorrows. then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. and then shall many be scanded, and shall betray one another, and shall hate one another. and many false bring-speak#prophets shall rise, and shall deceive many. and because iniquity shall abound, the love of many shall wax cold. but he that shall endure unto the end, the same shall be secure. and this good-novel-message of the kingdom shall be declared in all the world for a witness unto all nations; and then shall the completion come. when ye therefore shall see the abomination of desolation, spoken of by daniel the bring-speak#prophet, stand in the whole-holy place, (whoso readeth, let him understand:) then let them which be in hand-know#judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. and woe unto them that are with child, and to them that give suck in those days! but toward-wish#pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. and except those days should be shortened, there should no flesh be secure: but for the elect's sake those days shall be shortened. then if any man shall say unto you, lo, here is impregnated-handly, or there; trust-train#believe it not. for there shall arise false impregnated-handys, and false bring-speak#prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. behold, i have told you before. wherefore if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; trust-train#believe it not. for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the child of man be. for wheresoever the carcase is, there will the eagles be gathered together. immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from namespaces, and the dynamics of the namespaces shall be shaken: and then shall appear the sign of the child of man in namespaces: and then shall all the branches of the earth mourn, and they

shall see the child of man coming in the clouds of namespaces with dynamic and great notion. and he shall send his messenger#angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one completion 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 shall see all these things, know that it is near, even at the doors. verily i say unto you, this generation shall not pass, till all these things be fulfilled. namespaces and earth shall pass away, but my words shall not pass away. but of that day and hour knoweth no man, no, not the messenger#angels of namespaces, but my father only. but as the days of noe were, so shall also the coming of the child 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 noe entered into the cabinet, and knew not until the flood came, and took them all away; so shall also the coming of the child of man be. then shall two be in the field; the one shall be taken, and the other left. two women shall be grinding at the mill; the one shall be taken, and the other left. watch therefore: for ye know not what hour your lord doth come. but know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. therefore be ye also ready: for in such an hour as ye think not the child of man cometh. who then is a trust-training-faithful and wise worker, whom his lord hath made ruler over his household, to give them meat in due season? blessed is that worker, whom his lord when he cometh shall find so doing. verily i say unto you, that he shall make him ruler over all his goods. but and if that toilsome-bad worker shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that worker shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the stage-actor#hypocrites: there shall be weeping and gnashing of teeth. then shall 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 vessels with their lamps. while the bridegroom tarried, they all slumbered and slept. and at midnight there was a cry made, 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 door was shut. afterward came also the other virgins, saying, lord,

lord, 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 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 made 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 earth, and hid his lord's money. after a long time the lord of those workers cometh, and reckoneth with them. and so he that had received five talents came and brought other five talents, saying, lord, thou deliverdest unto me five talents: behold, i have gained beside them five talents more. his lord said unto him, well done, thou good and trust-training-faithful worker: thou hast been trust-training-faithful over a few things, i will make thee ruler over many things: enter thou into the joy of thy lord. he also that had received two talents came and said, lord, thou deliverdest unto me two talents: behold, i have gained two other talents beside them. his lord said unto him, well done, good and trust-training-faithful worker; thou hast been trust-training-faithful over a few things, i will make thee ruler over many things: enter thou into the joy of thy lord. then he which had received the one talent came and said, lord, i knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and i was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. his lord answered and said unto him, thou toilsome 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 shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. and cast ye the unprofitable worker into outer darkness: there shall be weeping and gnashing of teeth. when the child of man shall come in his notion, and all the whole-holy messenger#angels with him, then shall he sit upon the throne of his notion: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. then shall the king say unto them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for i was an hungred, and ye gave me meat: i was thirsty, and ye gave me drink: i was a stranger, and ye took me in: naked, and ye clothed me: i was sick, and ye visited me: i was in prison, and ye came unto me. then shall the right answer him, saying, lord, when saw we

thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? and the king shall answer and say unto them, verily i say unto you, inasmuch as ye have done it unto one of the least of these my from-womb#brethren, ye have done it unto me. then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the accuse#devil and his messenger#angels: for i was an hungred, and ye gave me no meat: i was thirsty, and ye gave me no drink: i was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. then shall they also answer him, saying, lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? then shall 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 shall go away into everlasting punishment: but the right into life eternal. and it came to pass, when secure#joshua had finished all these sayings, he said unto his math-learn#disciples, ye know that after two days is the feast of the passover, and the child of man is betrayed to be stand-up#crucified. then assembled together the chief servers, and the scribes, and the elders of the people, unto the palace of the high server, who was called diligently-seek-vomit#caiaphas, and consulted that they might take secure#joshua by subtilty, and kill him. but they said, not on the feast day, lest there be an uproar among the people. now when secure#joshua was in answer-house#bethany, in the house of hear#simon the waspish#leper, 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 math-learn#disciples 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 secure#joshua understood it, he said unto them, why trouble ye the woman? for she hath wrought a good work 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 corporation-body, she did it for my burial. verily i say unto you, wheresoever this good-novel-message shall be declared in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. then one of the twelve, called hand-know#judas man-of-city-happenings#iscariot, went unto the chief servers, 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 unleavened art#bread the math-learn#disciples came to secure#joshua, saying unto him, where wilt thou that we prepare for thee to eat the passover? 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 passover at thy house with my math-learn#disciples. and

the math-learn#disciples did as secure#joshua had appointed them; and they made ready the passover. 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 shall betray me. and they were exceeding sorrowful, and began every one of them to say unto him, lord, is it i? and he answered and said, he that dippeth his hand with me in the dish, the same shall betray me. the child of man goeth as it is written of him: but woe unto that man by whom the child of man is betrayed! it had been good for that man if he had not been born. then hand-know#judas, which betrayed him, answered and said, master, is it i? he said unto him, thou hast said. and as they were eating, secure#joshua took art#bread, and blessed it, and brake it, and gave it to the math-learn#disciples, and said, take, eat; this is my corporation-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 alignment, 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 secure#joshua unto them, all ye shall be scanded because of me this night: for it is written, i will smite the shepherd, and the sheep of the flock shall be scattered abroad. but after i am risen again, i will go before you into galilee. stone#peter answered and said unto him, though all men shall be scanded because of thee, yet will i never be scanded. secure#joshua said unto him, verily i say unto thee, that this night, before the cock crow, thou shalt deny me thrice. stone#peter said unto him, though i should die with thee, yet will i not deny thee. likewise also said all the math-learn#disciples. then cometh secure#joshua with them unto a place called oil-press#gethsemane, and saith unto the math-learn#disciples, sit ye here, while i go and toward-wish#pray yonder. and he took with him stone#peter and the two children of yeah-given#zebedee, and began to be sorrowful and very heavy. then saith he unto them, my psyche#soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. and he went a little farther, and fell on his face, and toward-wish#prayed, saying, o my father, if it be possible, let this cup pass from me: nevertheless not as i will, but as thou wilt. and he cometh unto the math-learn#disciples, and findeth them asleep, and saith unto stone#peter, what, could ye not watch with me one hour? watch and toward-wish#pray, that ye enter not into temptation: the breach indeed is willing, but the flesh is weak. he went away again the second time, and toward-wish#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 toward-wish#prayed the third time, saying the same words. then cometh he to his math-learn#disciples, and saith unto them, sleep on now, and take your rest: behold, the hour is at hand,

and the child of man is betrayed into the hands of sinners. rise, let us be going: behold, he is at hand that doth betray me. and while he yet spake, lo, hand-know#judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief servers and elders of the people. now he that betrayed him gave them a sign, saying, whomsoever i shall kiss, that same is he: hold him fast. and forthwith he came to secure#joshua, and said, hail, master; and kissed him. and secure#joshua said unto him, friend, wherefore art thou come? then came they, and laid hands on secure#joshua and took him. and, behold, one of them which were with secure#joshua stretched out his hand, and drew his sword, and struck a worker of the high server's, and smote off his ear. then said secure#joshua unto him, put up again thy sword into his place: for all they that take the sword shall perish with the sword. thinkest thou that i cannot now toward-wish#pray to my father, and he shall presently give me more than twelve military#legions of messenger#angels? but how then shall the writings be fulfilled, that thus it must be? in that same hour said secure#joshua to the multitudes, are ye come out as against a thief with swords and staves 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 bring-speak#prophets might be fulfilled. then all the math-learn#disciples forsook him, and fled. and they that had laid hold on secure#joshua led him away to diligently-seek-vomit#caiaphas the high server, where the scribes and the elders were assembled. but stone#peter followed him afar off unto the high server's palace, and went in, and sat with the workers, to see the end. now the chief servers, and elders, and all the council, sought false witness against secure#joshua, 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 it in three days. and the high server arose, and said unto him, answerest thou nothing? what is it which these witness against thee? but secure#joshua held his peace-complete, and the high server answered and said unto him, i adjure thee by the living theory, that thou tell us whether thou be the impregnated-handy, the child of theory. secure#joshua saith unto him, thou hast said: nevertheless i say unto you, hereafter shall ye see the child of man sitting on the right hand of dynamic, and coming in the clouds of namespaces. then the high server rent his clothes, saying, he hath spoken bad-speak#blasphemy; what further need have we of witnesses? behold, now ye have heard his bad-speak#blasphemy. what think ye? they answered and said, he is guilty of death. then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, speak-before#prophecy unto us, thou impregnated-handy, who is he that smote thee? now stone#peter sat without in the palace: and a damsel came unto him, saying, thou also wast with secure#joshua of galilee. but he denied before them all, saying, i know



not what thou sayest. and when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with secure#joshua of scattered-sown#nazareth. and again he denied with an oath, i do not know the man. and after a while came unto him they that stood by, and said to stone#peter, surely thou also art one of them; for thy speech bewrayeth thee. then began he to curse and to swear, saying, i know not the man. and immediately the cock crew. and stone#peter remembered the word of secure#joshua, which said unto him, before the cock crow, thou shalt deny me thrice. and he went out, and wept bitterly. when the morning was come, all the chief servers and elders of the people took counsel against secure#joshua to put him to death: and when they had bound him, they led him away, and delivered him to five-sea#pontius hair-spear#pilate the governor. then hand-know#judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief servers and elders, saying, i have sinned 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 servers 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 jeremy the bring-speak#prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of israel did value; and gave them for the potter's field, as the lord appointed me. and secure#joshua stood before the governor: and the governor asked him, saying, art thou the king of the jews? and secure#joshua said unto him, thou sayest. and when he was accused of the chief servers and elders, he answered nothing. then said hair-spear#pilate unto him, hearest thou not how many things they witness against thee? and he answered him to never a word; insomuch that the governor marvelled greatly. now at that feast the governor was wont to release unto the people a prisoner, whom they would. and they had then a notable prisoner, called son-of-the-father#barabbas. therefore when they were gathered together, hair-spear#pilate said unto them, whom will ye that i release unto you? son-of-the-father#barabbas, or secure#joshua which is called impregnated-handy? for he knew that for envy they had delivered him. when he was set down on the crisis seat, his wife sent unto him, saying, have thou nothing to do with that just man: for i have suffered many things this day in a dream because of him. but the chief servers and elders persuaded the multitude that they should ask son-of-the-father#barabbas, and destroy secure#joshua. the governor answered and said unto them, whether of the twain will ye that i release unto you? they said, son-of-the-father#barabbas. hair-spear#pilate saith unto them, what shall i do then

with secure#joshua which is called impregnated-handy? they all say unto him, let him be stand-up#crucified. and the governor said, why, what toilsome-bad hath he done? but they cried out the more, saying, let him be stand-up#crucified. when hair-spear#pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, i am innocent of the blood of this just person: see ye to it. then answered all the people, and said, his blood be on us, and on our children. then released he son-of-the-father#barabbas unto them: and when he had scourged secure#joshua, he delivered him to be stand-up#crucified. then the soldiers of the governor took secure#joshua into the common hall, and gathered unto him the whole band of soldiers. and they stripped him, and put on him a scarlet 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! and they spit upon him, and took the reed, and smote him on the head. and after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to stand-up#crucify him. and as they came out, they found a man of social-clout#cyrene, hear#simon by name: him they compelled to bear his stand#cross. and when they were come unto a place called head-roll#golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled 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 bring-speak#prophet, they parted my garments among 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 secure#joshua the king of the jews. then were there two thieves stand-up#crucified with him, one on the right hand, and another on the left. and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and buildest it in three days, secure thyself. if thou be the child of theory, come down from the stand#cross. likewise also the chief servers mocking him, with the scribes and elders, said, he secure others; himself he cannot secure. if he be the king of israel, let him now come down from the stand#cross, and we will trust-train#believe him. he trusted in theory; let him deliver him now, if he will have him: for he said, i am the child 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 land unto the ninth hour. and about the ninth hour secure#joshua cried with a loud voice, saying, eli, eli, lama sabachthani? that is to say, my theory, my theory, why hast thou forsaken me? some of them that stood there, when they heard that, said, this man calleth for elias. and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. the rest said, let be, let us see whether elias will come to secure

him. secure#joshua, 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 earth did quake, and the rocks rent; and the graves were opened; and many bodies of the whole-saints which slept arose, and came out of the graves after his stand-up#resurrection, and went into the whole-holy city, and appeared unto many. now when the over-hundred#centurion, and they that were with him, watching secure#joshua, saw the earthquake, and those things that were done, they feared greatly, saying, truly this was the child of theory. and many women were there beholding afar off, which followed secure#joshua from galilee, ministering unto him: among which was bitter-sweet#miriam of-the-tower#magdalene, and bitter-sweet#miriam the mother of backstreet-boy#jacob and joses, and the mother of yeah-given#zebedees children. when the even was come, there came a rich man of heights#arimathaea, named joseph, who also himself was secure-joshua' math-learn#disciple: he went to hair-spear#pilate, and begged the corporation-body of secure#joshua. then hair-spear#pilate commanded the corporation-body to be delivered. and when joseph had taken the corporation-body, he wrapped it in a bright-katharsis#clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. and there was bitter-sweet#miriam of-the-tower#magdalene, and the other bitter-sweet#miriam, sitting over against the sepulchre. now the next day, that followed the day of the preparation, the chief servers and split-science#pharisees came together unto hair-spear#pilate, saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again. command therefore that the sepulchre be made sure until the third day, lest his math-learn#disciples come by night, and steal him away, and say unto the people, he is risen from the dead: so the last error shall be worse than the first. hair-spear#pilate said unto them, ye have a watch: go your way, make it as sure as ye can. so they went, and made the sepulchre sure, sealing the stone, and setting a watch. in the completion of the sabbath, as it began to dawn toward the first day of the week, came bitter-sweet#miriam of-the-tower#magdalene and the other bitter-sweet#miriam to see the sepulchre. and, behold, there was a great earthquake: for the messenger#angel of the lord descended from namespaces, and came and rolled back the stone from the door, 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#angel answered and said unto the women, fear not ye: for i know that ye seek secure#joshua, which was stand-up#crucified. he is not here: for he is risen, as he said. come, see the place where the lord lay. and go quickly, and tell his math-learn#disciples that he is risen from the dead; and, behold, he goeth before you into galilee; there shall 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 math-learn#disciples word. and as they went to tell his math-learn#disciples, behold, secure#joshua met them, saying, all hail. and they came and held him by the feet, and partook#kissed him. then said secure#joshua unto them, be not afraid: go tell my from-womb#brethren that they go into galilee, and there shall they see me. now when they were going, behold, some of the watch came into the city, and shewed unto the chief servers 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 math-learn#disciples came by night, and stole him away while we slept. and if this come to the governor's ears, we will persuade him, and secure you. so they took the money, and did as they were taught: and this saying is commonly reported among the jews until this day. then the eleven math-learn#disciples went away into galilee, into a mountain where secure#joshua had appointed them. and when they saw him, they partook#kissed him: but some doubted. and secure#joshua came and spake unto them, saying, all charge is given unto me in namespaces and in earth. go ye therefore, and teach all nations, immersing them in the name of the father, and of the son, and of the whole-holy breath: teaching them to observe all things whatsoever i have commanded you: and, lo, i am with you always, even unto the completion of the world. amen.

the beginning of the good-novel-message of secure#joshua impregnated-handly, the child of theory; as it is written in the bring-speak#prophets, behold, i send my messenger before thy face, which shall prepare thy way before thee. the voice of one crying in the wilderness, prepare ye the way of the lord, make his paths straight. yeah-graceful#john did immerse in the wilderness, and declare the immersion of repentance for the remission of misses. and there went out unto him all the land of hand-know#judaea, and they of jerusalem, and were all immersed of him in the river of jordan, confessing their misses. and yeah-graceful#john was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and decreed, saying, there cometh one mightier than i after me, the latchet of whose shoes i am not worthy to stoop down and unloose. i indeed have immersed you with water: but he shall immerse you with the whole-holy breath. and it came to pass in those days, that secure#joshua came from scattered-sown#nazareth of galilee, and was immersed of yeah-graceful#john in jordan. and straightway coming up out of the water, he saw the namespace opened, and the breath like a dove descending upon him: and there came a voice from namespaces, saying, thou art my beloved son, in whom i am well pleased. and immediately the breath driveth him into the wilderness. and he was there in the wilderness forty days, tempted of satan; and was with the wild beasts; and the messenger#angels ministered unto him. now after that yeah-graceful#john was put in prison, secure#joshua came into galilee, declaring the good-

novel-message of the kingdom of theory, and saying, the time is fulfilled, and the kingdom of theory is at hand: repent ye, and trust-train#believe the good-novel-message. now as he walked by the sea of galilee, he saw hear#simon and vow-man#andrew his from-womb#brother casting a net into the sea: for they were fishers. and secure#joshua said unto them, come ye after me, and i will make you to become fishers of men. and straightway they forsook their nets, and followed him. and when he had gone a little farther thence, he saw backstreet-boy#jacob the child of yeah-given#zebedee, and yeah-graceful#john his from-womb#brother, who also were in the ship mending their nets. and straightway he called them: and they left their father yeah-given#zebedee in the ship with the hired workers, and went after him. and they went into atone-console-village#capernaum; and straightway on the sabbath day he entered into the come-together#synagogue, and taught. and they were blown away at his didactic-teaching: for he taught them as one that had authority, and not as the scribes. and there was in their come-together#synagogue a man with an without-katharsis#unclean breath; and he cried out, saying, let us alone; what have we to do with thee, thou secure#joshua of scattered-sown#nazareth? art thou come to destroy us? i know thee who thou art, the whole-holy one of theory. and secure#joshua rebuked him, saying, hold thy peace-complete, and come out of him. and when the without-katharsis#unclean breath had torn him, and cried with a loud voice, he came out of him. and they were all amazed, inasmuch that they questioned among themselves, saying, what thing is this? what new didactic-teaching is this? for with authority commandeth he even the without-katharsis#unclean breaths, and they do obey him. and immediately his fame spread abroad throughout all the region round about galilee. and forthwith, when they were come out of the come-together#synagogue, they entered into the house of hear#simon and vow-man#andrew, with backstreet-boy#jacob and yeah-graceful#john. but hear-simon's wife'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 ministered unto them. and at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with gods#daimons. and all the city was gathered together at the door. and he healed many that were sick of divers diseases, and cast out many gods#daimons; and suffered not the gods#daimons to speak, because they knew him. and in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there toward-wish#prayed. and hear#simon and they that were with him followed after him. and when they had found him, they said unto him, all men seek for thee. and he said unto them, let us go into the next towns, that i may declare there also: for therefore came i forth. and he declared in their come-together#synagogues throughout all galilee, and cast out gods#daimons. and there came a waspish#leper to him, beseeching

him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me bright-katharsis#clean. and secure#joshua, moved with compassion, put forth his hand, and touched him, and saith unto him, i will; be thou bright-katharsis#clean. and as soon as he had spoken, immediately the waspish-ness#leprosy departed from him, and he was bright-katharsis#cleansed. 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 server, and bring#before for thy bright-katharsis#cleansing those things which moyses commanded, for a testimony unto them. but he went out, and began to publish it much, and to blaze abroad the matter, insomuch that secure#joshua could no more openly enter into the city, but was without in desert places: and they came to him from every quarter. and again he entered into atone-console-village#capernaum after some days; and it was noised that he was in the house. and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he declared the word unto them. and they come unto him, bringing one sick of the palsy, 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 sick of the palsy lay. when secure#joshua saw their trust-training-faith, he said unto the sick of the palsy, son, thy misses be forgiven thee. but there was certain of the scribes sitting there, and reasoning in their hearts, why doth this man thus speak bad-speak#blasphemies? who can forgive misses but theory only? and immediately when secure#joshua perceived in his breath that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts? whether is it easier to say to the sick of the palsy, thy misses be forgiven thee; or to say, arise, and take up thy bed, and walk? but that ye may know that the child of man hath dynamic on earth to forgive misses, (he saith to the sick of the palsy,) 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 notion#glorified theory, saying, we never 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 the child of traverse-exchange#alphaeus sitting at the receipt of custom, and said unto him, follow me. and he arose and followed him. and it came to pass, that, as secure#joshua sat at meat in his house, many taxmans and sinners sat also together with secure#joshua and his math-learn#disciples: for there were many, and they followed him. and when the scribes and split-science#pharisees saw him eat with taxmans and sinners, they said unto his math-learn#disciples, how is it that he eateth and drinketh with taxmans and sinners? when secure#joshua heard it, he saith unto them, they that are whole have no need of the physician, but they that are sick: i came not to call the right, but sinners to

repentance. and the math-learn#disciples of yeah-graceful#john and of the split-science#pharisees used to fast: and they come and say unto him, why do the math-learn#disciples of yeah-graceful#john and of the split-science#pharisees fast, but thy math-learn#disciples fast not? and secure#joshua said unto them, can the children 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 shall be taken away from them, and then shall 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 made 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 sabbath day; and his math-learn#disciples began, as they went, to pluck the ears of corn. and the split-science#pharisees said unto him, behold, why do they on the sabbath day that which is not allowed? and he said unto them, have ye never read what david 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 the high server, and did eat the shewbread, which is not allowed to eat but for the servers, and gave also to them which were with him? and he said unto them, the sabbath was made for man, and not man for the sabbath: therefore the child of man is lord also of the sabbath. and he entered again into the come-together#synagogue; and there was a man there which had a withered hand. and they watched him, whether he would heal him on the sabbath 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 sabbath days, or to do shit#bad? to secure life, or to kill? but they held their peace-complete. and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand. and he stretched it out: and his hand was restored whole as the other. and the split-science#pharisees went forth, and straightway took counsel with the fugitive-freeman#herodians against him, how they might destroy him. but secure#joshua withdrew himself with his math-learn#disciples to the sea: and a great multitude from galilee followed him, and from hand-know#judaea, and from jerusalem, and from man-red#idumaea, and from beyond jordan; and they about tyre and sidon, a great multitude, when they had heard what great things he did, came unto him. and he spake to his math-learn#disciples, 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 without-katharsis#unclean breaths, when they saw him, fell down before him, and cried, saying, thou art the child of theory. and he straitly charged them that they should not make 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 gods#daemons: and hear#simon he surnamed stone#peter; and backstreet-boy#jacob the child of yeah-given#zebedee, and yeah-graceful#john the from-womb#brother of backstreet-boy#jacob; and he surnamed them sons-of-roar#boanerges, which is, the children of thunder: and vow-man#andrew, and love-horses#philip, and son-of-the-plowmen#bartholomew, and yeah-given#matthew, and twin#thomas, and backstreet-boy#jacob the child of traverse-exchange#alphaeus, and praise-confess#thaddaeus, and hear#simon the canaanite, and hand-know#judas man-of-city-happenings#iscariot, which also betrayed him: and they went into an house. and the multitude cometh together again, so that they could not so much as eat art#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 scribes which came down from jerusalem said, he hath lord-of-the-flies#beelzebub, and by the prince of the gods#daemons casteth he out gods#daemons. and he called them unto him, and said unto them in parables, how can satan cast out satan? 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 rise up against himself, and be divided, he cannot stand, but hath an end. 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 shall be forgiven unto the children of men, and bad-speak#blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the whole-holy breath hath never forgiveness, but is in danger of eternal damnation. because they said, he hath an without-katharsis#unclean breath. there came then his from-womb#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 from-womb#brethren without seek for thee. and he answered them, saying, who is my mother, or my from-womb#brethren? and he looked round about on them which sat about him, and said, behold my mother and my from-womb#brethren! for whosoever shall do the will of theory, the same is my from-womb#brother, and my sister, and mother. and he began again to teach by the sea side: and there was gathered 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 land. and he taught them many things by parables, and said unto them in his didactic-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 ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and be-

cause it had no root, it withered away. and some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. and other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. and he said 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 be forgiven them. and he said unto them, know ye not this parable? and how then will ye know all parables? the sower soweth the word. and these are they by the way side, where the word is sown; but when they have heard, satan cometh immediately, and taketh away the word that was sown in their hearts. and these are they likewise which are sown on stony ground; who, when they have heard the word, 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 word's sake, immediately they are scandalized. and these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. and these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. and he said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? for there is nothing hid, which shall 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 shall be measured to you: and unto you that hear shall more be given. for he that hath, to him shall be given: and he that hath not, from him shall 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 ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. for the earth 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 shall we liken the kingdom of theory? or with what comparison shall we compare it? it is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 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 lodge under the shadow of it. and with many such parables spake he the word 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 math-learn#disciples.

and the same day, when the even was come, he saith unto them, let us pass over 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 waves 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, peace-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 trust-training-faith? 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 without-katharsis#unclean breath, who had his dwelling among 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 secure#joshua afar off, he ran and partook#kissed him, and cried with a loud voice, and said, what have i to do with thee, secure#joshua, thou child 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 without-katharsis#unclean breath. and he asked him, what is thy name? and he answered, saying, my name is military#legion: for we are many. and he besought him much that he would not send them away out of the country. now there was there nigh unto the mountains a great herd of swine feeding. and all the gods#daimons besought him, saying, send us into the swine, that we may enter into them. and forthwith secure#joshua gave them leave. and the without-katharsis#unclean breaths went out, and entered into the swine: and the herd 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 secure#joshua, and see him that was possessed with the accuse#devil, and had the military#legion, sitting, and clothed, and in his right mind: and they were afraid. and they that saw it told them how it befell to him that was possessed with the accuse#devil, and also concerning the swine. and they began to toward-wish#pray him to depart out of their coasts. and when he was come into the ship, he that had been possessed with the accuse#devil toward-wish#prayed him that he might be with him. howbeit secure#joshua suffered him not, but saith unto him, go home to thy friends, and tell them how great things the lord hath done for thee, and hath had compassion on thee. and he departed, and began to publish in ten-city#decapolis

how great things secure#joshua had done for him: and all men did marvel. and when secure#joshua was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. and, behold, there cometh one of the rulers of the come-together#synagogue, jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, my little daughter lieth at the point of death: i toward-wish#pray thee, come and lay thy hands on her, that she may be healed; and she shall live. and secure#joshua went with him; and much people followed him, and thronged him. and a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of secure#joshua, came in the press behind, and touched his garment. for she said, if i may touch but his clothes, i shall be whole. and straightway the fountain of her blood was dried up; and she felt in her corporation-body that she was healed of that plague. and secure#joshua, 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 math-learn#disciples 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, thy trust-training-faith hath made thee whole; go in peace-complete, and be whole of thy plague. while he yet spake, there came from the ruler of the come-together-synagogue's house certain which said, thy daughter is dead: why troublest thou the master any further? as soon as secure#joshua heard the word that was spoken, he saith unto the ruler of the come-together#synagogue, be not afraid, only believe. and he suffered no man to follow him, secure stone#peter, and backstreet-boy#jacob, and yeah-graceful#john the from-womb#brother of backstreet-boy#jacob. and he cometh to the house of the ruler of the come-together#synagogue, and seeth the tumult, and them that wept and wailed greatly. and when he was come in, he saith unto them, why make 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 commanded that something should be given her to eat. and he went out from thence, and came into his own country; and his math-learn#disciples follow him. and when the sabbath day was come, he began to teach in the come-together#synagogue: and many hearing him were blown away, saying, from whence hath this man

these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? is not this the carpenter, the child of bitter-sweet#miriam, the from-womb#brother of backstreet-boy#jacob, and joses, and of juda, and hear#simon? and are not his sisters here with us? and they were scandalized at him. but secure#joshua, said unto them, a bring-speak#prophet is not without honour, but in his own country, and among his own kin, and in his own house. and he could there do no mighty work, secure that he laid his hands upon a few sick folk, and healed them. and he marvelled because of their untrust. 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 without-katharsis#unclean breaths; and commanded them that they should take nothing for their journey, secure a staff only; no scrip, no art#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 shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. verily i say unto you, it shall be more tolerable for sodom and gomorrha in the day of crisis, than for that city. and they went out, and declared that men should repent. and they cast out many gods#daimons, and handy-impregnated with oil many that were sick, and therapoio-healed them. and king fugitive-freeman#herod heard of him; (for his name was spread abroad:) and he said, that yeah-graceful#john the immerser was risen from the dead, and therefore mighty works do shew forth themselves in him. others said, that it is elias. and others said, that it is a bring-speak#prophet, or as one of the bring-speak#prophets. but when fugitive-freeman#herod heard thereof, he said, it is yeah-graceful#john, whom i beheaded: he is risen from the dead. for fugitive-freeman#herod himself had sent forth and laid hold upon yeah-graceful#john, and bound him in prison for fugitive-freeman-herodias's sake, his from-womb#brother love-horses-philip's wife: for he had married her. for yeah-graceful#john had said unto herod, it is not allowed for thee to have thy from-womb-brother's wife. therefore fugitive-freeman#herodias had a quarrel against him, and would have killed him; but she could not: for fugitive-freeman#herod feared yeah-graceful#john, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. and when a convenient day was come, that fugitive-freeman#herod on his birthday made a supper to his lords, high captains, and chief estates of galilee; and when the daughter of the said fugitive-freeman#herodias came in, and danced, and pleased fugitive-freeman#herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and i will give it thee. and he sware unto her, whatsoever thou shalt ask of me, i will give it thee, unto the half of my kingdom. and she went forth, and said unto her mother, what shall i ask? and she said, the head of yeah-graceful#john the im-

merser. and she came in straightway with haste unto the king, and asked, saying, i will that thou give me by and by in a charger the head of yeah-graceful#john the immerser. and the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. and immediately the king sent an executioner, and commanded 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 math-learn#disciples heard of it, they came and took up his corpse, and laid it in a tomb. and the sent-outs gathered themselves together unto secure#joshua, 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 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 desert place by ship privately. and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. and secure#joshua, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. and when the day was now far spent, his math-learn#disciples came unto him, and said, this is a 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 art#bread: for they have nothing to eat. he answered and said unto them, give ye them to eat. and they say unto him, shall we go and buy two hundred denarworth of art#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 commanded them to make 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 blessed, and brake the loaves, and gave them to his math-learn#disciples to set before them; and the two fishes divided he among them all. and they did all eat, and were filled. and they took up twelve baskets full of the fragments, and of the fishes. and they that did eat of the loaves were about five thousand men. and straightway he constrained his math-learn#disciples to get into the ship, and to go to the other side before unto fishing-hunting-house#bethsaida, while he sent away the people. and when he had sent them away, he departed into a mountain to toward-wish#pray. and when even was come, the ship was in the midst of the sea, and he alone on the land. and he saw them toiling in rowing; for the wind was contrary 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 miracle of the loaves: for their heart was hardened. and when they had passed over, they came into the land of immersed-garden#gennessaret, 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 made secure. then came together unto him the split-science#pharisees, and certain of the scribes, which came from jerusalem. and when they saw some of his math-learn#disciples eat art#bread with shit#defiled, that is to say, with unwashen hands, they found fault. for the split-science#pharisees, and all the jews, except they wash their hands oft, eat not, holding the tradition of the elders. and when they come from the hammer-polite#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 vessels, and of tables. then the split-science#pharisees and scribes asked him, why walk not thy math-learn#disciples according to the tradition of the elders, but eat art#bread with unwashen hands? he answered and said unto them, well hath esaias speak-before#prophesied of you stage-actor#hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me. howbeit in vain do they partake#kiss me, teaching for didactic-teachings the commandments of men. for laying aside the commandment 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 commandment of theory, that ye may keep your own tradition. for moyses said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death: but ye say, if a man shall say to his father or mother, it is inwardcorban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. and ye suffer him no more to do ought for his father or his mother; making the word of theory of none effect through your tradition, which ye have delivered: and many such like things do ye. and when he had called all the people unto him, he said unto them, hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can shit#defile him: but the things which come out of him, those are they that shit#defile the man. if any man have ears to hear, let him hear. and when he was entered into the house from the people, his math-learn#disciples 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 shit#defile 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 shit#defileth

the man. for from within, out of the heart of men, proceed toilsome-bad thoughts, adulteries, fornications, murders, thefts, covetousness, toilsomeness, deceit, lasciviousness, an toilsome-bad eye, bad-speak#blasphemy, pride, foolishness: all these toilsome-bad things come from within, and shit#defile the man. and from thence he arose, and went into the borders of tyre and sidon, and entered into an house, and would have no man know it: but he could not be hid. for a certain woman, whose young daughter had an without-katharsis#unclean breath, heard of him, and came and fell at his feet: the woman was a hellene#greek, a level-plain-phoenix#syrophenician by nation; and she besought him that he would cast forth the god#daemon out of her daughter. but secure#joshua said unto her, let the children first be filled: for it is not meet to take the children's art#bread, and to cast it unto the dogs. and she answered and said unto him, yes, lord: yet the dogs under the table eat of the children's crumbs. and he said unto her, for this saying go thy way; the god#daemon is gone out of thy daughter. and when she was come to her house, she found the god#daemon gone out, and her daughter laid upon the bed. and again, departing from the coasts of tyre and sidon, he came unto the sea of galilee, through the midst of the coasts of ten-city#decapolis. and they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. and he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his language; 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 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 maketh both the deaf to hear, and the dumb to speak. in those days the multitude being very great, and having nothing to eat, secure#joshua called his math-learn#disciples unto him, and saith unto them, i have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if i send them away fasting to their own houses, they will faint by the way: for divers of them came from far. and his math-learn#disciples answered him, from whence can a man satisfy these men with art#bread here in the wilderness? and he asked them, how many loaves have ye? and they said, seven. and he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his math-learn#disciples to set before them; and they did set them before the people. and they had a few small fishes: and he blessed, and commanded 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 math-learn#disciples, and came into the parts of sheep-dalmatia#dalmanutha.

and the split-science#pharisees 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 shall no sign be given unto this generation. and he left them, and entering into the ship again departed to the other side. now the math-learn#disciples had forgotten to take art#bread, neither had they in the ship with them more than one loaf. and he charged them, saying, take heed, beware of the leaven of the split-science#pharisees, and of the leaven of herod. and they reasoned among themselves, saying, it is because we have no art#bread. and when secure#joshua knew it, he saith unto them, why reason ye, because ye have no art#bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when i brake the five loaves among five thousand, how many baskets full of fragments took ye up? they say unto him, twelve. and when the seven among four thousand, how many baskets full of fragments took ye up? and they said, seven. and he said unto them, how is it that ye do not understand? and he cometh to fishing-hunting-house#bethsaida; and they bring a blind man unto him, and besought him to touch him. and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. and he looked up, and said, i see men as trees, walking. after that he put his hands again upon his eyes, and made 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 secure#joshua went out, and his math-learn#disciples, into the towns of kaiser#caesarea love-horses#philippi: and by the way he asked his math-learn#disciples, saying unto them, whom do men say that i am? and they answered, yeah-graceful#john the immerse; but some say, elias; and others, one of the bring-speak#prophets. and he saith unto them, but whom say ye that i am? and stone#peter answereth and saith unto him, thou art the impregnated-hand. and he charged them that they should tell no man of him. and he began to teach them, that the child of man must suffer many things, and be rejected of the elders, and of the chief servers, and scribes, and be killed, and after three days rise again. and he spake that saying openly. and stone#peter took him, and began to rebuke him. but when he had turned about and looked on his math-learn#disciples, he rebuked stone#peter, saying, get thee behind me, satan: for thou savourest not the things that be of theory, but the things that be of men. and when he had called the people unto him with his math-learn#disciples 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 secure his life shall lose it; but whosoever shall lose his life for my sake and the good-novel-message's, the same shall secure it. for what shall it profit a man, if he shall gain the whole world, and lose his own psyche#soul? or what shall a man give



in exchange for his psyche#soul? whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the child of man be ashamed, when he cometh in the notion of his father with the whole-holy messenger#angels. and he said unto them, verily i say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of theory come with dynamic. and after six days secure#joshua taketh with him stone#peter, and backstreet-boy#jacob, and yeah-graceful#john, 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 earth can white them. and there appeared unto them elias with moyses: and they were talking with secure#joshua. and stone#peter answered and said to secure#joshua, master, it is good for us to be here: and let us make three tents; one for thee, and one for moyses, and one for elias. for he wist not what to say; for they were sore afraid. and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved son: hear him. and suddenly, when they had looked round about, they saw no man any more, secure secure#joshua 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 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 scribes that elias must first come? and he answered and told them, elias verily cometh first, and restoreth all things; and how it is written of the child of man, that he must suffer many things, and be set at nought. but i say unto you, that elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. and when he came to his math-learn#disciples, he saw a great multitude about them, and the scribes questioning with them. and straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. and he asked the scribes, what question ye with them? and one of the multitude answered and said, master, i have brought unto thee my son, which hath a dumb breath; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and i spake to thy math-learn#disciples that they should cast him out; and they could not. he answereth him, and saith, o trust-training-faithless generation, how long shall i be with you? how long shall i suffer you? bring him unto me. and they brought him unto him: and when he saw him, straightway the breath tare him; and he fell on the ground, and wallowed foaming. and he asked his father, how long is it ago since this came unto him? and he said, of a child. 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. secure#joshua said unto him, if thou canst believe, all things are possible to him that is faithful#believeth. and straightway the fa-

ther of the child cried out, and said with tears, lord, i believe; help thou mine untrust. when secure#joshua saw that the people came running together, he rebuked the foul breath, saying unto him, thou dumb and deaf breath, i charge thee, come out of him, and enter no more into him. and the breath cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, he is dead. but secure#joshua took him by the hand, and lifted him up; and he arose. and when he was come into the house, his math-learn#disciples asked him privately, why could not we cast him out? and he said unto them, this kind can come forth by nothing, but by toward-wish#prayer and fasting. and they departed thence, and passed through galilee; and he would not that any man should know it. for he taught his math-learn#disciples, and said unto them, the child of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. but they understood not that saying, and were afraid to ask him. and he came to atone-console-village#capernaum: and being in the house he asked them, what was it that ye disputed among yourselves by the way? but they held their peace-complete: for by the way they had disputed among 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 shall be last of all, and worker of all. and he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. and yeah-graceful#john answered him, saying, master, we saw one casting out gods#daimons in thy name, and he followeth not us: and we forbad him, because he followeth not us. but secure#joshua said, forbid him not: for there is no man which shall do a dynamismiracle in my name, that can lightly speak toilsome-bad of me. for he that is not against us is on our part. for whosoever shall give you a cup of water to drink in my name, because ye belong to impregnated-handy, verily i say unto you, he shall not lose his reward. and whosoever shall scandal one of these little ones that trust-train#believe in 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, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. and if thy foot scandal thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. and if thine eye scandal 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 back-where-you-came-from fire: where their worm dieth not, and the fire is not quenched. for every one shall be salted with fire, and every sacrifice shall 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 peace-complete one with another. and he arose from thence, and cometh into the coasts of hand-know#judea by the farther side of jordan: and the people resort unto him again; and, as he was wont, he taught them again. and the split-science#pharisees came to him, and asked him, is it allowed for a man to put away his wife? tempting him. and he answered and said unto them, what did mores command you? and they said, mores suffered to write a bill of divorcement, and to put her away. and secure#joshua answered and said unto them, for the hardness of your heart he wrote you this precept. but from the beginning of the creation theory made them male and female. for this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. what therefore theory hath joined together, let not man put asunder. and in the house his math-learn#disciples asked him again of the same matter. and he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. and if a woman shall put away her husband, and be married to another, she committeth adultery. and they brought young children to him, that he should touch them: and his math-learn#disciples rebuked those that brought them. but when secure#joshua saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of theory. verily i say unto you, whosoever shall not receive the kingdom of theory as a little child, he shall not enter therein. and he took them up in his arms, put his hands upon them, and blessed them. and when he was gone forth into the way, there came one running, and kneeled to him, and asked him, good master, what shall i do that i may inherit eternal life? and secure#joshua said unto him, why callest thou me good? there is none good but one, that is, theory. thou knowest the commandments, 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 observed from my youth. then secure#joshua beholding him loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt 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 secure#joshua looked round about, and saith unto his math-learn#disciples, how hardly shall they that have riches enter into the kingdom of theory! and the math-learn#disciples were blown away at his words. but secure#joshua answereth again, and saith unto them, children, 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 among themselves, who then can be secure? and secure#joshua looking upon them saith, with men it is impossible, but not with theory: for with theory all things are possible. then stone#peter

began to say unto him, lo, we have left all, and have followed thee. and secure#joshua answered and said, verily i say unto you, there is no man that hath left house, or from-womb#brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the good-novel-message's, but he shall receive an hundredfold now in this time, houses, and from-womb#brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. but many that are first shall be last; and the last first. and they were in the way going up to jerusalem; and secure#joshua 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; and the child of man shall be delivered unto the chief servers, and unto the scribes; and they shall condemn him to death, and shall deliver him to the nations: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. and backstreet-boy#jacob and yeah-graceful#john, the children of yeah-given#zebedee, come unto him, saying, master, we would that thou shouldest do for us whatsoever we shall 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 notion. but secure#joshua 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 secure#joshua said unto them, ye shall indeed drink of the cup that i drink of; and with the immersion that i am immersed withal shall ye be immersed: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. and when the ten heard it, they began to be much displeased with backstreet-boy#jacob and yeah-graceful#john. but secure#joshua called them to him, and saith unto them, ye know that they which are accounted to rule over the nations exercise lordship over them; and their great ones exercise authority upon them. but so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be worker of all. for even the child of man came not to be ministered unto, but to minister, and to give his life a ransom for many. and they came to jericho: and as he went out of jericho with his math-learn#disciples and a great number of people, blind son-of-honor#bartimaeus, the child of honor#timaeus, sat by the highway side begging. and when he heard that it was secure#joshua of scattered-sown#nazareth, he began to cry out, and say, secure#joshua, thou child of david, have mercy on me. and many charged him that he should hold his peace-complete: but he cried the more a great deal, thou child of david, have mercy on me. and secure#joshua stood still, and commanded 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 se-

cure#joshua. and secure#joshua answered and said unto him, what wilt thou that i should do unto thee? the blind man said unto him, lord, that i might receive my sight. and secure#joshua said unto him, go thy way; thy trust-training-faith hath made thee whole. and immediately he received his sight, and followed secure#joshua in the way. and when they came nigh to jerusalem, unto unripe-fig-house#bethphage and answer-house#bethany, at the mount of olives, he sendeth forth two of his math-learn#disciples, and saith unto them, go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. and if any man say unto you, why do ye this? say ye that the lord hath need of him; and straightway he will send him hither. and they went their way, and found the colt tied by the door 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 secure#joshua had commanded: and they let them go. and they brought the colt to secure#joshua, 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; blessed is he that cometh in the name of the lord: blessed be the kingdom of our father david, that cometh in the name of the lord: secure-us-please#hosanna in the highest. and secure#joshua entered into jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto answer-house#bethany with the twelve. and on the morrow, when they were come from answer-house#bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. and secure#joshua answered and said unto it, no man eat fruit of thee hereafter for ever. and his math-learn#disciples heard it. and they come to jerusalem: and secure#joshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. and he taught, saying unto them, is it not written, my house shall be called of all nations the house of toward-wish#prayer? but ye have made it a den of thieves. and the scribes and chief servers heard it, and sought how they might destroy him: for they feared him, because all the people was blown away at his didactic-teaching. and when even was come, he went out of the city. and in the morning, as they passed by, they saw the fig tree dried up from the roots. and stone#peter calling to remembrance saith unto him, master, behold, the fig tree which thou cursedst is withered away. and secure#joshua answering saith unto them, have trust-training-faith in theory. for verily i say unto you, that whosoever shall say unto this mountain, be thou removed,

and be thou cast into the sea; and shall not doubt in his heart, but shall trust-train#believe that those things which he saith shall come to pass; he shall have whatsoever he saith. therefore i say unto you, what things soever ye desire, when ye toward-wish#pray, trust-train#believe that ye receive them, and ye shall have them. and when ye stand toward-wish#praying, forgive, if ye have ought against any: that your father also which is in namespaces may forgive you your trespasses. but if ye do not forgive, neither will your father which is in namespaces forgive your trespasses. and they come again to jerusalem: and as he was walking in the temple, there come to him the chief servers, and the scribes, 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 secure#joshua answered and said unto them, i will also ask of you one question, and answer me, and i will tell you by what authority i do these things. the immersion of yeah-graceful#john, was it from namespaces, or of men? answer me. and they reasoned with themselves, saying, if we shall say, from namespaces; he will say, why then did ye not trust-train#believe him? but if we shall say, of men; they feared the people: for all men counted yeah-graceful#john, that he was a bring-speak#prophet indeed. and they answered and said unto secure#joshua, we cannot tell. and secure#joshua 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 a tower, and let it out to husbandmen, and went into a far country. and at the season he sent to the husbandmen a worker, that he might receive from the husbandmen 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 son, his wellbeloved, he sent him also last unto them, saying, they will reverence my son. but those husbandmen said among themselves, this is the heir; come, let us kill him, and the inheritance shall be our's. and they took him, and killed him, and cast him out of the vineyard. what shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. and have ye not read this writing; the stone which the builders rejected is become the head of the corner: this was the lord's doing, and it is marvellous in our eyes? and they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. and they send unto him certain of the split-science#pharisees and of the fugitive-free-man#herodians, to catch him in his words. 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 cae-

sar, or not? shall we give, or shall we not give? but he, knowing their stage-acting#hypocrisy, 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 secure#joshua answering said unto them, render to kaiser#caesar 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 right-ones#sadducees, which say there is no stand-up#resurrection; and they asked him, saying, master, moyses wrote unto us, if a man's from-womb#brother die, and leave his wife behind him, and leave no children, that his from-womb#brother should take his wife, and raise up seed unto his from-womb#brother. now there were seven from-womb#brethren: and the first took a wife, 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#resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. and secure#joshua answering said unto them, do ye not therefore err, because ye know not the writings, neither the dynamic of theory? for when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the messenger#angels which are in namespaces. and as touching the dead, that they rise: have ye not read in the book of moyses, how in the bush theory spake unto him, saying, i am the theory of abraham, and the theory of isaac, and the theory of jacob? he is not the theory of the dead, but the theory of the living: ye therefore do greatly err. and one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? and secure#joshua answered him, the first of all the commandments is, hear, o israel: the lord our theory is one lord: and thou shalt love the lord thy theory with all thy heart, and with all thy psyche#soul, and with all thy mind, and with all thy strength: this is the first commandment. and the second is like, namely this, thou shalt love thy neighbour as thyself. there is none other commandment greater than these. and the scribe said unto him, well, master, thou hast said the truth: for there is one theory; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the psyche#soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt bring#beforeings and sacrifices. and when secure#joshua 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 secure#joshua answered and said, while he taught in the temple, how say the scribes that impregnated-handy is the child of david? for david himself said by the whole-holy breath, the lord said to my lord, sit thou on my right hand, till i make thine enemies thy footstool. david therefore himself calleth him lord; and whence is he then his son? and the common people heard him gladly. and he said unto them in his didactic-

teaching, beware of the scribes, which love to go in long clothing, and love salutations in the hammer-polite#marketplaces, and the chief seats in the come-together#synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long toward-wish#prayers: these shall receive greater damnation. and secure#joshua sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. and there came a certain poor widow, and she threw in two mites, which make a farthing. and he called unto him his math-learn#disciples, 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 math-learn#disciples saith unto him, master, see what manner of stones and what buildings are here! and secure#joshua answering said unto him, seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. and as he sat upon the mount of olives over against the temple, stone#peter and back-street-boy#jacob and yeah-graceful#john and vow-man#andrew asked him privately, tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? and secure#joshua answering them began to say, take heed lest any man deceive you: for many shall come in my name, saying, i am impregnated-handy; and shall deceive many. and when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the completion shall not be yet. for nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. but take heed to yourselves: for they shall deliver you up to councils; and in the come-together#synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. and the good-novel-message must first be published among all nations. but when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the whole-holy breath. now the from-womb#brother shall betray the from-womb#brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. and ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be secure. but when ye shall see the abomination of desolation, spoken of by daniel the bring-speak#prophet, standing where it ought not, (let him that readeth understand,) then let them that be in hand-know#judaea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. but woe to them that are with child, and to them that give suck

in those days! and toward-wish#pray ye that your flight be not in the winter. for in those days shall be affliction, such as was not from the beginning of the creation which theory created unto this time, neither shall be. and except that the lord had shortened those days, no flesh should be secure: but for the elect's sake, whom he hath chosen, he hath shortened the days. and then if any man shall say to you, lo, here is impregnated-handy; or, lo, he is there; trust-train#believe him not: for false impregnated-handys and false bring-speak#prophets shall rise, and shall 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 shall be darkened, and the moon shall not give her light, and the stars of namespaces shall fall, and the dynamics that are in namespaces shall be shaken. and then shall they see the child of man coming in the clouds with great dynamic and notion. and then shall he send his messenger#angels, and shall gather together his elect from the four winds, from the uttermost part of the earth 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 shall see these things come to pass, know that it is nigh, even at the doors. verily i say unto you, that this generation shall not pass, till all these things be done. namespaces and earth shall pass away: but my words shall not pass away. but of that day and that hour knoweth no man, no, not the messenger#angels which are in namespaces, neither the son, but the father. take ye heed, watch and toward-wish#pray: for ye know not when the time is. for the child of man is as a man taking a far journey, who left his house, and gave authority to his workers, and to every man his work, and commanded the porter to watch. watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. and what i say unto you i say unto all, watch. after two days was the feast of the passover, and of unleavened art#bread: and the chief servers and the scribes sought how they might take him by craft, and put him to death. but they said, not on the feast day, lest there be an uproar of the people. and being in answer-house#bethany in the house of hear#simon the waspish#leper, as he sat at meat, there came a woman having an alabaster box of bitter-sweet#ointment of spikenard very precious; and she brake the box, and poured it on his head. and there were some that had indignation within themselves, and said, why was this waste of the bitter-sweet#ointment made? 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 secure#joshua said, let her alone; why trouble ye her? she hath wrought a good work on me. for ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. she hath done what she could: she is come aforehand to anoint my corporation-body to the burying. verily i say unto you, wheresoever this good-novel-message

shall be declareed throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. and hand-know#judas man-of-city-happenings#iscariot, one of the twelve, went unto the chief servers, 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 unleavened art#bread, when they killed the passover, his math-learn#disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the passover? and he sendeth forth two of his math-learn#disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. and wheresoever he shall go in, say ye to the goodman of the house, the master saith, where is the guestchamber, where i shall eat the passover with my math-learn#disciples? and he will shew you a large upper room furnished and prepared: there make ready for us. and his math-learn#disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. and in the evening he cometh with the twelve. and as they sat and did eat, secure#joshua said, verily i say unto you, one of you which eateth with me shall 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 of man indeed goeth, as it is written of him: but woe to that man by whom the child of man is betrayed! good were it for that man if he had never been born. and as they did eat, secure#joshua took art#bread, and blessed, and brake it, and gave to them, and said, take, eat: this is my corporation-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 alignment, 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 secure#joshua saith unto them, all ye shall be scanded because of me this night: for it is written, i will smite the shepherd, and the sheep shall be scattered. but after that i am risen, i will go before you into galilee. but stone#peter said unto him, although all shall be scanded, yet will not i. and secure#joshua saith unto him, verily i say unto thee, that this day, even in this night, before the cock crew twice, thou shalt deny me thrice. but he spake the more vehemently, if i should die with thee, i will not deny thee in any wise. likewise also said they all. and they came to a place which was named oil-press#gethsemane: and he saith to his math-learn#disciples, sit ye here, while i shall toward-wish#pray, and he taketh with him stone#peter and backstreet-boy#jacob and yeah-graceful#john, and began to be sore amazed, and to be very heavy; and saith unto them, my psyche#soul is exceeding sorrowful unto death: tarry ye here, and watch. and he went forward a little, and fell on the ground, and toward-wish#prayed that, if it were possible, the hour might pass from him. and

he said, abba, father, all things are possible unto thee; take away this cup from me: nevertheless not what i will, but what thou wilt. and he cometh, and findeth them sleeping, and saith unto stone#peter, hear#simon, sleepest thou? couldst not thou watch one hour? watch ye and toward-wish#pray, lest ye enter into temptation. the breath truly is ready, but the flesh is weak. and again he went away, and toward-wish#prayed, and spake the same words. 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 of man is betrayed into the hands of sinners. rise up, let us go; lo, he that betrayeth me is at hand. and immediately, while he yet spake, cometh hand-know#judas, one of the twelve, and with him a great multitude with swords and staves, from the chief servers and the scribes and the elders. and he that betrayed him had given them a token, saying, whomsoever i shall kiss, that same is he; take him, and lead him away safely. and as soon as he was come, he goeth straight-way 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 server, and cut off his ear. and secure#joshua answered and said unto them, are ye come out, as against a thief, with swords and with staves 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 corporation-body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. and they led secure#joshua away to the high server: and with him were assembled all the chief servers and the elders and the scribes. and stone#peter followed him afar off, even into the palace of the high server: and he sat with the workers, and warmed himself at the fire. and the chief servers and all the council sought for witness against secure#joshua 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 made with hands, and within three days i will build another made without hands. but neither so did their witness agree together. and the high server stood up in the midst, and asked secure#joshua, saying, answerest thou nothing? what is it which these witness against thee? but he held his peace-complete, and answered nothing. again the high server asked him, and said unto him, art thou the impregnated-hand, the child of the blessed? and secure#joshua said, i am: and ye shall see the child of man sitting on the right hand of dynamic, and coming in the clouds of namespaces. then the high server rent his clothes, and saith, what need we any further witnesses? ye have heard the bad-speak#blasphemy: what think ye? and they all condemned him to be guilty of death. and some began to spit on him, and to cover his face, and to buf-

fet him, and to say unto him, speak-before#prophecy: and the workers did strike him with the palms of their hands. and as stone#peter was beneath in the palace, there cometh one of the maids of the high server: and when she saw stone#peter warming himself, she looked upon him, and said, and thou also wast with secure#joshua of scattered-sown#nazareth. but he denied, saying, i know not, neither understand i what thou sayest. and he went out into the porch; and the cock crew. and a maid saw him again, and began to say to them that stood by, this is one of them. and he denied it again. and a little after, they that stood by said again to stone#peter, surely thou art one of them: for thou art a roll#galilaean, and thy speech agreeth thereto. but he began to curse and to swear, saying, i know not this man of whom ye speak. and the second time the cock crew. and stone#peter called to mind the word that secure#joshua said unto him, before the cock crow twice, thou shalt deny me thrice. and when he thought thereon, he wept. and straight-way in the morning the chief servers held a consultation with the elders and scribes and the whole council, and bound secure#joshua, and carried him away, and delivered him to hair-spear#pilate. and hair-spear#pilate asked him, art thou the king of the jews? and he answering said unto them, thou sayest it. and the chief servers accused him of many things: but he answered nothing. and hair-spear#pilate asked him again, saying, answerest thou nothing? behold how many things they witness against thee. but secure#joshua yet answered nothing; so that hair-spear#pilate marvelled. now at that feast he released unto them one prisoner, whomsoever they desired. and there was one named son-of-the-father#barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. and the multitude crying aloud began to desire him to do as he had ever done unto them. but hair-spear#pilate answered them, saying, will ye that i release unto you the king of the jews? for he knew that the chief servers had delivered him for envy. but the chief servers moved the people, that he should rather release son-of-the-father#barabbas unto them. and hair-spear#pilate answered and said again unto them, what will ye then that i shall do unto him whom ye call the king of the jews? and they cried out again, stand-up#crucify him. then hair-spear#pilate said unto them, why, what toilsome-bad hath he done? and they cried out the more exceedingly, stand-up#crucify him. and so hair-spear#pilate, willing to content the people, released son-of-the-father#barabbas unto them, and delivered secure#joshua, 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! and they smote him on the head with a reed, and did spit upon him, and bowing their knees partook#kissed him. and when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to stand-up#crucify

him. and they compel one hear#simon a social-clout#cyrenian, who passed by, coming out of the country, the father of defense-man#alexander and red#rufus, to bear his stand#cross. and they bring him unto the place head-roll#golgotha, which is, being translated, the place of a skull. and they gave him to drink wine mingled with myrrh: but he received it not. and when they had stand-up#crucified him, they parted his garments, casting lots upon them, what every man should take. and it was the third hour, and they stand-up#crucified him. and the superscription of his accusation was written over, the king of the jews. and with him they stand-up#crucify two thieves; the one on his right hand, and the other on his left. and the writing was fulfilled, which saith, and he was numbered with the transgressors. and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and buidest it in three days, secure thyself, and come down from the stand#cross. likewise also the chief servers mocking said among themselves with the scribes, he secure others; himself he cannot secure. let impregnated-handly the king of israel descend now from the stand#cross, that we may see and believe. and they that were stand-up#crucified with him reviled him. and when the sixth hour was come, there was darkness over the whole land until the ninth hour. and at the ninth hour secure#joshua 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. 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 will come to take him down. and secure#joshua cried with a loud voice, and gave up the breath. and the veil of the temple was rent in twain from the top to the bottom. and when the over-hundred#centurion, which stood over against him, saw that he so cried out, and gave up the breath, he said, truly this man was the child of theory. there were also women looking on afar off: among whom was bitter-sweet#miriam of-the-tower#magdalene, and bitter-sweet#miriam the mother of backstreet-boy#jacob the less and of joses, and complete#salome; (who also, when he was in galilee, followed him, and ministered unto him;) and many other women which came up with him unto jerusalem. and now when the even was come, because it was the preparation, that is, the day before the sabbath, joseph of heights#arimathaea, an honourable counsellor, which also waited for the kingdom of theory, came, and went in boldly unto hair-spear#pilate, and craved the corporation-body of secure#joshua. and hair-spear#pilate marvelled if he were already dead: and calling unto him the over-hundred#centurion, he asked him whether he had been any while dead. and when he knew it of the over-hundred#centurion, he gave the corporation-body to joseph. 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 door of the sepulchre. and bit-

ter-sweet#miriam of-the-tower#magdalene and bitter-sweet#miriam the mother of add-increase#joses beheld where he was laid. and when the sabbath was past, bitter-sweet#miriam of-the-tower#magdalene, and bitter-sweet#miriam the mother of backstreet-boy#jacob, and complete#salome, had bought sweet spices, that they might come and 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 among themselves, who shall roll us away the stone from the door of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great. and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. and he saith unto them, be not affrighted: ye seek secure#joshua of scattered-sown#nazareth, which was stand-up#crucified: he is risen; he is not here: behold the place where they laid him. but go your way, tell his math-learn#disciples and stone#peter that he goeth before you into galilee: there shall 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 secure#joshua was risen early the first day of the week, he appeared first to bitter-sweet#miriam of-the-tower#magdalene, out of whom he had cast seven gods#daemons. 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, trust-train#believed 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 trust-train#believed they them. afterward he appeared unto the eleven as they sat at meat, and upbraided them with their untrust and hardness of heart, because they trust-train#believed not them which had seen him after he was risen. and he said unto them, go ye into all the world, and declare the good-novel-message to every creature. he that is faithful#believeth and is immersed shall be secure; but he that is faithful#believeth not shall be crisis#damned. and these signs shall follow them that believe; in my name shall they cast out gods#daemons; they shall speak with new languages; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. so then after the lord had spoken unto them, he was received up into namespaces, and sat on the right hand of theory. and they went forth, and decreed every where, the lord working with them, and confirming the word with signs following. amen.

forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely trust-train#believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent theos-loving#theophilus, that thou mightest know

the certainty of those things, wherein thou hast been instructed. there was in the days of herod, the king of hand-know#judaea, a certain server named yeah-male-remember#zacharias, of the course of abia: and his wife was of the daughters of aaron, and her name was unto-seven#elisabeth. and they were both right before theory, walking in all the commandments and ordinances of the lord blameless. and they had no child, because that unto-seven#elisabeth was barren, and they both were now well stricken in years. and it came to pass, that while he executed the server's office before theory in the order of his course, according to the custom of the server's office, his lot was to burn incense when he went into the temple of the lord. and the whole multitude of the people were toward-wish#praying without at the time of incense. and there appeared unto him an messenger#angel of the lord standing on the right side of the altar of incense. and when yeah-male-remember#zacharias saw him, he was troubled, and fear fell upon him. but the messenger#angel said unto him, fear not, yeah-male-remember#zacharias: for thy toward-wish#prayer is heard; and thy wife unto-seven#elisabeth shall bear thee a son, and thou shalt call his name yeah-graceful#john. and thou shalt have joy and gladness; and many shall rejoice at his birth. for he shall be great in the sight of the lord, and shall drink neither wine nor strong drink; and he shall be filled with the whole-holy breath, even from his mother's womb. and many of the children of israel shall he turn to the lord their theory. and he shall go before him in the breath and dynamic of elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the lord. and yeah-male-remember#zacharias said unto the messenger#angel, whereby shall i know this? for i am an old man, and my wife well stricken in years. and the messenger#angel answering said unto him, i am man-of-unto#gabriel, that stand in the presence of theory; and am sent to speak unto thee, and to shew thee these glad tidings. and, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. and the people waited for yeah-male-remember#zacharias, and marvelled that he tarried so long in the temple. and when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. and it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. and after those days his wife unto-seven#elisabeth conceived, and hid herself five months, saying, thus hath the lord dealt with me in the days wherein he looked on me, to take away my reproach among men. and in the sixth month the messenger#angel man-of-unto#gabriel was sent from theory unto a city of galilee, named scattered-sown#nazareth, to a virgin espoused to a man whose name was joseph, of the house of david; and the virgin's name was bitter-sweet#miriam. and the messenger#angel came in

unto her, and said, hail, thou that art highly favoured, the lord is with thee: blessed art thou among women. and when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. and the messenger#angel said unto her, fear not, bitter-sweet#miriam: for thou hast found favour with theory. and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name secure#joshua. he shall be great, and shall be called the child of the highest: and the lord theory shall give unto him the throne of his father david: and he shall reign over the house of jacob for ever; and of his kingdom there shall be no end. then said bitter-sweet#miriam unto the messenger#angel, how shall this be, seeing i know not a man? and the messenger#angel answered and said unto her, the whole-holy breath shall come upon thee, and the dynamic of the highest shall overshadow thee: therefore also that whole-holy thing which shall be born of thee shall be called the child of theory. and, behold, thy cousin unto-seven#elisabeth, she hath also conceived a child in her old age: and this is the sixth month with her, who was called barren. for with theory nothing shall be impossible. and bitter-sweet#miriam said, behold the handmaid of the lord; be it unto me according to thy word. and the messenger#angel departed from her. and bitter-sweet#miriam arose in those days, and went into the hill country with haste, into a city of juda; and entered into the house of yeah-male-remember#zacharias, and saluted unto-seven#elisabeth. and it came to pass, that, when unto-seven#elisabeth heard the salutation of bitter-sweet#miriam, the babe leaped in her womb; and unto-seven#elisabeth was filled with the whole-holy breath: and she spake out with a loud voice, and said, blessed art thou among women, and blessed is the fruit of thy womb. and whence is this to me, that the mother of my lord should come to me? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. and blessed is she that believed: for there shall be a performance of those things which were told her from the lord. and bitter-sweet#miriam said, my psyche#soul doth magnify the lord, 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 shall call me blessed. for he that is mighty hath done to me great things; and whole-holy is his name. and his mercy is on them that fear him from generation to generation. he hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. he hath put down the mighty from their seats, and exalted them of low degree. he hath filled the hungry with good things; and the rich he hath sent empty away. he hath holpen his worker israel, in remembrance of his mercy; as he spake to our fathers, to abraham, and to his seed for ever. and bitter-sweet#miriam abode with her about three months, and returned to her own house. now unto-seven#elisabeth's full time came that she should be delivered; and she brought forth a son. and her



neighbours and her cousins heard how the lord had shewed great mercy upon her; and they rejoiced with her. and it came to pass, that on the eighth day they came to circumcise the child; and they called him yeah-male-remember#zacharias, after the name of his father. and his mother answered and said, not so; but he shall be called yeah-graceful#john. and they said unto her, there is none of thy kindred that is called by this name. and they made signs to his father, how he would have him called. and he asked for a writing table, and wrote, saying, his name is yeah-graceful#john. and they marvelled all. and his mouth was opened immediately, and his language loosed, and he spake, and praised theory. and fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of hand-know#judaea. and all they that heard them laid them up in their hearts, saying, what manner of child shall this be! and the hand of the lord was with him. and his father yeah-male-remember#zacharias was filled with the whole-holy breath, and speak-before#propheied, saying, blessed be the lord theory of israel; for he hath visited and redeemed his people, and hath raised up an horn of security for us in the house of his boy david; as he spake by the mouth of his whole-holy bring-speak#prophets, which have been since the world began: that we should be secure from our enemies, and from the hand of all that hate us; to perform the mercy message#promised to our fathers, and to remember his whole-holy alignment; the oath which he sware to our father abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in whole-holiness and being right before him, all the days of our life. and thou, child, shalt be called the bring-speak#prophet of the highest: for thou shalt go before the face of the lord to prepare his ways; to give knowledge of security unto his people by the remission of their misses, through the tender mercy 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 into the way of peace-complete. and the child grew, and waxed strong in breath, and was in the deserts till the day of his shewing unto israel. and it came to pass in those days, that there went out a decree from kaiser#caesar dawn-increase#augustus that all the world should be taxed. (and this taxing was first made when lord-spear#cyrenius was governor of level-plain#syria.) and all went to be taxed, every one into his own city. and joseph also went up from galilee, out of the city of scattered-sown#nazareth, into hand-know#judaea, unto the city of david, which is called bethlehem; (because he was of the house and lineage of david:) to be taxed with bitter-sweet#miriam his espoused wife, being great with child. and so it was, that, while they were there, the days were accomplished that she should be delivered. and she brought forth her firstborn son, 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

shepherds abiding in the field, keeping watch over their flock by night. and, lo, the messenger#angel of the lord came upon them, and the notion of the lord shone round about them: and they were sore afraid. and the messenger#angel said unto them, fear not: for, behold, i bring you good tidings of great joy, which shall be to all people. for unto you is born this day in the city of david a securer, which is impregnated-handy the lord. and this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. and suddenly there was with the messenger#angel a multitude of the namespaces host praising theory, and saying, notion to theory in the highest, and on earth peace-complete, good will toward men. and it came to pass, as the messenger#angels were gone away from them into namespaces, the shepherds said one to another, let us now go even unto bethlehem, and see this thing which is come to pass, which the lord hath made known unto us. and they came with haste, and found bitter-sweet#miriam, and joseph, and the babe lying in a manger. and when they had seen it, they made known abroad the saying which was told them concerning this child. and all they that heard it wondered at those things which were told them by the shepherds. but bitter-sweet#miriam kept all these things, and pondered them in her heart. and the shepherds returned, notion#glorifying and praising 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 the child, his name was called secure#joshua, which was so named of the messenger#angel before he was conceived in the womb. and when the days of her purification according to the law of mooses were accomplished, they brought him to jerusalem, to present him to the lord; (as it is written in the law of the lord, every male that openeth the womb shall be called whole-holy to the lord;) and to bring#before a sacrifice according to that which is said in the law of the lord, a pair of turtledoves, or two young pigeons. and, behold, there was a man in jerusalem, whose name was simeon; and the same man was just and devout, waiting for the consolation of israel: and the whole-holy breath was upon him. and it was revealed unto him by the whole-holy breath, that he should not see death, before he had seen the lord's impregnated-handy. and he came by the breath into the temple: and when the parents brought in the child secure#joshua, to do for him after the custom of the law, then took he him up in his arms, and blessed theory, and said, lord, now lettest thou thy worker depart in peace-complete, according to thy word: for mine eyes have seen thy security, which thou hast prepared before the face of all people; a light to lighten the nations, and the notion of thy people israel. and joseph and his mother marvelled at those things which were spoken of him. and simeon blessed them, and said unto bitter-sweet#miriam his mother, behold, this child is set for the fall and rising again of many in israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own psyche#soul also,) that the thoughts

of many hearts may be revealed. and there was one attractive-gracious#anna, a bring-speak#prophetess, the daughter of face-turn-unto#phanuel, of the branch of aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served theory with fastings and toward-wish#prayers night and day. and she coming in that instant gave thanks likewise unto the lord, and spake of him to all them that looked for ransome#redemption in jerusalem. and when they had performed all things according to the law of the lord, they returned into galilee, to their own city scattered-sown#nazareth. and the child grew, and waxed strong in breath, filled with wisdom: and the grace of theory was upon him. now his parents went to jerusalem every year at the feast of the passover. and when he was twelve years old, they went up to jerusalem after the custom of the feast. and when they had fulfilled the days, as they returned, the child secure#joshua tarried behind in jerusalem; and joseph and his mother knew not of it. but they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. and when they found him not, they turned back again to jerusalem, seeking him. and it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. and all that heard him were blown away at his understanding and answers. and when they saw him, they were amazed: and his mother said unto him, son, why hast thou thus dealt with us? behold, thy father and i have sought thee sorrowing. and he said unto them, how is it that ye sought me? wist ye not that i must be about my father's business? and they understood not the saying which he spake unto them. and he went down with them, and came to scattered-sown#nazareth, and was subject unto them: but his mother kept all these sayings in her heart. and secure#joshua increased in wisdom and stature, and in favour with theory and man. now in the fifteenth year of the reign of from-tiber#tiberius caesar, five-sea#pontius hair-spear#pilate being governor of hand-know#judaea, and fugitive-freeman#herod being four-rule#tetrarch of galilee, and his from-womb#brother love-horses#philip four-rule#tetrarch of border#ituraa and of the region of rugged-stony#trachonitis, and unbind-griefly#sania the four-rule#tetrarch of father-of-mourning#abilene, attractive-gracious#annas and diligently-seek-vomit#caiaphas being the high servers, the word of theory came unto yeah-graceful#john the child of yeah-male-remember#zacharias in the wilderness. and he came into all the country about jordan, declareing the immersion of repentance for the remission of misses; as it is written in the book of the words of esaias the bring-speak#prophet, saying, the voice of one crying in the wilderness, prepare ye the way of the lord, make his paths straight. every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough

ways shall be made smooth; and all flesh shall see the security 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 to our father: for i say unto you, that theory is able of these stones to raise up children unto abraham. and now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. and the people asked him, saying, what shall 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 shall 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 shall we do? and he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages. and as the people were in expectation, and all men mused in their hearts of yeah-graceful#john, whether he were the impregnated-handy, or not; yeah-graceful#john 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 shall immerse you with the whole-holy breath and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. and many other things in his exhortation declared he unto the people. but fugitive-freeman#herod the four-rule#tetrarch, being reproved by him for fugitive-freeman#herodias his from-womb#brother love-horses-philip's wife, and for all the toilsome-bads which fugitive-freeman#herod had done, added yet this above all, that he shut up yeah-graceful#john in prison. now when all the people were immersed, it came to pass, that secure#joshua also being immersed, and toward-wish#praying, the namespaces was opened, and the whole-holy breath descended in a bodily shape like a dove upon him, and a voice came from namespaces, which said, thou art my beloved son; in thee i am well pleased. and secure#joshua himself began to be about thirty years of age, being (as was supposed) the child of joseph, which was the child of heli, which was the child of given#matthai, which was the child of levi, which was the child of my-king#melchi, which was the child of answer-poor#janna, which was the child of joseph, which was the child of given-yeah#mattathias, which was the child of amos, which was the child of naum, which was the child of delegate-approximate#esli, which was the child of bright#nagge, which was the child of a-little#maath, which was the child of given-yeah#mattathias, which was the child of semei, which was the child of joseph, which was the child of juda, which was the child of grace-yeah#joanna, which was the child of will-curse#rhesa, which was the child of zorobabel, which was the child of salathiel, which was the child of my-

light#neri, which was the child of my-king#melchi, which was the child of my-ever-witness-prey#addi, which was the child of divining#cosam, which was the child of unto-garment-measure#elmodam, which was the child of er, which was the child of jose, which was the child of eliezer, which was the child of exalt-yeah#jorim, which was the child of given#matthat, which was the child of levi, which was the child of simeon, which was the child of juda, which was the child of joseph, which was the child of dove-multiply-people#jonan, which was the child of eliakim, which was the child of supply#melea, which was the child of portion-manna#menan, which was the child of mattatha, which was the child of nathan, which was the child of david, which was the child of jesse, which was the child of obed, which was the child of booz, which was the child of salmon, which was the child of naasson, which was the child of aminadab, which was the child of aram, which was the child of courtyard-high#esrom, which was the child of phares, which was the child of juda, which was the child of jacob, which was the child of isaac, which was the child of abraham, which was the child of thara, which was the child of nachor, which was the child of saruch, which was the child of ragau, which was the child of phalec, which was the child of heber, which was the child of sala, which was the child of cainan, which was the child of arphaxad, which was the child of sem, which was the child of noe, which was the child of lamech, which was the child of mathusala, which was the child of enoch, which was the child of jared, which was the child of maleleel, which was the child of cainan, which was the child of enos, which was the child of seth, which was the child of adam, which was the child of theory. and secure#joshua being full of the whole-holy breath returned from jordan, and was led by the breath into the wilderness, being forty days tempted of the accuse#devil. and in those days he did eat nothing: and when they were ended, he afterward hungered. and the accuse#devil said unto him, if thou be the child of theory, command this stone that it be made art#bread. and secure#joshua answered him, saying, it is written, that man shall not live by art#bread alone, but by every word of theory. and the accuse#devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. and the accuse#devil said unto him, all this dynamic will i give thee, and the notion of them: for that is delivered unto me; and to whomsoever i will i give it. if thou therefore wilt partake#kiss me, all shall be thine. and secure#joshua answered and said unto him, get thee behind me, satan: for it is written, thou shalt partake#kiss the lord thy theory, and him only shalt thou serve. and he brought him to jerusalem, and set him on a pinnacle of the temple, and said unto him, if thou be the child of theory, cast thyself down from hence: for it is written, he shall give his messenger#angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. and secure#joshua answering said unto him, it is said,

thou shalt not tempt the lord thy theory. and when the accuse#devil had ended all the temptation, he departed from him for a season. and secure#joshua returned in the dynamic of the breath into galilee: and there went out a fame of him through all the region round about. and he taught in their come-together#synagogues, being notion#glorified of all. and he came to scattered-sown#nazareth, where he had been brought up: and, as his custom was, he went into the come-together#synagogue on the sabbath day, and stood up for to read. and there was delivered unto him the book of the bring-speak#prophet esaia. and when he had opened the book, he found the place where it was written, the breath of the lord is upon me, because he hath handy-impregnated me to declare the good-novel-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 the lord. and he closed the book, and he gave it again to the minister, and sat down. and the eyes of all them that were in the come-together#synagogue were fastened on him. and he began to say unto them, this day is this writing fulfilled in your ears. and all bare him witness, and wondered at the gracious words which proceeded out of his mouth. and they said, is not this joseph's son? and he said unto them, ye will surely say unto me this proverb, physician, heal thyself: whatsoever we have heard done in atone-console-village#capernaum, do also here in thy country. and he said, verily i say unto you, no bring-speak#prophet is accepted in his own country. but i tell you of a truth, many widows were in israel in the days of elias, when the namespaces was shut up three years and six months, when great famine was throughout all the land; but unto none of them was elias sent, secure unto sarepta, a city of sidon, unto a woman that was a widow. and many waspish#lepers were in israel in the time of eliseus the bring-speak#prophet; and none of them was bright-katharsis#cleansed, saving naaman the level-plain#syrian. and all they in the come-together#synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. but he passing through the midst of them went his way, and came down to atone-console-village#capernaum, a city of galilee, and taught them on the sabbath days. and they were blown away at his didactic-teaching: for his word was with dynamic. and in the come-together#synagogue there was a man, which had a breath of an without-katharsis#unclean accuse#devil, and cried out with a loud voice, saying, let us alone; what have we to do with thee, thou secure#joshua of scattered-sown#nazareth? art thou come to destroy us? i know thee who thou art; the whole-holy one of theory. and secure#joshua rebuked him, saying, hold thy peace-complete, and come out of him. and when the accuse#devil had thrown him in the midst, he came out of him, and

hurt him not. and they were all amazed, and spake among themselves, saying, what a word is this! for with authority and dynamic he commandeth the without-katharsis#unclean breaths, and they come out. and the fame of him went out into every place of the country round about. and he arose out of the come-together#synagogue, and entered into hear-simon's house. and hear-simon's wife'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 ministered 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 every one of them, and healed them. and gods#daimons also came out of many, crying out, and saying, thou art impregnated-handly the child of theory. and he rebuking them suffered them not to speak: for they knew that he was impregnated-handly. and when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. and he said unto them, i must declare the kingdom of theory to other cities also: for therefore am i sent. and he declared in the come-together#synagogues of galilee. and it came to pass, that, as the people pressed upon him to hear the word of theory, he stood by the lake of immersed-garden#gennessaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. and he entered into one of the ships, which was hear-simon's, and toward-wish#prayed him that he would thrust out a little from the land. and he sat down, and taught the people out of the ship. now when he had left speaking, he said unto hear#simon, launch out into the deep, and let down your nets for a draught. and hear#simon answering said unto him, master, we have toiled all the night, and have taken nothing: nevertheless at thy word i will let down the net. and when they had this done, they inclosed a great multitude of fishes: and their net brake. and they beckoned unto their partners, which were in the other ship, that they should come and help them. and they came, and filled both the ships, so that they began to sink. when hear#simon stone#peter saw it, he fell down at secure-joshua' knees, saying, depart from me; for i am a sinful man, o lord. for he was blown away, and all that were with him, at the draught of the fishes which they had taken: and so was also backstreet-boy#jacob, and yeah-graceful#john, the children of yeah-given#zebedee, which were partners with hear#simon. and secure#joshua said unto hear#simon, fear not; from henceforth thou shalt catch men. and when they had brought their ships to land, they forsook all, and followed him. and it came to pass, when he was in a certain city, behold a man full of waspishness#leprosy: who seeing secure#joshua fell on his face, and besought him, saying, lord, if thou wilt, thou canst make me bright-katharsis#clean. and he put forth his hand, and touched him, saying, i will: be thou bright-katharsis#clean. and immediately the waspishness#leprosy

departed from him. and he charged him to tell no man: but go, and shew thyself to the server, and bring#before for thy bright-katharsis#cleansing, according as moyses commanded, for a testimony 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 wilderness, and toward-wish#prayed. and it came to pass on a certain day, as he was teaching, that there were split-science#pharisees and doctors of the law sitting by, which were come out of every town of galilee, and hand-know#judaea, and jerusalem: and the dynamic of the lord was present to heal them. and, behold, men brought in a bed a man which was taken with a palsy: 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 midst before secure#joshua. and when he saw their trust-training-faith, he said unto him, man, thy misses are forgiven thee. and the scribes and the split-science#pharisees began to reason, saying, who is this which speaketh bad-speak#blasphemies? who can forgive misses, but theory alone? but when secure#joshua perceived their thoughts, he answering said unto them, what reason ye in your hearts? whether is easier, to say, thy misses be forgiven thee; or to say, rise up and walk? but that ye may know that the child of man hath charge upon earth to forgive misses, (he said unto the sick of the palsy,) 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, notion#glorifying theory. and they were all amazed, and they notion#glorified theory, and were filled with fear, saying, we have seen strange things to day. and after these things he went forth, and saw a taxman, named levi, sitting at the receipt of custom: and he said unto him, follow me. and he left all, rose up, and followed him. and levi made 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 scribes and split-science#pharisees murmured against his math-learn#disciples, saying, why do ye eat and drink with taxmans and sinners? and secure#joshua 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 sinners to repentance. and they said unto him, why do the math-learn#disciples of yeah-graceful#john fast often, and make toward-wish#prayers, and likewise the math-learn#disciples of the split-science#pharisees; but thine eat and drink? and he said unto them, can ye make the children of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall 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 maketh 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 shall 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 sabbath after the first, that he went through the corn fields; and his math-learn#disciples plucked the ears of corn, and did eat, rubbing them in their hands. and certain of the split-science#pharisees said unto them, why do ye that which is not allowed to do on the sabbath days? and secure#joshua answering them said, have ye not read so much as this, what david 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 shewbread, and gave also to them that were with him; which it is not allowed to eat but for the servers alone? and he said unto them, that the child of man is lord also of the sabbath. and it came to pass also on another sabbath, that he entered into the come-together#synagogue and taught: and there was a man whose right hand was withered. and the scribes and split-science#pharisees watched him, whether he would heal on the sabbath 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 midst. and he arose and stood forth. then said secure#joshua unto them, i will ask you one thing; is it allowed on the sabbath days to do good, or to do shit#bad? to secure 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 secure#joshua. and it came to pass in those days, that he went out into a mountain to toward-wish#pray, and continued all night in toward-wish#prayer to theory. and when it was day, he called unto him his math-learn#disciples: and of them he chose twelve, whom also he named sent-outs; hear#simon, (whom he also named stone#peter,) and vow-man#andrew his from-womb#brother, backstreet-boy#jacob and yeah-graceful#john, love-horses#philip and son-of-the-plowmen#bartholomew, yeah-given#matthew and twin#thomas, backstreet-boy#jacob the child of traverse-exchange#alpheus, and hear#simon called resistance#zelotes, and hand-know#judas the from-womb#brother of backstreet-boy#jacob, and hand-know#judas man-of-city-happenings#iscariot, which also was the traitor. and he came down with them, and stood in the plain, and the company of his math-learn#disciples, and a great multitude of people out of all hand-know#judaea and jerusalem, and from the sea coast of tyre and sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with without-katharsis#unclean 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 math-learn#disciples, and said, blessed be

ye poor: for yours is the kingdom of theory. blessed are ye that hunger now: for ye shall be filled. blessed are ye that weep now: for ye shall laugh. blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as toilsome-bad, for the child of man's sake. rejoice ye in that day, and leap for joy: for, behold, your reward is great in namespaces: for in the like manner did their fathers unto the bring-speak#prophets. but woe unto you that are rich! for ye have received your consolation. woe unto you that are full! for ye shall hunger. woe unto you that laugh now! for ye shall mourn and weep. woe unto you, when all men shall speak well of you! for so did their fathers to the false bring-speak#prophets. but i say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you, and toward-wish#pray for them which despitefully use you. and unto him that smiteth thee on the one cheek bring#before 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 love them which love you, what thank have ye? for sinners also love those that love them. and if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. and if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. but love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the toilsome-bad. be ye therefore merciful, as your father also is merciful. criticise not, and ye shall not be criticized: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. for with the same measure that ye mete withal it shall be measured to you again. and he spake a parable unto them, can the blind lead the blind? shall they not both fall into the ditch? the math-learn#disciple is not above his master: but every one that is perfect shall be as his master. and why beholdest thou the mote that is in thy from-womb-brother's eye, but perceivest not the beam that is in thine own eye? either how canst thou say to thy from-womb#brother, from-womb#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 stage-actor#hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy from-womb-brother's eye. for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. for every 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 toilsome-bad man out of the

toilsome-bad treasure of his heart bringeth forth that which is toilsome-bad: for of the abundance of the heart his mouth speaketh. and why call ye me, lord, lord, and do not the things which i say? whosoever cometh to me, and heareth my sayings, and doeth them, i will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. but he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. now when he had ended all his sayings in the audience of the people, he entered into atone-console-village#capernaum. and a certain over-hundred-centurion's worker, who was dear unto him, was sick, and ready to die. and when he heard of secure#joshua, he sent unto him the elders of the jews, beseeching him that he would come and heal his worker. and when they came to secure#joshua, they besought him instantly, saying, that he was worthy for whom he should do this: for he loveth our nation, and he hath built us a come-together#synagogue. then secure#joshua went with them. and when he was now not far from the house, the over-hundred#centurion sent friends to him, saying unto him, lord, trouble not thyself: for i am not worthy that thou shouldst enter under my roof: wherefore neither thought i myself worthy to come unto thee: but say in a word, and my worker shall 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 secure#joshua heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, i say unto you, i have not found so great trust-training-faith, no, not in israel. and they that were sent, returning to the house, found the worker whole that had been sick. and it came to pass the day after, that he went into a city called beauty#nain; and many of his math-learn#disciples went with him, and much people. now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only child of his mother, and she was a widow: and much people of the city was with her. and when the lord 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 notion#glorified theory, saying, that a great bring-speak#prophet is risen up among us; and, that theory hath visited his people. and this rumour of him went forth throughout all hand-know#judaea, and throughout all the region round about. and the math-learn#disciples of yeah-graceful#john shewed him of all these things. and yeah-graceful#john calling unto him two of his math-learn#disciples sent them to secure#joshua,

saying, art thou he that should come? or look we for another? when the men were come unto him, they said, yeah-graceful#john 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 toilsome-bad breaths; and unto many that were blind he gave sight. then secure#joshua answering said unto them, go your way, and tell yeah-graceful#john what things ye have seen and heard; how that the blind see, the lame walk, the waspish#lepers are bright-katharsis#cleansed, the deaf hear, the dead are raised, to the poor the good-novel-message is declared. and blessed is he, whosoever shall not be scanded in me. and when the messengers of yeah-graceful#john were departed, he began to speak unto the people concerning yeah-graceful#john, what went ye out into the wilderness 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 bring-speak#prophet? yea, i say unto you, and much more than a bring-speak#prophet. this is he, of whom it is written, behold, i send my messenger before thy face, which shall prepare thy way before thee. for i say unto you, among those that are born of women there is not a greater bring-speak#prophet than yeah-graceful#john the immerser: but he that is least in the kingdom of theory is greater than he. and all the people that heard him, and the taxmans, right theory, being immersed with the immersion of yeah-graceful#john. but the split-science#pharisees and lawyers rejected the counsel of theory against themselves, being not immersed of him. and the lord said, whereunto then shall i liken the men of this generation? and to what are they like? they are like unto children sitting in the hammer-polite#marketplace, and calling one to another, and saying, we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. for yeah-graceful#john the immerser came neither eating art#bread nor drinking wine; and ye say, he hath a god#daimon. the child of man is come eating and drinking; and ye say, behold a gluttonous man, and a winebibber, a friend of taxmans and sinners! but wisdom is right of all her children. and one of the split-science#pharisees desired him that he would eat with him. and he went into the split-science-pharisee's house, and sat down to meat. and, behold, a woman in the city, which was a sinner, when she knew that secure#joshua sat at meat in the split-science-pharisee's house, brought an alabaster box of bitter-sweet#ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and handy-impregnated them with the bitter-sweet#ointment. now when the split-science#pharisee which had bidden him saw it, he spake within himself, saying, this man, if he were a bring-speak#prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. and secure#joshua answering

said unto him, hear#simon, i have somewhat to say unto thee. and he saith, master, say on. there was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. and when they had nothing to pay, he frankly forgave them both. tell me therefore, which of them will love him most? hear#simon answered and said, i suppose that he, to whom he forgave most. and he said unto him, thou hast rightly criticized. and he turned to the woman, and said unto hear#simon, seest thou this woman? i entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. thou gavest me no kiss: but this woman since the time i came in hath not ceased to kiss my feet. my head with oil thou didst not anoint: but this woman hath handy-impregnated my feet with bitter-sweet#ointment. wherefore i say unto thee, her misses, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. and he said unto her, thy misses are 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 trust-training-faith hath secure thee; go in peace-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 toilsome-bad breaths and infirmities, bitter-sweet#miriam called of-the-tower#magdalene, out of whom went seven gods#daimons, and grace-yeah#joanna the wife of vision#chuza herod's steward, and lily#susanna, and many others, which ministered unto him of their substance. and when much people were gathered together, and were come to him out of every 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 among thorns; and the thorns sprang up with it, and choked it. and other fell on good ground, and sprang up, and bare fruit an hundredfold. and when he had said these things, he cried, he that hath ears to hear, let him hear. and his math-learn#disciples 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 word of theory. those by the way side are they that hear; then cometh the accuse#devil, and taketh away the word out of their hearts, lest they should trust-train#believe and be secure. they on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. and that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit

to perfection. but that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. no man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. for nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. then came to him his mother and his from-womb#brethren, and could not come at him for the press. and it was told him by certain which said, thy mother and thy from-womb#brethren stand without, desiring to see thee. and he answered and said unto them, my mother and my from-womb#brethren are these which hear the word of theory, and do it. now it came to pass on a certain day, that he went into a ship with his math-learn#disciples: 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 trust-training-faith? and they being afraid wondered, saying one to another, what manner of man is this! for he commandeth even the winds and water, and they obey him. and they arrived at the country of the gadarenes, which is over against galilee. and when he went forth to land, there met him out of the city a certain man, which had gods#daimons long time, and ware no clothes, neither abode in any house, but in the tombs. when he saw secure#joshua, he cried out, and fell down before him, and with a loud voice said, what have i to do with thee, secure#joshua, thou child of theory most high? i beseech thee, torment me not. (for he had commanded the without-katharsis#unclean 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 god#daimon into the wilderness.) and secure#joshua asked him, saying, what is thy name? and he said, military#legion: because many gods#daimons were entered into him. and they besought him that he would not command them to go out into the deep. and there was there an herd 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 gods#daimons out of the man, and entered into the swine: and the herd 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 secure#joshua, and found the man, out of whom the gods#daimons were departed, sitting at the feet of secure#joshua,

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 gods#daimons 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 gods#daimons were departed besought him that he might be with him: but secure#joshua 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 secure#joshua had done unto him. and it came to pass, that, when secure#joshua was returned, the people gladly received him: for they were all waiting for him. and, behold, there came a man named jairus, and he was a ruler of the come-together#synagogue: and he fell down at secure#joshua' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. but as he went the people thronged him. and a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. and secure#joshua said, who touched me? when all denied, stone#peter and they that were with him said, master, the multitude throng thee and press thee, and sayest thou, who touched me? and secure#joshua said, somebody hath touched me: for i perceive that virtue is gone out of me. and when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. and he said unto her, daughter, be of good comfort: thy trust-training-faith hath made thee whole; go in peace-complete. while he yet spake, there cometh one from the ruler of the come-together-synagogue's house, saying to him, thy daughter is dead; trouble not the master. but when secure#joshua heard it, he answered him, saying, fear not: trust-train#believe only, and she shall be made secure. and when he came into the house, he suffered no man to go in, save stone#peter, and backstreet-boy#jacob, and yeah-graceful#john, 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 commanded 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 math-learn#disciples together, and gave them dynamic and authority over all gods#daimons, 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 staves, nor scrip, neither art#bread, neither money; neither have two coats

apiece. and whatsoever house ye enter into, there abide, and thence depart. and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. and they departed, and went through the towns, declaring the good-novel-message, and healing every where. now fugitive-freeman#herod the four-rule#tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that yeah-graceful#john was risen from the dead; and of some, that elias had appeared; and of others, that one of the old bring-speak#prophets was risen again. and fugitive-freeman#herod said, yeah-graceful#john 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 desert place belonging to the city called fishing-hunting-house#bethsaida. and the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of theory, and healed them that had need of healing. and when the day began to wear away, then came the twelve, and said unto him, send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. but he said unto them, give ye them to eat. and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people. for they were about five thousand men. and he said to his math-learn#disciples, make them sit down by fifties in a company. and they did so, and made them all sit down. then he took the five loaves and the two fishes, and looking up to namespaces, he blessed them, and brake, and gave to the math-learn#disciples 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 toward-wish#praying, his math-learn#disciples were with him: and he asked them, saying, whom say the people that i am? they answering said, yeah-graceful#john the immerser; but some say, elias; and others say, that one of the old bring-speak#prophets is risen again. he said unto them, but whom say ye that i am? stone#peter answering said, the impregnated-handful of theory. and he straitly charged them, and commanded them to tell no man that thing; saying, the child of man must suffer many things, and be rejected of the elders and chief servers and scribes, 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 secure his life shall lose it: but whosoever will lose his life for my sake, the same shall secure it. for what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? for whosoever shall be ashamed of me and of my words, of him shall the child of man be ashamed, when he shall come in his own notion, and in his father's, and of the whole-holy messenger#angels. but i tell you of a truth, there be some standing



here, which shall not taste of death, till they see the kingdom of theory. and it came to pass about an eight days after these sayings, he took stone#peter and yeah-graceful#john and backstreet-boy#jacob, and went up into a mountain to toward-wish#pray. and as he toward-wish#prayed, the fashion of his countenance was altered, and his raiment was white and glistering. and, behold, there talked with him two men, which were moyses and elias: who appeared in notion, and spake of his decease which he should accomplish at jerusalem. but stone#peter and they that were with him were heavy with sleep: and when they were awake, they saw his notion, and the two men that stood with him. and it came to pass, as they departed from him, stone#peter said unto secure#joshua, master, it is good for us to be here: and let us make three tents; one for thee, and one for moyses, and one for elias: not knowing what he said. while he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. and there came a voice out of the cloud, saying, this is my beloved son: hear him. and when the voice was past, secure#joshua was found alone. and they kept it close, and told no man in those days any of those things which they had seen. and it came to pass, that on the next day, when they were come down from the hill, much people met him. and, behold, a man of the company cried out, saying, master, i beseech thee, look upon my son: for he is mine only child. and, lo, a breath taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. and i besought thy math-learn#disciples to cast him out; and they could not. and secure#joshua answering said, o trust-training-faithless and perverse generation, how long shall i be with you, and suffer you? bring thy child hither. and as he was yet a coming, the god#daimon threw him down, and tare him. and secure#joshua rebuked the without-katharsis#unclean breath, and healed the child, 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 secure#joshua did, he said unto his math-learn#disciples, let these sayings sink down into your ears: for the child of man shall 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 among them, which of them should be greatest. and secure#joshua, perceiving the thought of their heart, took a child, and set him by him, and said unto them, whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. and yeah-graceful#john answered and said, master, we saw one casting out gods#daimons in thy name; and we forbad him, because he followeth not with us. and secure#joshua 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 to go to jerusalem, and

sent messengers before his face: and they went, and entered into a village of the samaritans, to make ready for him. and they did not receive him, because his face was as though he would go to jerusalem. and when his math-learn#disciples backstreet-boy#jacob and yeah-graceful#john saw this, they said, lord, wilt thou that we command fire to come down from namespaces, and consume them, even as elias did? but he turned, and rebuked them, and said, ye know not what manner of breath ye are of. for the child of man is not come to destroy men's lives, but to secure 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, lord, i will follow thee whithersoever thou goest. and secure#joshua said unto him, foxes have holes, and birds of the air have nests; but the child of man hath not where to lay his head. and he said unto another, follow me. but he said, lord, suffer me first to go and bury my father. secure#joshua said unto him, let the dead bury their dead: but go thou and declare the kingdom of theory. and another also said, lord, i will follow thee; but let me first go bid them farewell, which are at home at my house. and secure#joshua 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 the lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. therefore said he unto them, the harvest truly is great, but the labourers are few: toward-wish#pray ye therefore the lord of the harvest, that he would send forth labourers into his harvest. go your ways: behold, i send you forth as lambs among wolves. carry neither purse, nor scrip, nor shoes: and salute no man by the way. and into whatsoever house ye enter, first say, peace-complete be to this house. and if the child of peace-complete be there, your peace-complete shall rest upon it: if not, it shall 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 shall be more tolerable in that day for sodom, than for that city. woe unto thee, secret#chorazin! woe unto thee, fishing-hunting-house#bethsaida! for if the mighty works had been done in tyre and sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. but it shall be more tolerable for tyre and sidon at the crisis, than for you. and thou, atone-console-village#capernaum, which art exalted to namespaces, shalt be thrust down to hell. 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, lord, even the gods#daimons are subject unto us through thy name. and he said unto them, i beheld satan 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 shall by any means hurt you. notwithstanding in this rejoice not, that the breaths are subject unto you; but rather rejoice, because your names are written in namespaces. in that hour secure#joshua rejoiced in breath, and said, i thank thee, o father, lord of namespaces and earth, 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 is, but the father; and who the father is, but the son, and he to whom the child will reveal him. and he turned him unto his math-learn#disciples, and said privately, blessed are the eyes which see the things that ye see: for i tell you, that many bring-speak#prophets 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 shall i do to inherit eternal life? he said unto him, what is written in the law? how readest thou? and he answering said, thou shalt love the lord thy theory with all thy heart, and with all thy psyche#soul, 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 shalt live. but he, willing to justify himself, said unto secure#joshua, and who is my neighbour? and secure#joshua answering said, a certain man went down from jerusalem to jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. and by chance there came down a certain server that way: and when he saw him, he passed by on the other side. and likewise a levite, when he was at the place, came and looked on him, and passed by on the other side. but a certain samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. and on the morrow when he departed, he took out two pence, and gave them to the host, 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 among the thieves? and he said, he that shewed mercy on him. then said secure#joshua unto him, go, and do thou likewise. now it came to pass, as they went, that he entered into a certain village: and a certain woman named myrrh-bitter#martha received him into her house. and she had a sister called bitter-sweet#miriam, which also sat at secure#joshua' feet, and heard his word. but myrrh-bitter#martha was cumbered about much serving, and came to him, and said, lord, dost thou not care that my sister hath

left me to serve alone? bid her therefore that she help me. and secure#joshua answered and said unto her, myrrh-bitter#martha, myrrh-bitter#martha, thou art careful and troubled about many things: but one thing is needful: and bitter-sweet#miriam hath chosen that good part, which shall not be taken away from her. and it came to pass, that, as he was toward-wish#praying in a certain place, when he ceased, one of his math-learn#disciples said unto him, lord, teach us to toward-wish#pray, as yeah-graceful#john also taught his math-learn#disciples. and he said unto them, when ye toward-wish#pray, say, our father which art in namespaces, hallowed be thy name. thy kingdom come. thy will be done, as in namespaces, so in earth. give us day by day our daily art#bread. and forgive us our misses; for we also forgive every one that is indebted to us. and lead us not into temptation; but deliver us from toilsome-bad. and he said unto them, which of you shall have a friend, and shall 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 shall answer and say, trouble me not: the door is now shut, and my children 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 shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. if a child shall ask art#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 shall ask an egg, will he bring#before him a scorpion? if ye then, being toilsome-bad, know how to give good gifts unto your children: how much more shall your namespacesly father give the whole-holy breath to them that ask him? and he was casting out a god#daimon, and it was dumb. and it came to pass, when the god#daimon was gone out, the dumb spake; and the people wondered. but some of them said, he casteth out gods#daimons through lord-of-the-flies#beelzebub the chief of the gods#daimons. 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 also be divided against himself, how shall his kingdom stand? because ye say that i cast out gods#daimons through lord-of-the-flies#beelzebub. and if i by lord-of-the-flies#beelzebub cast out gods#daimons, by whom do your children cast them out? therefore shall they be your criticises. but if i with the finger of theory cast out gods#daimons, no doubt the kingdom of theory is come upon you. when a strong man armed keepeth his palace, his goods are in peace-complete: but when a stronger than he shall 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 without-katharsis#unclean 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 toilsome than himself; and they enter in, and 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, blessed is the womb that bare thee, and the paps which thou hast sucked. but he said, yea rather, blessed are they that hear the word of theory, and keep it. and when the people were gathered thick together, he began to say, this is an toilsome-bad generation: they seek a sign; and there shall no sign be given it, but the sign of jonas the bring-speak#prophet. for as jonas was a sign unto the ninevites, so shall also the child of man be to this generation. the queen of the south shall rise up in the crisis with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of solomon; and, behold, a greater than solomon is here. the men of nineve shall rise up in the crisis with this generation, and shall condemn it: for they repented at the declareing of jonas; and, behold, a greater than jonas is here. no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. the light of the corporation-body is the eye: therefore when thine eye is single, thy whole corporation-body also is full of light; but when thine eye is toilsome-bad, thy corporation-body also is full of darkness. take heed therefore that the light which is in thee be not darkness. if thy whole corporation-body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. and as he spake, a certain split-science#pharisee besought him to dine with him: and he went in, and sat down to meat. and when the split-science#pharisee saw it, he marvelled that he had not first washed before dinner. and the lord said unto him, now do ye split-science#pharisees make bright-katharsis#clean the outside of the cup and the platter; but your inward part is full of ravening and toilsomeness. ye fools, did not he that made that which is without make that which is within also? but rather give alms of such things as ye have; and, behold, all things are bright-katharsis#clean unto you. but woe unto you, split-science#pharisees! for ye tithe mint and rue and all manner of herbs, and pass over crisis and the love of theory: these ought ye to have done, and not to leave the other undone. woe unto you, split-science#pharisees! for ye love the uppermost seats in the come-together#synagogues, and greetings in the hammer-polite#markets. woe unto you, scribes and split-science#pharisees, stage-actor#hypocrites! for ye are as graves 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 the sepulchres of the bring-speak#prophets, 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 their sepulchres. therefore also said the wisdom of theory, i will send them bring-speak#prophets and sent-outs, and some of them they shall slay and persecute: that the blood of all the bring-speak#prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of abel unto the blood of yeah-male-remember#zacharias which perished between the altar and the temple: verily i say unto you, it shall 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 scribes and the split-science#pharisees 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 gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his math-learn#disciples first of all, beware ye of the leaven of the split-science#pharisees, which is stage-acting#hypocrisy. for there is nothing covered, that shall not be revealed; neither hid, that shall not be known. therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. and i say unto you my friends, be not afraid of them that kill the corporation-body, and after that have no more that they can do. but i will forewarn you whom ye shall fear: fear him, which after he hath killed hath dynamic to cast into hell; 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 shall confess me before men, him shall the child of man also confess before the messenger#angels of theory: but he that denieth me before men shall be denied before the messenger#angels of theory. and whosoever shall speak a word against the child of man, it shall be forgiven him: but unto him that blasphemeth against the whole-holy breath it shall not be forgiven. and when they bring you unto the come-together#synagogues, and unto magistrates, and dynamics, take ye no thought how or what thing ye shall answer, or what ye shall say: for the whole-holy breath shall teach you in the same hour what ye ought to say. and one of the company said unto him, master, speak to my from-womb#brother, that he divide the inheritance with me. and he said unto

him, man, who made me a criticise 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 ground of a certain rich man brought forth plentifully: and he thought within himself, saying, what shall 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 greater; and there will i bestow all my fruits and my goods. and i will say to my psyche#soul, psyche#soul, 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 psyche#soul shall be required of thee: then whose shall 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 math-learn#disciples, therefore i say unto you, take no thought for your life, what ye shall eat; neither for the corporation-body, what ye shall put on. the life is more than meat, and the corporation-body is more than raiment. consider the ravens: for they neither sow nor reap; which neither have storehouse 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 in all his notion 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 trust-training-faith? and seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. for all these things do the nations of the world 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 shall 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 lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. blessed are those workers, whom the lord when he cometh shall find watching: verily i say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. and if he shall come in the second watch, or come in the third watch, and find them so, blessed 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 of man cometh at an hour when ye think not. then stone#peter said

unto him, lord, speakest thou this parable unto us, or even to all? and the lord said, who then is that trust-training-faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? blessed is that worker, whom his lord when he cometh shall find so doing. of a truth i say unto you, that he will make him ruler over all that he hath. but and if that worker say in his heart, my lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord 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 untrusting#untrained. and that worker, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. for unto whomsoever much is given, of him shall 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 earth; and what will i, if it be already kindled? but i have a immersion to be immersed with; and how am i straitened till it be accomplished! suppose ye that i am come to give peace-complete on earth? i tell you, nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. the father shall be divided against the son, and the child against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. and he said also to the people, when ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is. and when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. ye stage-actor#hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? yea, and why even of yourselves criticise 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 criticise, and the criticise deliver thee to the officer, and the officer cast thee into prison. i tell thee, thou shalt not depart thence, till thou hast paid the very last mite. there were present at that season some that told him of the roll#galilaens, whose blood hair-spear#pilate had mingled with their sacrifices. and secure#joshua answering said unto them, suppose ye that these roll#galilaens were sinners above all the roll#galilaens, because they suffered such things? i tell you, nay: but, except ye repent, ye shall all likewise perish. or those eighteen, upon whom the tower in send#siloam fell, and slew them, think ye that they were sinners above all men that dwelt in jerusalem? i tell you, nay: but, except ye repent, ye shall 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 ground? and he answering said unto him, lord, let it alone this year also, till i shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down. and he was teaching in one of the come-together#synagogues on the sabbath. 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 secure#joshua 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 made straight, and notion#glorified theory. and the ruler of the come-together#synagogue answered with indignation, because that secure#joshua had healed on the sabbath day, and said unto the people, there are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. the lord then answered him, and said, thou stage-actor#hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? and when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the notion#glorious things that were done by him. then said he, unto what is the kingdom of theory like? and whereunto shall 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 lodged in the branches of it. and again he said, whereunto shall 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. then said one unto him, lord, are there few that be secure? 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 shall not be able. when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, lord, lord, open unto us; and he shall answer and say unto you, i know you not whence ye are: then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. but he shall say, i tell you, i know you not whence ye are; depart from me, all ye workers of iniquity. there shall be weeping and gnashing of teeth, when ye shall see abraham, and isaac, and jacob, and all the bring-speak#prophets, in the kingdom of theory, and you yourselves thrust out. and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of theory. and, behold, there are last which shall be first, and there are first which shall be last. the same day there came certain of the split-science#pharisees, saying unto him, get thee out, and depart hence: for fugitive-freeman#herod will kill thee. and he

said unto them, go ye, and tell that fox, behold, i cast out gods#daimons, and i do cures to day and to morrow, and the third day i shall be perfected. nevertheless i must walk to day, and to morrow, and the day following: for it cannot be that a bring-speak#prophet perish out of jerusalem. o jerusalem, jerusalem, which killest the bring-speak#prophets, and stonest them that are sent unto thee; how often would i have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! behold, your house is left unto you desolate: and verily i say unto you, ye shall not see me, until the time come when ye shall say, blessed is he that cometh in the name of the lord. and it came to pass, as he went into the house of one of the chief split-science#pharisees to eat art#bread on the sabbath day, that they watched him. and, behold, there was a certain man before him which had the dropsy. and secure#joshua answering spake unto the lawyers and split-science#pharisees, saying, is it allowed to heal on the sabbath day? and they held their peace-complete. and he took him, and healed him, and let him go; and answered them, saying, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? and they could not answer him again to these things. and he put forth a parable to those which were bidden, when he hammer-polite#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 shalt thou have partake#kiss in the presence of them that sit at meat with thee. for whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. then said he also to him that bade him, when thou makest a dinner or a supper, call not thy friends, nor thy from-womb#brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. but when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the stand-up#resurrection of the just. and when one of them that sat at meat with him heard these things, he said unto him, blessed is he that shall eat art#bread in the kingdom of theory. then said he unto him, a certain man made 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 make excuse. the first said unto him, i have bought a piece of ground, and i must needs go and see it: i toward-wish#pray thee have me excused. and another said, i have bought five yoke of oxen, and i go to prove them: i toward-wish#pray thee have me excused. and another said, i have married a wife, and therefore i cannot come. so that worker came, and

shewed his lord these things. then the master of the house being angry said to his worker, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. and the worker said, lord, it is done as thou hast commanded, and yet there is room. and the lord 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 shall 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 wife, and children, and from-womb#brethren, and sisters, yea, and his own life also, he cannot be my math-learn#disciple. and whosoever doth not bear his stand#cross, and come after me, cannot be my math-learn#disciple. for which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish. or what king, going to make 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 peace-complete. so likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my math-learn#disciple. salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? it is neither fit for the land, nor yet for the dunghill; but men cast it out. he that hath ears to hear, let him hear. then drew near unto him all the taxmans and sinners for to hear him. and the split-science#pharisees and scribes murmured, saying, this man receiveth sinners, 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 wilderness, 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 shall be in namespaces over one sinner that repenteth, more than over ninety and nine just 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 messenger#angels of theory over one sinner that repenteth. and he said, a certain man had two children: 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 gathered all

together, and took his journey into a far country, and there wasted his substance with riotous living. and when he had spent all, there arose a mighty famine in that land; and he began to be in want. and he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. and he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. and when he came to himself, he said, how many hired workers of my father's have art#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 sinned against namespaces, and before thee, and am no more worthy to be called thy son: make 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 said unto him, father, i have sinned against namespaces, and in thy sight, and am no more worthy to be called thy son. but the father said to his workers, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my child was dead, and is alive again; he was lost, and is found. and they began to be merry. now his elder child 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 from-womb#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 serve thee, neither transgressed i at any time thy commandment: and yet thou never gavest me a kid, that i might make merry with my friends: but as soon as this thy child was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. and he said unto him, son, thou art ever with me, and all that i have is thine. it was meet that we should make merry, and be glad: for this thy from-womb#brother was dead, and is alive again; and was lost, and is found. and he said also unto his math-learn#disciples, 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 shall i do? for my lord 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 every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? 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

the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. and i say unto you, make to yourselves friends of the riches#mammon of not being right; that, when ye fail, they may receive you into everlasting habitations. he that is trust-training-faithful in that which is least is trust-training-faithful also in much: and he that is unjust in the least is unjust also in much. if therefore ye have not been trust-training-faithful in the unrighteous riches#mammon, who will commit to your trust the true riches? and if ye have not been trust-training-faithful in that which is another man's, who shall give you that which is your own? no worker can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ye cannot serve theory and riches#mammon. and the split-science#pharisees also, who were covetous, heard all these things: and they derided him. and he said unto them, ye are they which justify yourselves before men; but theory knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of theory. the law and the bring-speak#prophets were until yeah-graceful#john: since that time the kingdom of theory is decreed, and every man presseth into it. and it is easier for namespaces and earth to pass, than one tittle of the law to fail. whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband 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 unto-help#lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. and it came to pass, that the beggar died, and was carried by the messenger#angels into abraham's bosom: the rich man also died, and was buried; and in back-where-you-came-from he lift up his eyes, being in torments, and seeth abraham afar off, and unto-help#lazarus in his bosom. and he cried and said, father abraham, have mercy on me, and send unto-help#lazarus, that he may dip the tip of his finger in water, and cool my language; for i am tormented in this flame. but abraham said, son, remember that thou in thy lifetime receivest thy good things, and likewise unto-help#lazarus toilsome-bad 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 toward-wish#pray thee therefore, father, that thou wouldest send him to my father's house: for i have five from-womb#brethren; that he may testify unto them, lest they also come into this place of torment. abraham saith unto him, they have mooses and the bring-speak#prophets; let them hear them. and he said, nay, father abraham: but if one went unto them from the dead, they will repent. and he said unto him, if

they hear not mooses and the bring-speak#prophets, neither will they be persuaded, though one rose from the dead. then said he unto the math-learn#disciples, 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 from-womb#brother trespass against thee, rebuke him; and if he repent, forgive him. and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, i repent; thou shalt forgive him. and the sent-outs said unto the lord, increase our trust-training-faith. and the lord said, if ye had trust-training-faith 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 cattle, 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, make ready wherewith i may sup, and gird thyself, and serve me, till i have eaten and drunken; and afterward thou shalt eat and drink? doth he thank that worker because he did the things that were commanded him? i trow not. so likewise ye, when ye shall have done all those things which are commanded 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, that he passed through the midst of samaria and galilee. and as he entered into a certain village, there met him ten men that were waspish#lepers, which stood afar off: and they lifted up their voices, and said, secure#joshua, master, have mercy on us. and when he saw them, he said unto them, go shew yourselves unto the servers. and it came to pass, that, as they went, they were bright-katharsis#cleansed. and one of them, when he saw that he was healed, turned back, and with a loud voice notion#glorified theory, and fell down on his face at his feet, giving him thanks: and he was a samaritan. and secure#joshua answering said, were there not ten bright-katharsis#cleansed? but where are the nine? there are not found that returned to give notion to theory, secure this stranger. and he said unto him, arise, go thy way: thy trust-training-faith hath made thee whole. and when he was demanded of the split-science#pharisees, when the kingdom of theory should come, he answered them and said, the kingdom of theory cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, the kingdom of theory is within you. and he said unto the math-learn#disciples, the days will come, when ye shall desire to see one of the days of the child of man, and ye shall not see it. and they shall say to you, see here; or, see there: go not after them, nor follow them. for as the lightning, that lighteneth out of the one part under namespaces, shineth unto the other part under namespaces; so shall also the child 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 noe, so shall it be also in the days of the child of man. they did

eat, they drank, they married wives, they were given in marriage, until the day that noe entered into the cabinet, and the flood came, and destroyed them all. likewise also as it was in the days of lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that lot went out of sodom it rained fire and brimstone from namespaces, and destroyed them all. even thus shall it be in the day when the child of man is revealed. in that day, he which shall 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 wife. whosoever shall seek to secure his life shall lose it; and whosoever shall lose his life shall preserve it. i tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. two women shall be grinding together; the one shall be taken, and the other left. two men shall be in the field; the one shall be taken, and the other left. and they answered and said unto him, where, lord? and he said unto them, whosoever the corporation-body is, thither will the eagles be gathered together. and he spake a parable unto them to this end, that men ought always to toward-wish#pray, and not to faint; saying, there was in a city a criticise, 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 the lord said, hear what the unjust criticise saith. and shall 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 of man cometh, shall he find trust-training-faith on the earth? 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 toward-wish#pray; the one a split-science#pharisee, and the other a taxman. the split-science#pharisee stood and toward-wish#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 be merciful to me a sinner. i tell you, this man went down to his house right rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. and they brought unto him also infants, that he would touch them: but when his math-learn#disciples saw it, they rebuked them. but secure#joshua called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of theory. verily i say unto you, whosoever shall not receive the kingdom of theory as a little child shall in no wise enter therein. and a certain ruler asked him, saying, good master, what shall i do to inherit

eternal life? and secure#joshua said unto him, why callest thou me good? none is good, secure one, that is, theory. thou knowest the commandments, 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 secure#joshua heard these things, he said unto him, yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in namespaces: and come, follow me. and when he heard this, he was very sorrowful: for he was very rich. and when secure#joshua saw that he was very sorrowful, he said, how hardly shall 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 secure? and he said, the things which are impossible with men are possible with theory. then stone#peter said, lo, we have left all, and followed thee. and he said unto them, verily i say unto you, there is no man that hath left house, or parents, or from-womb#brethren, or wife, or children, for the kingdom of theory's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. then he took unto him the twelve, and said unto them, behold, we go up to jerusalem, and all things that are written by the bring-speak#prophets concerning the child of man shall be accomplished. for he shall be delivered unto the nations, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall 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, 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 secure#joshua of scattered-sown#nazareth passeth by. and he cried, saying, secure#joshua, thou child of david, have mercy on me. and they which went before rebuked him, that he should hold his peace-complete: but he cried so much the more, thou child of david, have mercy on me. and secure#joshua stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, what wilt thou that i shall do unto thee? and he said, lord, that i may receive my sight. and secure#joshua said unto him, receive thy sight: thy trust-training-faith hath secure thee. and immediately he received his sight, and followed him, notion#glorifying theory: and all the people, when they saw it, gave praise unto theory. and secure#joshua entered and passed through jericho. and, behold, there was a man named yeah-remember#zacchaeus, which was the chief among the taxmans, and he was rich. and he sought to see secure#joshua 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 secure#joshua came to the place, he



looked up, and saw him, and said unto him, yeah-remember#zacchaeus, make haste, and come down; for to day i must abide at thy house. and he made 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 sinner. and yeah-remember#zacchaeus stood, and said unto the lord: behold, lord, the half of my goods i give to the poor; and if i have taken any thing from any man by false accusation, i restore him fourfold. and secure#joshua said unto him, this day is security come to this house, forso much as he also is a child of abraham. for the child of man is come to seek and to secure that which was lost. and as they heard these things, he added and spake a parable, because he was nigh to jerusalem, and because they thought that the kingdom of theory should immediately appear. he said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. and he called his ten workers, and delivered them ten pounds, and said unto them, occupy till i come. but his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. and it came to pass, that when he was returned, having received the kingdom, then he commanded these workers to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. then came the first, saying, lord, thy pound hath gained ten pounds. and he said unto him, well, thou good worker: because thou hast been trust-training-faithful in a very little, have thou authority over ten cities. and the second came, saying, lord, thy pound hath gained five pounds. and he said likewise to him, be thou also over five cities. and another came, saying, lord, behold, here is thy pound, which i have kept laid up in a napkin: for i feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. and he saith unto him, out of thine own mouth will i criticise thee, thou toilsome 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, lord, he hath ten pounds.) for i say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. but those mine enemies, which would not that i should reign over them, bring hither, and slay them before me. and when he had thus spoken, he went before, ascending up to jerusalem. and it came to pass, when he was come nigh to unripe-fig-house#bethphage and answer-house#bethany, at the mount called the mount of olives, he sent two of his math-learn#disciples, saying, go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. and if any man ask you, why do ye loose him? thus shall

ye say unto him, because the lord 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, the lord hath need of him. and they brought him to secure#joshua: and they cast their garments upon the colt, and they set secure#joshua 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 math-learn#disciples began to rejoice and praise theory with a loud voice for all the mighty works that they had seen; saying, blessed be the king that cometh in the name of the lord: peace-complete in namespaces, and notion in the highest. and some of the split-science#pharisees from among the multitude said unto him, master, rebuke thy math-learn#disciples. and he answered and said unto them, i tell you that, if these should hold their peace-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 peace-complete! but now they are hid from thine eyes. for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall 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 toward-wish#prayer: but ye have made it a den of thieves. and he taught daily in the temple. but the chief servers and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him. and it came to pass, that on one of those days, as he taught the people in the temple, and declared the good-novel-message, the chief servers and the scribes came upon him with the elders, and spake unto him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority? and he answered and said unto them, i will also ask you one thing; and answer me: the immersion of yeah-graceful#john, was it from namespaces, or of men? and they reasoned with themselves, saying, if we shall say, from namespaces; he will say, why then trust-train#believed ye him not? but and if we say, of men; all the people will stone us: for they be persuaded that yeah-graceful#john was a bring-speak#prophet. and they answered, that they could not tell whence it was. and secure#joshua said unto them, neither tell i you by what authority i do these things. then began he to speak to the people this parable; a certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. and at the season he sent a worker to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen 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 the lord of the vineyard, what shall i do? i will send my beloved son: it may be they will reverence him when they see him. but when the husbandmen saw him, they reasoned among themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. so they cast him out of the vineyard, and killed him. what therefore shall the lord of the vineyard do unto them? he shall come and destroy these husbandmen, and shall 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 builders rejected, the same is become the head of the corner? whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. and the chief servers and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. and they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, 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, or no? but he perceived their craftiness, and said unto them, why tempt ye me? shew me a denar. whose image and superscription hath it? they answered and said, caesar's. and he said unto them, render therefore unto kaiser#caesar the things which be caesar's, and unto theory the things which be theory's. and they could not take hold of his words before the people: and they marvelled at his answer, and held their peace-complete. then came to him certain of the right-ones#sadducees, which deny that there is any stand-up#resurrection; and they asked him, saying, master, moyses wrote unto us, if any man's from-womb#brother die, having a wife, and he die without children, that his from-womb#brother should take his wife, and raise up seed unto his from-womb#brother. there were therefore seven from-womb#brethren: and the first took a wife, and died without children. and the second took her to wife, and he died childless. and the third took her; and in like manner the seven also: and they left no children, and died. last of all the woman died also. therefore in the stand-up#resurrection whose wife of them is she? for seven had her to wife. and secure#joshua answering said unto them, the children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the stand-up#resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the messenger#angels; and are the children of theory, being the children of the stand-up#resurrection. now that the dead are raised, even

moses shewed at the bush, when he calleth the lord the theory of abraham, and the theory of isaac, and the theory of jacob. for he is not a theory of the dead, but of the living: for all live unto him. then certain of the scribes 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 impregnated-handly is david's son? and david himself saith in the book of psalms, the lord said unto my lord, sit thou on my right hand, till i make thine enemies thy footstool. david therefore calleth him lord, how is he then his son? then in the audience of all the people he said unto his math-learn#disciples, beware of the scribes, which desire to walk in long robes, and love greetings in the hammer-polite#markets, and the highest seats in the come-together#synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long toward-wish#prayers: the same shall 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 bring#beforeings 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 shall not be left one stone upon another, that shall not be thrown down. and they asked him, saying, master, but when shall these things be? and what sign will there be when these things shall come to pass? and he said, take heed that ye be not deceived: for many shall come in my name, saying, i am impregnated-handly; and the time draweth near: go ye not therefore after them. but when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the completion is not by and by. then said he unto them, nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from namespaces. but before all these, they shall lay their hands on you, and persecute you, delivering you up to the come-together#synagogues, and into prisons, being brought before kings and rulers for my name's sake. and it shall turn to you for a testimony. settle it therefore in your hearts, not to meditate before what ye shall answer: for i will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. and ye shall be betrayed both by parents, and from-womb#brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. and ye shall be hated of all men for my name's sake. but there shall not an hair of your head perish. in your patience possess ye your psyche#souls. and when ye shall see jerusalem compassed with armies, then know that the desolation thereof is nigh. then let them which are in hand-know#judaea flee to the mountains; and

let them which are in the midst of it depart out; and let not them that are in the countries enter 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, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. and they shall fall by the edge of the sword, and shall be led away captive into all nations: and jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled. and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the dynamics of namespaces shall be shaken. and then shall they see the child of man coming in a cloud with dynamic and great notion. 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 shall not pass away, till all be fulfilled. namespaces and earth shall pass away: but my words shall 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 shall it come on all them that dwell on the face of the whole earth. watch ye therefore, and toward-wish#pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the child of man. and in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of olives. and all the people came early in the morning to him in the temple, for to hear him. now the feast of unleavened art#bread drew nigh, which is called the passover. and the chief servers and scribes sought how they might kill him; for they feared the people. then entered satan into hand-know#judas surnamed man-of-city-happenings#iscariot, being of the number of the twelve. and he went his way, and communed with the chief servers and captains, how he might betray him unto them. and they were glad, and alignmented 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 unleavened art#bread, when the passover must be killed. and he sent stone#peter and yeah-graceful#john, saying, go and prepare us the passover, 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 shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. and ye shall say unto the Goodman of the house, the master saith unto thee, where is the

guestchamber, where i shall eat the passover with my math-learn#disciples? and he shall shew you a large upper room furnished: there make ready, and they went, and found as he had said unto them: and they made ready the passover. 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 passover 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 among yourselves: for i say unto you, i will not drink of the fruit of the vine, until the kingdom of theory shall come. and he took art#bread, and gave thanks, and brake it, and gave unto them, saying, this is my corporation-body which is given for you: this do in remembrance of me. likewise also the cup after supper, saying, this cup is the new alignment 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 of man goeth, as it was determined: but woe unto that man by whom he is betrayed! and they began to enquire among themselves, which of them it was that should do this thing. and there was also a strife among them, which of them should be accounted the greatest. and he said unto them, the kings of the nations exercise lordship over them; and they that exercise authority upon them are called benefactors. but ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. for whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but i am among you as he that serveth. 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 israel. and the lord said, hear#simon, hear#simon, behold, satan hath desired to have you, that he may sift you as wheat: but i have toward-wish#prayed for thee, that thy trust-training-faith fail not: and when thou art converted, strengthen thy from-womb#brethren. and he said unto him, lord, i am ready to go with thee, both into prison, and to death. and he said, i tell thee, stone#peter, the cock shall not crow this day, before that thou shalt 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 among the transgressors: for the things concerning me have an end. and they said, lord, 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 math-learn#disciples also followed him. and when he was at the place, he said unto them, toward-wish#pray that ye enter not into temptation. and he was withdrawn from them about a stone's cast,

and kneeled down, and toward-wish#prayed, saying, father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. and there appeared an messenger#angel unto him from namespaces, strengthening him. and being in an agony he toward-wish#prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. and when he rose up from toward-wish#prayer, and was come to his math-learn#disciples, he found them sleeping for sorrow, and said unto them, why sleep ye? rise and toward-wish#pray, lest ye enter into temptation. and while he yet spake, behold a multitude, and he that was called hand-know#judas, one of the twelve, went before them, and drew near unto secure#joshua to kiss him. but secure#joshua said unto him, hand-know#judas, betrayest thou the child of man with a kiss? when they which were about him saw what would follow, they said unto him, lord, shall we smite with the sword? and one of them smote the worker of the high server, and cut off his right ear. and secure#joshua answered and said, suffer ye thus far. and he touched his ear, and healed him. then secure#joshua said unto the chief servers, and captains of the temple, and the elders, which were come to him, be ye come out, as against a thief, with swords and staves? when i was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the dynamic of darkness. then took they him, and led him, and brought him into the high server's house. and stone#peter followed afar off. and when they had kindled a fire in the midst of the hall, and were set down together, stone#peter sat down among them. but a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with him. and he denied him, saying, woman, i know him not. and after a little while another saw him, and said, thou art also of them. and stone#peter said, man, i am not. and about the space of one hour after another confidently affirmed, saying, of a truth this fellow also was with him: for he is a roll#galilaean. and stone#peter said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew. and the lord turned, and looked upon stone#peter. and stone#peter remembered the word of the lord, how he had said unto him, before the cock crow, thou shalt deny me thrice. and stone#peter went out, and wept bitterly. and the men that held secure#joshua mocked him, and smote him. and when they had blindfolded him, they struck him on the face, and asked him, saying, speak-before#prophecy, who is it that smote thee? and many other things blasphemously spake they against him. and as soon as it was day, the elders of the people and the chief servers and the scribes came together, and led him into their council, saying, art thou the impregnated-hand? tell us. and he said unto them, if i tell you, ye will not believe: and if i also ask you, ye will not answer me, nor let me go. hereafter shall the child of man sit on the right hand of the dynamic of theory. then said they all, art thou then the child of theory? and he said unto them, ye

say that i am. and they said, what need we any further witness? for we ourselves have heard of his own mouth. and the whole multitude of them arose, and led him unto hair-spear#pilate. and they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to caesar, saying that he himself is impregnated-hand? a king. and hair-spear#pilate asked him, saying, art thou the king of the jews? and he answered him and said, thou sayest it. then said hair-spear#pilate to the chief servers and to the people, i find no fault in this man. and they were the more fierce, saying, he stirreth up the people, teaching throughout all jewry, beginning from galilee to this place. when hair-spear#pilate heard of galilee, he asked whether the man were a roll#galilaean. and as soon as he knew that he belonged unto herod's jurisdiction, he sent him to herod, who himself also was at jerusalem at that time. and when fugitive-freeman#herod saw secure#joshua, 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 miracle done by him. then he questioned with him in many words; but he answered him nothing. and the chief servers and scribes stood and vehemently accused him. and fugitive-freeman#herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to hair-spear#pilate. and the same day hair-spear#pilate and fugitive-freeman#herod were made friends together: for before they were at enmity between themselves. and hair-spear#pilate, when he had called together the chief servers and the rulers and the people, said unto them, ye have brought this man unto me, as one that perverteth the people: and, behold, i, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet herod: for i sent you to him; and, lo, nothing worthy of death is done unto him. i will therefore chastise him, and release him. (for of necessity he must release one unto them at the feast.) and they cried out all at once, saying, away with this man, and release unto us son-of-the-father#barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) hair-spear#pilate therefore, willing to release secure#joshua, 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 toilsome-bad 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 servers prevailed. and hair-spear#pilate gave sentence that it should be as they required. and he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered secure#joshua to their will. and as they led him away, they laid hold upon one hear#simon, a social-clout#cyrenian, coming out of the country, and on him they laid the stand#cross, that he might bear it after secure#joshua. and there followed him

a great company of people, and of women, which also bewailed and lamented him. but secure#joshua turning unto them said, daughters of jerusalem, weep not for me, but weep for yourselves, and for your children. for, behold, the days are coming, in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. then shall 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 shall be done in the dry? and there were also two other, malefactors, led with him to be put to death. and when they were come to the place, which is called skull#calvary, there they stand-up#crucified him, and the malefactors, one on the right hand, and the other on the left. then said secure#joshua, father, forgive them; for they know not what they do. and they parted his raiment, and cast lots. and the people stood beholding. and the rulers also with them derided him, saying, he secure others; let him secure himself, if he be impregnated-handy, the chosen of theory. and the soldiers also mocked him, coming to him, and bring#beforeing him vinegar, and saying, if thou be the king of the jews, secure thyself. and a superscription also was written over him in letters of hellene#greek, and latin, and hebrew, this is the king of the jews. and one of the malefactors which were hanged railed on him, saying, if thou be impregnated-handy, secure 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 justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. and he said unto secure#joshua, lord, remember me when thou comest into thy kingdom. and secure#joshua said unto him, verily i say unto thee, to day shalt thou be with me in paradise. and it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. and the sun was darkened, and the veil of the temple was rent in the midst. and when secure#joshua had cried with a loud voice, he said, father, into thy hands i commend my breath: and having said thus, he gave up the breath. now when the over-hundred#centurion saw what was done, he notion#glorified theory, saying, certainly this was a right man. and all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. and all his acquaintance, and the women that followed him from galilee, stood afar off, beholding these things. and, behold, there was a man named joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of heights#arimathaea, a city of the jews: who also himself waited for the kingdom of theory. this man went unto hair-spear#pilate, and begged the corporation-body of secure#joshua. and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. and that day was the preparation, and the sabbath drew on. and the women also, which came with him from galilee, followed after, and beheld the sepulchre, and how

his corporation-body was laid. and they returned, and prepared spices and bitter-sweet#ointments; and rested the sabbath day according to the commandment. now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. and they found the stone rolled away from the sepulchre. and they entered in, and found not the corporation-body of the lord secure#joshua. 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 faces to the earth, they said unto them, why seek ye the living among the dead? he is not here, but is risen: remember how he spake unto you when he was yet in galilee, saying, the child of man must be delivered into the hands of sinful men, and be stand-up#crucified, and the third day rise again. and they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. it was bitter-sweet#miriam of-the-tower#magdalene and grace-yeah#joanna, and bitter-sweet#miriam the mother of backstreet-boy#jacob, and other women that were with them, which told these things unto the sent-outs. and their words seemed to them as idle tales, and they trust-train#believed them not. then arose stone#peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. and, behold, two of them went that same day to a village called obscure-hot#emmaus, which was from jerusalem about threescore furlongs. and they talked together of all these things which had happened. and it came to pass, that, while they communed together and reasoned, secure#joshua 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 was fame-father#cleopas, answering said unto him, art thou only a stranger in jerusalem, and hast not known the things which are come to pass there in these days? and he said unto them, what things? and they said unto him, concerning secure#joshua of scattered-sown#nazareth, which was a bring-speak#prophet mighty in deed and word before theory and all the people: and how the chief servers and our rulers 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 israel: and beside all this, to day is the third day since these things were done. yea, and certain women also of our company made us blown away, which were early at the sepulchre; and when they found not his corporation-body, they came, saying, that they had also seen a vision of messenger#angels, 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

trust-train#believe all that the bring-speak#prophets have spoken: ought not impregnated-handy to have suffered these things, and to enter into his notion? and beginning at moyses and all the bring-speak#prophets, he expounded unto them in all the writings the things concerning himself. and they drew nigh unto the village, whither they went: and he made 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 art#bread, and blessed 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, and found the eleven gathered together, and them that were with them, saying, the lord is risen indeed, and hath appeared to hear#simon. and they told what things were done in the way, and how he was known of them in breaking of art#bread. and as they thus spake, secure#joshua himself stood in the midst of them, and saith unto them, peace-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, that it is i myself: handle me, and see; for a breath hath not flesh and bones, as ye see me have. and when he had thus spoken, he shewed them his hands and his feet. and while they yet trust-train#believed 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 words which i spake unto you, while i was yet with you, that all things must be fulfilled, which were written in the law of moyses, and in the bring-speak#prophets, and in the psalms, 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 impregnated-handy to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be decreed in his name among all nations, beginning at jerusalem. and ye are witnesses of these things. and, behold, i send the message#promise of my father upon you: but tarry ye in the city of jerusalem, until ye be endued with dynamic from on high. and he led them out as far as to answer-house#bethany, and he lifted up his hands, and blessed them. and it came to pass, while he blessed them, he was parted from them, and carried up into namespaces. and they partook#kissed him, and returned to jerusalem with great joy: and were continually in the temple, praising and blessing theory. amen.

the former treatise have i made, o theos-loving#theophilus, of all that secure#joshua began both to do and teach, until the day in which he was taken up, after that he through the whole-holy breath had

given commandments 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, commanded them that they should not depart from jerusalem, but wait for the message#promise of the father, which, saith he, ye have heard of me. for yeah-graceful#john truly immersed with water; but ye shall be immersed with the whole-holy breath not many days hence. when they therefore were come together, they asked of him, saying, lord, wilt thou at this time restore again the kingdom to 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 shall receive dynamic, after that the whole-holy breath is come upon you: and ye shall be witnesses unto me both in jerusalem, and in all hand-know#judaea, and in samaria, and unto the uttermost part of the earth. 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, why stand ye gazing up into namespaces? this same secure#joshua, which is taken up from you into namespaces, shall so come in like manner as ye have seen him go into namespaces. then returned they unto jerusalem from the mount called olivet, which is from jerusalem a sabbath day's journey. and when they were come in, they went up into an upper room, where abode both stone#peter, and backstreet-boy#jacob, and yeah-graceful#john, and vow-man#andrew, love-horses#philip, and twin#thomas, son-of-the-plowmen#bartholomew, and yeah-given#matthew, backstreet-boy#jacob the child of traverse-exchange#alphaeus, and hear#simon resistance#zelotes, and hand-know#judas the from-womb#brother of backstreet-boy#jacob. these all continued with one accord in toward-wish#prayer and supplication, with the women, and bitter-sweet#miriam the mother of secure#joshua, and with his from-womb#brethren. and in those days stone#peter stood up in the midst of the math-learn#disciples, and said, (the number of names together were about an hundred and twenty,) men and from-womb#brethren, this writing must needs have been fulfilled, which the whole-holy breath by the mouth of david spake before concerning hand-know#judas, which was guide to them that took secure#joshua. for he was numbered with us, and had obtained part of this immerse#ministry. now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. and it was known unto all the dwellers at jerusalem; insomuch as that field is called in their proper language, aceldama, that is to say, the field of blood. for it is written in the book of psalms, let his habitation be desolate, and let no man dwell therein: and his guardianrick let another take. wherefore of these men which have companied

with us all the time that the lord secure#joshua went in and out among us, beginning from the immersion of yeah-graceful#john, 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#resurrection. and they appointed two, joseph called son-of-seven-satiate#barsabas, who was surnamed just#justus, and given#matthias. and they toward-wish#prayed, and said, thou, lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this immerse#ministry and sending#out, from which hand-know#judas by escape#transgression fell, that he might go to his own place. and they gave forth their lots; and the lot fell upon given#matthias; and he was numbered with the eleven sent-outs. and when the day of fiftieth#pentecost was fully come, they were all with one accord in one place. and suddenly there came a sound from namespaces as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven languages like as of fire, and it sat upon each of them. and they were all filled with the whole-holy breath, and began to speak with other languages, as the breath gave them utterance. and there were dwelling at jerusalem jews, devout men, out of every nation under namespaces. now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. and they were all amazed and marvelled, saying one to another, behold, are not all these which speak roll#gallileans? and how hear we every man in our own language, wherein we were born? strong-man#parthians, and medes, and elamites, and the dwellers in mesopotamia, and in hand-know#judaea, and beautiful-horses#cappadocia, in sea#pontus, and heal-sorrow#asia, mountain-roast#phrygia, and all-branches#pamphylia, in egypt, and in the parts of libya about social-clout#cyrene, and strangers of kraft#rome, jews and come-from-somewhere-else#proselytes, critic-cut-off#cretes and arabians, we do hear them speak in our languages the wonderful works of theory. and they were all amazed, and were in doubt, saying one to another, what meaneth this? others mocking said, these men are full of new wine. but stone#peter, standing up with the eleven, lifted up his voice, and said unto them, ye men of hand-know#judaea, and all ye that dwell at jerusalem, be this known unto you, and hearken to my words: 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 bring-speak#prophet joel; and it shall come to pass in the last days, saith theory, i will pour out of my breath upon all flesh: and your children and your daughters shall speak-before#prophecy, and your young men shall see visions, and your old men shall dream dreams: and on my workers and on my handmaidens i will pour out in those days of my breath; and they shall speak-before#prophecy: and i will shew wonders in namespaces above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into

blood, before the great and notable day of the lord come: and it shall come to pass, that whosoever shall call on the name of the lord shall be secure. ye men of israel, hear these words; secure#joshua of scattered-sown#nazareth, a man approved of theory among you by miracles and wonders and signs, which theory did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of theory, ye have taken, and by toilsome 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 speaketh concerning him, i foresaw the lord always before my face, for he is on my right hand, that i should not be moved: therefore did my heart rejoice, and my language was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my psyche#soul in hades, neither wilt thou suffer thine whole-holy one to see corruption. thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. men and from-womb#brethren, let me freely speak unto you of the patriarch david, that he is both dead and buried, and his sepulchre is with us unto this day. therefore being a bring-speak#prophet, and knowing that theory had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up impregnated-handy to sit on his throne; he seeing this before spake of the stand-up#resurrection of impregnated-handy, that his psyche#soul was not left in hades, neither his flesh did see corruption. this secure#joshua 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 whole-holy breath, he hath shed forth this, which ye now see and hear. for david is not ascended into the namespaces: but he saith himself, the lord said unto my lord, sit thou on my right hand, until i make thy foes thy footstool. therefore let all the house of israel know assuredly, that theory hath made the same secure#joshua, whom ye have stand-up#crucified, both lord and impregnated-handy. now when they heard this, they were pricked in their heart, and said unto stone#peter and to the rest of the sent-outs, men and from-womb#brethren, what shall we do? then stone#peter said unto them, repent, and be immersed every one of you in the name of secure#joshua impregnated-handy for the remission of misses, and ye shall receive the gift of the whole-holy breath. for the message#promise is unto you, and to your children, and to all that are afar off, even as many as the lord our theory shall call. and with many other words did he testify and exhort, saying, secure yourselves from this untoward generation. then they that gladly received his word were immersed: and the same day there were added unto them about three thousand psyche#souls. and they continued stedfastly in the sent-outs' didactic-teaching and fellowship, and in breaking of art#bread, and in toward-wish#prayers. and fear came upon every psyche#soul: and many wonders

and signs were done by the sent-outs. and all that trust-train#believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. and they, continuing daily with one accord in the temple, and breaking art#bread from house to house, did eat their meat with gladness and singleness of heart, praising theory, and having favour with all the people. and the lord added to the called-out daily such as should be secure. now stone#peter and yeah-graceful#john went up together into the temple at the hour of toward-wish#prayer, being the ninth hour. and a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing stone#peter and yeah-graceful#john about to go into the temple asked an alms. and stone#peter, fastening his eyes upon him with yeah-graceful#john, said, look on us. and he gave heed unto them, expecting to receive something of them. then stone#peter said, silver and gold have i none; but such as i have give i thee: in the name of secure#joshua impregnated-handly of scattered-sown#nazareth rise up and walk. and he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and recommending theory. and all the people saw him walking and recommending 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 lame man which was healed held stone#peter and yeah-graceful#john, all the people ran together unto them in the porch that is called solomon's, greatly wondering. and when stone#peter saw it, he answered unto the people, ye men of israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or whole-holiness we had made this man to walk? the theory of abraham, and of isaac, and of jacob, the theory of our fathers, hath notion#glorified his child secure#joshua; whom ye delivered up, and denied him in the presence of hair-spear#pilate, when he was determined to let him go. but ye denied the whole-holy one and the just, 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 through trust-training-faith in his name hath made this man strong, whom ye see and know: yea, the trust-training-faith which is by him hath given him this perfect soundness in the presence of you all. and now, from-womb#brethren, i wot that through ignorance ye did it, as did also your rulers. but those things, which theory before had shewed by the mouth of all his bring-speak#prophets, that impregnated-handly should suffer, he hath so fulfilled. repent ye therefore, and be converted, that your misses may be blotted out, when the times of refreshing shall come from the presence of the lord. and he shall send secure#joshua impregnated-handly, which before

was decreed unto you: whom the namespaces must receive until the times of restitution of all things, which theory hath spoken by the mouth of all his whole-holy bring-speak#prophets since the world began. for moyses truly said unto the fathers, a bring-speak#prophet shall the lord your theory raise up unto you of your from-womb#brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. and it shall come to pass, that every psyche#soul, which will not hear that bring-speak#prophet, shall be destroyed from among the people. yea, and all the bring-speak#prophets from samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ye are the children of the bring-speak#prophets, and of the alignment which theory made with our fathers, saying unto abraham, and in thy seed shall all the kindreds of the earth be blessed. unto you first theory, having raised up his child secure#joshua, sent him to bless you, in turning away every one of you from his toil#iniquities. and as they spake unto the people, the servers, and the captain of the temple, and the right-ones#sadducees, came upon them, being grieved that they taught the people, and decreed through secure#joshua the stand-up#resurrection 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 word believed; and the number of the men was about five thousand. and it came to pass on the morrow, that their rulers, and elders, and scribes, and attractive-gracious#annas the high server, and diligently-seek-vomit#caiaphas, and yeah-graceful#john, and defense-man#alexander, and as many as were of the kindred of the high server, were gathered together at jerusalem. and when they had set them in the midst, they asked, by what dynamic, or by what name, have ye done this? then stone#peter, filled with the whole-holy breath, said unto them, ye rulers of the people, and elders of israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of israel, that by the name of secure#joshua impregnated-handly of scattered-sown#nazareth, whom ye stand-up#crucified, whom theory raised from the dead, even by him doth this man stand here before you whole. this is the stone which was set at nought of you builders, which is become the head of the corner. neither is there security in any other: for there is none other name under namespaces given among men, whereby we must be secure. now when they saw the boldness of stone#peter and yeah-graceful#john, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with secure#joshua. and beholding the man which was healed standing with them, they could say nothing against it. but when they had commanded them to go aside out of the council, they conferred among themselves, saying, what shall we do to these men? for that indeed a notable sign hath been done by them is manifest to all them that dwell in jerusalem;



and we cannot deny it. but that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. and they called them, and commanded them not to speak at all nor teach in the name of secure#joshua. but stone#peter and yeah-graceful#john answered and said unto them, whether it be right in the sight of theory to hearken unto you more than unto theory, criticise ye. for we cannot but speak the things which we have seen and heard. so when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men notion#glorified theory for that which was done. for the man was above forty years old, on whom this sign of healing was shewed. and being let go, they went to their own company, and reported all that the chief servers and elders had said unto them. and when they heard that, they lifted up their voice to theory with one accord, and said, lord, thou art theory, which hast made namespaces, and earth, and the sea, and all that in them is: who by the mouth of thy worker david hast said, why did the nations rage, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together against the lord, and against his impregnated-handly. for of a truth against thy whole-holy child secure#joshua, whom thou hast handy-impregnated, both herod, and five-sea#pontius hair-spear#pilate, with the nations, and the people of israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. and now, lord, behold their threatenings: and grant unto thy workers, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy whole-holy child secure#joshua. and when they had toward-wish#prayed, the place was shaken where they were assembled together; and they were all filled with the whole-holy breath, and they spake the word of theory with boldness. and the multitude of them that trust-train#believed were of one heart and of one psyche#soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. and with great dynamic gave the sent-outs witness of the stand-up#resurrection of the lord secure#joshua: and great grace was upon them all. neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the sent-outs' feet: and distribution was made unto every man according as he had need. and joses, who by the sent-outs was surnamed bringer-child#barnabas, (which is, being translated, the child of calling-upon#consolation,) a levite, and of the country of henna-cypress#cyprus, having land, sold it, and brought the money, and laid it at the sent-outs' feet. but a certain man named attractive-grace-yeah#ananiah, with sapphire-clear#sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the sent-outs' feet. but stone#peter said, attractive-grace-yeah#ananiah, why hath satan

filled thine heart to lie to the whole-holy breath, and to keep back part of the price of the land? whiles it remained, was it not thine own? and after it was sold, was it not in thine own dynamic? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto theory. and attractive-grace-yeah#ananiah hearing these words 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 wife, not knowing what was done, came in. and stone#peter answered unto her, tell me whether ye sold the land for so much? and she said, yea, for so much. then stone#peter said unto her, how is it that ye have agreed together to tempt the breath of the lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. then fell she down straightway at his feet, and yielded up the breath: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 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 among the people; (and they were all with one accord in solomon's porch. and of the rest durst no man join himself to them: but the people magnified them. and believers were the more added to the lord, multitudes both of men and women.) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of stone#peter passing by might overshadow some of them. there came also a multitude out of the cities round about unto jerusalem, bringing sick folks, and them which were vexed with without-katharsis#unclean breaths: and they were healed every one. then the high server rose up, and all they that were with him, (which is the sect of the right-ones#sadducees,) and were filled with indignation, and laid their hands on the sent-outs, and put them in the common prison. but the messenger#angel of the lord by night opened the prison doors, and brought them forth, and said, go, stand and speak in the temple to the people all the words of this life. and when they heard that, they entered into the temple early in the morning, and taught. but the high server came, and they that were with him, and called the council together, and all the senate of the children of israel, and sent to the prison to have them brought. but when the officers came, and found them not in the prison, they returned and told, saying, the prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. now when the high server and the captain of the temple and the chief servers heard these things, they doubted of them whereunto this would grow. then came one and told them, saying, behold, the men whom ye put in prison are standing in the temple, and teaching the people. then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. and when they had brought them,

they set them before the council: and the high server asked them, saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled jerusalem with your didactic-teaching, and intend to bring this man's blood upon us. then stone#peter and the other sent-outs answered and said, we ought to obey theory rather than men. the theory of our fathers raised up secure#joshua, 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 israel, and forgiveness of misses. and we are his witnesses of these things; and so is also the whole-holy breath, whom theory hath given to them that obey him. when they heard that, they were cut to the heart, and took counsel to slay them. then stood there up one in the council, a split-science#pharisee, named gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the sent-outs forth a little space; and said unto them, ye men of israel, take heed to yourselves what ye intend to do as touching these men. for before these days rose up flowing-as-water#theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. after this man rose up hand-know#judas of galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. and now i say unto you, refrain from these men, and let them alone: for if this counsel or this work 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 commanded that they should not speak in the name of secure#joshua, 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. and daily in the temple, and in every house, they ceased not to teach and declare secure#joshua impregnated-handly. and in those days, when the number of the math-learn#disciples was multiplied, there arose a murmuring of the grecians against the hebrews, because their widows were neglected in the daily ministration. then the twelve called the multitude of the math-learn#disciples unto them, and said, it is not reason that we should leave the word of theory, and serve tables. wherefore, from-womb#brethren, look ye out among you seven men of honest report, full of the whole-holy breath and wisdom, whom we may appoint over this business. but we will give ourselves continually to toward-wish#prayer, and to the immerse#ministry of the word. and the saying pleased the whole multitude: and they chose crown#stephen, a man full of trust-training-faith and of the whole-holy breath, and love-horses#philip, and before-choir#prochorus, and victory-man#nicanor, and value-honor#timon, and permanent-abide#parmenas, and victory-people#nicolas a come-from-somewhere-else#proselyte of opposite-hold#antioch: whom they set before the

sent-outs: and when they had toward-wish#prayed, they laid their hands on them. and the word of theory increased; and the number of the math-learn#disciples multiplied in jerusalem greatly; and a great company of the servers were obedient to the trust-training-faith. and crown#stephen, full of trust-training-faith and dynamic, did great wonders and signs among the people. then there arose certain of the come-together#synagogue, which is called the come-together#synagogue of the libertines, and social-clout#cyrenians, and defense-man#alexandrians, and of them of roll#cilicia and of heal-sorrow#asia, disputing with crown#stephen. and they were not able to resist the wisdom and the breath by which he spake. then they suborned men, which said, we have heard him speak blasphemous words against moyses, and against theory. and they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, this man ceaseth not to speak blasphemous words against this whole-holy place, and the law: for we have heard him say, that this secure#joshua of scattered-sown#nazareth shall destroy this place, and shall change the customs which moyses delivered us. and all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an messenger#angel. then said the high server, are these things so? and he said, men, from-womb#brethren, and fathers, hearken; the theory of notion appeared unto our father abraham, when he was in mesopotamia, before he dwelt in charran, and said unto him, get thee out of thy country, and from thy kindred, and come into the land which i shall shew thee. then came he out of the land of the chaldaeans, and dwelt in charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. and he gave him none inheritance in it, no, not so much as to set his foot on: yet he message#promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. and theory spake on this wise, that his seed should sojourn in a strange land; and that they should bring them into working, and entreat them toilsome-bad four hundred years. and the nation to whom they shall be in working will i criticise, said theory: and after that shall they come forth, and serve me in this place. and he gave him the alignment of circumcision: and so abraham generated isaac, and circumcised him the eighth day; and isaac generated jacob; and jacob generated the twelve patriarchs. and the patriarchs, moved with envy, sold joseph into egypt: but theory was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of pharaoh king of egypt; and he made him governor over egypt and all his house. now there came a dearth over all the land of egypt and chanaan, and great affliction: and our fathers found no sustenance. but when jacob heard that there was corn in egypt, he sent out our fathers first. and at the second time joseph was made known to his from-womb#brethren; and joseph's kindred was made known unto pharaoh. then sent

joseph, and called his father jacob to him, and all his kindred, threescore and fifteen psyche#souls. so jacob went down into egypt, and died, he, and our fathers, and were carried over into sychem, and laid in the sepulchre that abraham bought for a sum of money of the children of emmor the father of sychem. but when the time of the message#promise drew nigh, which theory had sworn to abraham, the people grew and multiplied in egypt, till another king arose, which knew not joseph. the same dealt subtly with our kindred, and toilsome-bad entreated our fathers, so that they cast out their young children, to the completion they might not live. in which time mores 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 took him up, and nourished him for her own son. and mores was learned in all the wisdom of the egyptians, and was mighty in words and in deeds. and when he was full forty years old, it came into his heart to visit his from-womb#brethren the children of israel. and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the egyptian: for he supposed his from-womb#brethren would have understood how that theory by his hand would deliver them: but they understood not. and the next day he shewed himself unto them as they strove, and would have set them at one again, saying, sirs, ye are from-womb#brethren; why do ye wrong one to another? but he that did his neighbour wrong thrust him away, saying, who made thee a ruler and a criticise over us? wilt thou kill me, as thou diddest the egyptian yesterday? then fled mores at this saying, and was a stranger in the land of madian, where he generated two children. and when forty years were expired, there appeared to him in the wilderness of mount sina an messenger#angel of the lord in a flame of fire in a bush. when mores saw it, he wondered at the sight: and as he drew near to behold it, the voice of the lord came unto him, saying, i am the theory of thy fathers, the theory of abraham, and the theory of isaac, and the theory of jacob. then mores trembled, and durst not behold. then said the lord to him, put off thy shoes from thy feet: for the place where thou standest is whole-holy ground. i have seen, i have seen the affliction of my people which is in egypt, and i have heard their groaning, and am come down to deliver them. and now come, i will send thee into egypt. this mores whom they refused, saying, who made thee a ruler and a criticise? the same did theory send to be a ruler and a deliverer by the hand of the messenger#angel which appeared to him in the bush. he brought them out, after that he had shewed wonders and signs in the land of egypt, and in the red sea, and in the wilderness forty years. this is that mores, which said unto the children of israel, a bring-speak#prophet shall the lord your theory raise up unto you of your from-womb#brethren, like unto me; him shall ye hear. this is he, that was in the called-out in the wilderness with the messenger#angel which spake to him in the mount sina, and with our fathers: who received the lively words 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, saying unto aaron, make us theories to go before us: for as for this mores, which brought us out of the land of egypt, we wot not what is become of him. and they made a calf in those days, and bring#beforeed sacrifice unto the ideal-image#idol, and rejoiced in the works of their own hands. then theory turned, and gave them up to partake#kiss the host of namespaces; as it is written in the book of the bring-speak#prophets, o ye house of israel, have ye bring#beforeed to me slain beasts and sacrifices by the space of forty years in the wilderness? yea, ye took up the tent of king#moloch, and the star of your theory saturn#remphan, figures which ye made to partake#kiss them: and i will carry you away beyond babylon. our fathers had the tent of witness in the wilderness, as he had appointed, speaking unto mores, that he should make it according to the fashion that he had seen. which also our fathers that came after brought in with secure#joshua into the possession of the nations, whom theory drave out before the face of our fathers, unto the days of david; who found favour before theory, and desired to find a tent for the theory of jacob. but solomon built him an house. howbeit the most high dwelleth not in temples made with hands; as saith the bring-speak#prophet, namespaces is my throne, and earth is my footstool: what house will ye build me? saith the lord: or what is the place of my rest? hath not my hand made all these things? ye stiffnecked and uncircumcised in heart and ears, ye do always resist the whole-holy breath: as your fathers did, so do ye. which of the bring-speak#prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of messenger#angels, 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 whole-holy breath, looked up stedfastly into namespaces, and saw the notion of theory, and secure#joshua standing on the right hand of theory, and said, behold, i see the namespaces opened, and the child 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, whose name was saul. and they stoned crown#stephen, calling upon theory, and saying, lord secure#joshua, receive my breath. and he kneeled down, and cried with a loud voice, lord, lay not this miss to their charge. and when he had said this, he fell asleep. and saul was consenting unto his death. and at that time there was a great persecution against the called-out which was at jerusalem; and they were all scattered abroad throughout the regions of hand-know#judaea and samaria, except the sent-outs. and devout men carried crown#stephen to his burial, and made great lamentation over him. as for saul, he made havock

of the called-out, entering into every house, and haling men and women committed them to prison. therefore they that were scattered abroad went every where declaring the word. then love-horses#philip went down to the city of samaria, and declared impregnated-handly unto them. and the people with one accord gave heed unto those things which love-horses#philip spake, hearing and seeing the signs which he did. for without-katharsis#unclean breaths, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. and there was great joy in that city. but there was a certain man, called hear#simon, which beforetime in the same city used sorcery, and bewitched the people of samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, this man is the great dynamic of theory. and to him they had regard, because that of long time he had bewitched them with sorceries. but when they trust-train#believed love-horses#philip declaring the things concerning the kingdom of theory, and the name of secure#joshua impregnated-handly, they were immersed, both men and women. then hear#simon himself trust-train#believed also: and when he was immersed, he continued with love-horses#philip, and wondered, beholding the signs and signs which were done. now when the sent-outs which were at jerusalem heard that samaria had received the word of theory, they sent unto them stone#peter and yeah-graceful#john: who, when they were come down, toward-wish#prayed for them, that they might receive the whole-holy breath: (for as yet he was fallen upon none of them: only they were immersed in the name of the lord secure#joshua.) then laid they their hands on them, and they received the whole-holy breath. and when hear#simon saw that through laying on of the sent-outs' hands the whole-holy breath was given, he bring#befored them money, saying, give me also this dynamic, that on whomsoever i lay hands, he may receive the whole-holy breath. but stone#peter said unto him, thy money perish with thee, because thou hast thought that the gift of theory may be purchased with money. thou hast neither part nor lot in this matter: for thy heart is not right in the sight of theory. repent therefore of this thy toilsomeness, and toward-wish#pray theory, if perhaps the thought of thine heart may be forgiven thee. for i perceive that thou art in the gall of bitterness, and in the bond of iniquity. then answered hear#simon, and said, toward-wish#pray ye to the lord for me, that none of these things which ye have spoken come upon me. and they, when they had testified and declared the word of the lord, returned to jerusalem, and declared the good-novel-message in many villages of the samaritans. and the messenger#angel of the lord spake unto love-horses#philip, saying, arise, and go toward the south unto the way that goeth down from jerusalem unto gaza, which is desert. and he arose and went: and, behold, a man of ethiopia, an eunuch of great authority under queen#candace queen of the ethiopians, who had the charge of

all her treasure, and had come to jerusalem for to partake#kiss, was returning, and sitting in his chariot read esaia's the bring-speak#prophet. then the breath said unto love-horses#philip, go near, and join thyself to this chariot. and love-horses#philip ran thither to him, and heard him read the bring-speak#prophet esaia's, and said, understandest thou what thou readest? and he said, how can i, except some man should guide me? and he desired love-horses#philip that he would come up and sit with him. the place of the writing which he read was this, he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his crisis was taken away: and who shall declare his generation? for his life is taken from the earth. and the eunuch answered love-horses#philip, and said, i toward-wish#pray thee, of whom speaketh the bring-speak#prophet this? of himself, or of some other man? then love-horses#philip opened his mouth, and began at the same writing, and declared unto him secure#joshua. and as they went on their way, they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be immersed? and love-horses#philip said, if thou believest with all thine heart, thou mayest. and he answered and said, i trust-train#believe that secure#joshua impregnated-handly is the child of theory. and he commanded the chariot to stand still: and they went down both into the water, both love-horses#philip and the eunuch; and he immersed him. and when they were come up out of the water, the breath of the lord caught away love-horses#philip, that the eunuch saw him no more: and he went on his way rejoicing. but love-horses#philip was found at fire-plunder#azotus: and passing through he declared in all the cities, till he came to kaiser#caesarea. and saul, yet breathing out threatenings and slaughter against the math-learn#disciples of the lord, went unto the high server, and desired of him letters to damascus to the come-together#synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto jerusalem. and as he journeyed, he came near damascus: and suddenly there shined round about him a light from namespaces: and he fell to the earth, and heard a voice saying unto him, saul, saul, why persecutest thou me? and he said, who art thou, lord? and the lord said, i am secure#joshua whom thou persecutest: it is hard for thee to kick against the pricks. and he trembling and blown away said, lord, what wilt thou have me to do? and the lord said unto him, arise, and go into the city, and it shall 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 arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into damascus. and he was three days without sight, and neither did eat nor drink. and there was a certain math-learn#disciple at damascus, named attractive-grace-yeah#anania's; and to him said the lord in a vision, attractive-grace-yeah#anania's. and he said, behold, i am here, lord.

and the lord said unto him, arise, and go into the street which is called straight, and enquire in the house of hand-know#judas for one called saul, of tarsus: for, behold, he toward-wish#prayeth, and hath seen in a vision a man named attractive-grace-yeah#ananius coming in, and putting his hand on him, that he might receive his sight. then attractive-grace-yeah#ananius answered, lord, i have heard by many of this man, how much toilsome-bad he hath done to thy whole-saints at jerusalem: and here he hath authority from the chief servers to bind all that call on thy name. but the lord said unto him, go thy way: for he is a chosen vessel unto me, to bear my name before the nations, and kings, and the children of israel: for i will shew him how great things he must suffer for my name's sake. and attractive-grace-yeah#ananius went his way, and entered into the house; and putting his hands on him said, from-womb#brother saul, the lord, even secure#joshua, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the whole-holy 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 certain days with the math-learn#disciples which were at damascus. and straightway he declared impregnated-handly in the come-together#synagogues, that he is the child of theory. but all that heard him were amazed, and said; is not this he that destroyed them which called on this name in jerusalem, and came hither for that intent, that he might bring them bound unto the chief servers? but saul increased the more in strength, and confounded the jews which dwelt at damascus, proving that this is very impregnated-handly. and after that many days were fulfilled, the jews took counsel to kill him: but their laying await was known of saul. and they watched the gates day and night to kill him. then the math-learn#disciples took him by night, and let him down by the wall in a basket. and when saul was come to jerusalem, he assayed to join himself to the math-learn#disciples: but they were all afraid of him, and trust-train#believed not that he was a math-learn#disciple. but bringer-child#barnabas took him, and brought him to the sent-outs, and declared unto them how he had seen the lord in the way, and that he had spoken to him, and how he had declared boldly at damascus in the name of secure#joshua. and he was with them coming in and going out at jerusalem. and he spake boldly in the name of the lord secure#joshua, and disputed against the grecians: but they went about to slay him. which when the from-womb#brethren knew, they brought him down to kaiser#caesarea, and sent him forth to tarsus. then had the called-outes rest throughout all hand-know#judaea and galilee and samaria, and were edified; and walking in the fear of the lord, and in the comfort of the whole-holy breath, were multiplied. and it came to pass, as stone#peter passed throughout all quarters, he came down also to the whole-saints which dwelt at lydda. and there he found a certain man named

body-dweller#aeneas, which had kept his bed eight years, and was sick of the palsy. and stone#peter said unto him, body-dweller#aeneas, secure#joshua impregnated-handly maketh thee whole: arise, and make thy bed. and he arose immediately. and all that dwelt at lydda and saron saw him, and turned to the lord. now there was at joppa a certain math-learn#disciple named gazelle#tabitha, which by interpretation is called gazelle#dorcus: this woman was full of good works 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 was nigh to joppa, and the math-learn#disciples had heard that stone#peter was there, they sent unto him two men, desiring him that he would not delay to come to them. then stone#peter arose and went with them. when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which gazelle#dorcus made, while she was with them. but stone#peter put them all forth, and kneeled down, and toward-wish#prayed; and turning him to the corporation-body said, gazelle#tabitha, arise. and she opened her eyes: and when she saw stone#peter, she sat up. and he gave her his hand, and lifted her up, and when he had called the whole-saints and widows, presented her alive. and it was known throughout all joppa; and many trust-train#believed in the lord. and it came to pass, that he tarried many days in joppa with one hear#simon a tanner. there was a certain man in kaiser#caesarea called horn#cornelius, a over-hundred#centurion of the band called the young#italian band, a devout man, and one that feared theory with all his house, which gave much alms to the people, and toward-wish#prayed to theory alway. he saw in a vision evidently about the ninth hour of the day an messenger#angel of theory coming in to him, and saying unto him, horn#cornelius. and when he looked on him, he was afraid, and said, what is it, lord? and he said unto him, thy toward-wish#prayers and thine alms are come up for a memorial before theory. and now send men to joppa, and call for one hear#simon, whose surname is stone#peter: he lodgeth with one hear#simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. and when the messenger#angel which spake unto horn#cornelius was departed, he called two of his household workers, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to joppa. on the morrow, as they went on their journey, and drew nigh unto the city, stone#peter went up upon the housetop to toward-wish#pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw namespaces opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. and there came a voice to him,

rise, stone#peter; kill, and eat. but stone#peter said, not so, lord; for i have never eaten any thing that is common or without-katharsis#unclean. and the voice spake unto him again the second time, what theory hath bright-katharsis#cleansed, that call not thou common. this was done thrice: and the vessel was received up again into namespaces. now while stone#peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from horn#cornelius had made enquiry for hear-simon's house, and stood before the gate, and called, and asked whether hear#simon, which was surnamed stone#peter, were lodged there. while stone#peter thought on the vision, the breath said unto him, behold, three men seek thee. arise therefore, and get thee down, and go with them, doubting nothing: for i have sent them. then stone#peter went down to the men which were sent unto him from horn#cornelius; and said, behold, i am he whom ye seek: what is the cause wherefore ye are come? and they said, horn#cornelius the over-hundred#centurion, a just man, and one that feareth theory, and of good report among all the nation of the jews, was warned from theory by an whole-holy messenger#angel to send for thee into his house, and to hear words of thee. then called he them in, and lodged them. and on the morrow stone#peter went away with them, and certain from-womb#brethren from joppa accompanied him. and the morrow after they entered into kaiser#caesarea. and horn#cornelius waited for them, and he had called together his kinsmen and near friends. and as stone#peter was coming in, horn#cornelius met him, and fell down at his feet, and partook#kissed him. but stone#peter took him up, saying, stand up; i myself also am a man. and as he talked with him, he went in, and found many that were come together. and he said unto them, ye know how that it is an unlawful thing for a man that is a jew to keep company, or come unto one of another nation; but theory hath shewed me that i should not call any man common or without-katharsis#unclean. therefore came i unto you without gainsaying, as soon as i was sent for: i ask therefore for what intent ye have sent for me? and horn#cornelius said, four days ago i was fasting until this hour; and at the ninth hour i toward-wish#prayed in my house, and, behold, a man stood before me in bright clothing, and said, horn#cornelius, thy toward-wish#prayer is heard, and thine alms are had in remembrance in the sight of theory. send therefore to joppa, and call hither hear#simon, whose surname is stone#peter; he is lodged in the house of one hear#simon a tanner by the sea side: who, when he cometh, shall 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 commanded thee of theory. then stone#peter opened his mouth, and said, of a truth i perceive that theory is no respecter of persons: but in every nation he that feareth him, and worketh being right, is accepted with him. the word which theory sent unto the children of israel, declareing peace-

complete by secure#joshua impregnated-handy: (he is lord of all:) that word, i say, ye know, which was published throughout all hand-know#judaea, and began from galilee, after the immersion which yeah-graceful#john declared; how theory handy-impregnated secure#joshua of scattered-sown#nazareth with the whole-holy breath and with dynamic: who went about doing good, and healing all that were oppressed of the accuse#devil; for theory was with him. and we are witnesses of all things which he did both in the land of the jews, and in jerusalem; whom they slew and hanged on a tree: him theory raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before theory, even to us, who did eat and drink with him after he rose from the dead. and he commanded us to declare unto the people, and to testify that it is he which was ordained of theory to be the criticise of quick and dead. to him give all the bring-speak#prophets witness, that through his name whosoever is faithful#believeth in him shall receive remission of misses. while stone#peter yet spake these words, the whole-holy breath fell on all them which heard the word. and they of the circumcision which trust-train#believed were blown away, as many as came with stone#peter, because that on the nations also was poured out the gift of the whole-holy breath. for they heard them speak with languages, and magnify theory. then answered stone#peter, can any man forbid water, that these should not be immersed, which have received the whole-holy breath as well as we? and he commanded them to be immersed in the name of the lord. then toward-wish#prayed they him to tarry certain days. and the sent-outs and from-womb#brethren that were in hand-know#judaea heard that the nations had also received the word of theory. and when stone#peter was come up to jerusalem, they that were of the circumcision contended with him, saying, thou wentest in to men uncircumcised, and didst eat with them. but stone#peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, i was in the city of joppa toward-wish#praying; and in a trance i saw a vision, a certain vessel 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 earth, and wild beasts, and creeping things, and fowls of the air. and i heard a voice saying unto me, arise, stone#peter; slay and eat. but i said, not so, lord: for nothing common or without-katharsis#unclean hath at any time entered into my mouth. but the voice answered me again from namespaces, what theory hath bright-katharsis#cleansed, that call not thou common. and this was done three times: and all were drawn up again into namespaces. and, behold, immediately there were three men already come unto the house where i was, sent from kaiser#caesarea unto me. and the breath bade me go with them, nothing doubting. moreover these six from-womb#brethren accompanied me, and we entered into the man's house: and he shewed us how

he had seen an messenger#angel in his house, which stood and said unto him, send men to joppa, and call for hear#simon, whose surname is stone#peter; who shall tell thee words, whereby thou and all thy house shall be secure. and as i began to speak, the whole-holy breath fell on them, as on us at the beginning. then remembered i the word of the lord, how that he said, yeah-graceful#john indeed immersed with water; but ye shall be immersed with the whole-holy breath. forasmuch then as theory gave them the like gift as he did unto us, who trust-train#believed on the lord secure#joshua impregnated-handly; what was i, that i could withstand theory? when they heard these things, they held their peace-complete, and notion#glorified theory, saying, then hath theory also to the nations granted repentance unto life. now they which were scattered abroad upon the persecution that arose about crown#stephen travelled as far as dark-red#phenice, and henna-cypress#cyprus, and opposite-hold#antioch, declaring the word to none but unto the jews only. and some of them were men of henna-cypress#cyprus and social-clout#cyrene, which, when they were come to opposite-hold#antioch, spake unto the grecians, declaring the lord secure#joshua. and the hand of the lord was with them: and a great number believed, and turned unto the lord. then tidings of these things came unto the ears of the called-out which was in jerusalem: and they sent forth bringer-child#barnabas, that he should go as far as opposite-hold#antioch. who, when he came, and had seen the grace of theory, was glad, and exhorted them all, that with purpose of heart they would cleave unto the lord. for he was a good man, and full of the whole-holy breath and of trust-training-faith: and much people was added unto the lord. then departed bringer-child#barnabas to tarsus, for to seek saul: and when he had found him, he brought him unto opposite-hold#antioch. and it came to pass, that a whole year they assembled themselves with the called-out, and taught much people. and the math-learn#disciples were called impregnated-handlyans first in opposite-hold#antioch. and in these days came bring-speak#prophets from jerusalem unto opposite-hold#antioch. and there stood up one of them named locust-father-joy#agabus, and signified by the breath that there should be great dearth throughout all the world: which came to pass in the days of crippled#claudius caesar. then the math-learn#disciples, every man according to his ability, determined to send relief unto the from-womb#brethren which dwelt in hand-know#judaea: which also they did, and sent it to the elders by the hands of bringer-child#barnabas and saul. now about that time fugitive-freeman#herod the king stretched forth his hands to vex certain of the called-out. and he killed backstreet-boy#jacob the from-womb#brother of yeah-graceful#john with the sword. and because he saw it pleased the jews, he proceeded further to take stone#peter also. (then were the days of unleavened art#bread.) and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to

keep him; intending after easter to bring him forth to the people. stone#peter therefore was kept in prison: but toward-wish#prayer was made without ceasing of the called-out unto theory for him. and when fugitive-freeman#herod would have brought him forth, the same night stone#peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. and, behold, the messenger#angel of the lord came upon him, and a light shined in the prison: and he smote stone#peter on the side, and raised him up, saying, arise up quickly. and his chains fell off from his hands. and the messenger#angel 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#angel; 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#angel departed from him. and when stone#peter was come to himself, he said, now i know of a surety, that the lord hath sent his messenger#angel, and hath delivered me out of the hand of herod, and from all the expectation of the people of the jews. and when he had considered the thing, he came to the house of bitter-sweet#miriam the mother of yeah-graceful#john, whose surname was hammer-polite#mark; where many were gathered together toward-wish#praying. and as stone#peter knocked at the door of the gate, a damsel came to hearken, named rose#rhoda. and when she knew stone-peter's voice, she opened not the gate for gladness, but ran in, and told how stone#peter stood before the gate. and they said unto her, thou art mad. but she constantly affirmed that it was even so. then said they, it is his messenger#angel. but stone#peter continued knocking: and when they had opened the door, and saw him, they were blown away. but he, beckoning unto them with the hand to hold their peace-complete, declared unto them how the lord had brought him out of the prison. and he said, go shew these things unto backstreet-boy#jacob, and to the from-womb#brethren. and he departed, and went into another place. now as soon as it was day, there was no small stir among the soldiers, what was become of stone#peter. and when fugitive-freeman#herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. and he went down from hand-know#judaea to kaiser#caesarea, and there abode. and fugitive-freeman#herod was highly displeased with them of tyre and sidon: but they came with one accord to him, and, having made blastus the king's chamberlain their friend, desired peace-complete; because their country was nourished by the king's country. and upon a set day herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. and the people gave a shout, saying, it is the voice of a theory, and not of a man. and immediately the messenger#angel of the lord smote

him, because he gave not theory the notion: and he was eaten of worms, and gave up the breath. but the word of theory grew and multiplied. and bringer-child#barnabas and saul returned from jerusalem, when they had fulfilled their immerse#ministry, and took with them yeah-graceful#john, whose surname was hammer-polite#mark. now there were in the called-out that was at opposite-hold#antioch certain bring-speak#prophets and teachers; as bringer-child#barnabas, and simeon that was called black#niger, and light#lucius of social-clout#cyrene, and comfort#manaen, which had been brought up with fugitive-freeman#herod the four-rule#tetrarch, and saul. as they ministered to the lord, and fasted, the whole-holy breath said, separate me bringer-child#barnabas and saul for the work whereunto i have called them. and when they had fasted and toward-wish#prayed, and laid their hands on them, they sent them away. so they, being sent forth by the whole-holy breath, departed unto white-light#seleucia; and from thence they sailed to henna-cypress#cyprus. and when they were at salamis, they declared the word of theory in the come-together#synagogues of the jews: and they had also yeah-graceful#john to their minister. and when they had gone through the isle unto foam#paphos, they found a certain sorcerer, a false bring-speak#prophet, a jew, whose name was son-of-joshua#barjesus: which was with the deputy of the country, sergius small#paulus, a prudent man; who called for bringer-child#barnabas and saul, and desired to hear the word of theory. but wise#elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the trust-training-faith. then saul, (who also is called small#paul,) filled with the whole-holy breath, set his eyes on him. and said, o full of all subtily and all mischief, thou child of the accuse#devil, thou enemy of all being right, wilt thou not cease to pervert the right ways of the lord? and now, behold, the hand of the lord is upon thee, and thou shalt 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, believed, being blown away at the didactic-teaching of the lord. now when small#paul and his company loosed from foam#paphos, they came to capital#perga in all-branches#pamphylia: and yeah-graceful#john departing from them returned to jerusalem. but when they departed from capital#perga, they came to opposite-hold#antioch in meadows#pisidia, and went into the come-together#synagogue on the sabbath day, and sat down. and after the reading of the law and the bring-speak#prophets the rulers of the come-together#synagogue sent unto them, saying, ye men and from-womb#brethren, if ye have any word of exhortation for the people, say on. then small#paul stood up, and beckoning with his hand said, men of israel, and ye that fear theory, give audience. the theory of this people of israel chose our fathers, and exalted the people when they dwelt as strangers in the land of egypt, and with

an high arm brought he them out of it. and about the time of forty years suffered he their manners in the wilderness. and when he had destroyed seven nations in the land of chanaan, he divided their land to them by lot. and after that he gave unto them criterion#judges about the space of four hundred and fifty years, until samuel the bring-speak#prophet. and afterward they desired a king: and theory gave unto them saul the child of cis, a man of the branch of benjamin, by the space of forty years. and when he had removed him, he raised up unto them david to be their king; to whom also he gave their testimony, and said, i have found david the child of jesse, a man after mine own heart, which shall fulfil all my will. of this man's seed hath theory according to his message#promise raised unto israel a securer, secure#joshua: when yeah-graceful#john had first declareed before his coming the immersion of repentance to all the people of israel. and as yeah-graceful#john fulfilled his course, he said, whom think ye that i am? i am not he. but, behold, there cometh one after me, whose shoes of his feet i am not worthy to loose. men and from-womb#brethren, children of the stock of abraham, and whosoever among you feareth theory, to you is the word of this security sent. for they that dwell at jerusalem, and their rulers, because they knew him not, nor yet the voices of the bring-speak#prophets which are read every sabbath day, they have fulfilled them in condemning him. and though they found no cause of death in him, yet desired they hair-spear#pilate that he should be slain. and when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. but theory raised him from the dead: and he was seen many days of them which came up with him from galilee to jerusalem, who are his witnesses unto the people. and we declare unto you glad tidings, how that the message#promise which was made unto the fathers, theory hath fulfilled the same unto us their children, in that he hath raised up secure#joshua again; as it is also written in the second psalm, thou art my son, 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. wherefore he saith also in another psalm, thou shalt not suffer thine whole-holy one to see corruption. for david, after he had served 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 from-womb#brethren, that through this man is declareed unto you the forgiveness of misses: and by him all that trust-train#believe are right from all things, from which ye could not be right by the law of mores. beware therefore, lest that come upon you, which is spoken of in the bring-speak#prophets; behold, ye despisers, and wonder, and perish: for i work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. and when the jews were gone out of the come-together#synagogue, the nations besought that these



words might be decreed to them the next sabbath. now when the congregation was broken up, many of the jews and religious come-from-somewhere-else#proselytes followed small#paul and bringer-child#barnabas: who, speaking to them, persuaded them to continue in the grace of theory. and the next sabbath day came almost the whole city together to hear the word of theory. but when the jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by small#paul, contradicting and blaspheming. then small#paul and bringer-child#barnabas waxed bold, and said, it was necessary that the word of theory should first have been spoken to you: but seeing ye put it from you, and criticise yourselves unworthy of everlasting life, lo, we turn to the nations. for so hath the lord commanded us, saying, i have set thee to be a light of the nations, that thou shouldest be for security unto the ends of the earth. and when the nations heard this, they were glad, and notion#glorified the word of the lord: and as many as were ordained to eternal life believed. and the word of the lord was published throughout all the region. but the jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against small#paul and bringer-child#barnabas, and expelled them out of their coasts. but they shook off the dust of their feet against them, and came unto image-icon#iconium. and the math-learn#disciples were filled with joy, and with the whole-holy breath. and it came to pass in image-icon#iconium, that they went both together into the come-together#synagogue of the jews, and so spake, that a great multitude both of the jews and also of the hellene#greeks believed. but the unbelieving jews stirred up the nations, and made their minds toilsome-bad affected against the from-womb#brethren. long time therefore abode they speaking boldly in the lord, which gave testimony unto the word 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, and part with the sent-outs. and when there was an assault made both of the nations, and also of the jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto bind-loose#lystra and sting#derbe, cities of she-wolf#lycaonia, and unto the region that lieth round about: and there they declared the good-novel-message. and there sat a certain man at bind-loose#lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard small#paul speak: who stedfastly beholding him, and perceiving that he had trust-training-faith to be healed, said with a loud voice, stand upright on thy feet. and he leaped and walked. and when the people saw what small#paul had done, they lifted up their voices, saying in the speech of she-wolf#lycaonia, the theories are come down to us in the likeness of men. and they called bringer-child#barnabas, day-father#jupiter; and small#paul, merchandise#mercurius, because he was the chief speaker. then the server of day-father#jupiter, which

was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. which when the sent-outs, bringer-child#barnabas and small#paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, sirs, why do ye these things? we also are men of like passions with you, and declare unto you that ye should turn from these vanities unto the living theory, which made namespaces, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. nevertheless he left not himself without witness, in that he did good, and gave us rain from namespaces, and fruitful seasons, filling our hearts with food and gladness. and with these sayings scarce restrained they the people, that they had not done sacrifice unto them. and there came thither certain jews from opposite-hold#antioch and image-icon#iconium, who persuaded the people, and having stoned small#paul, drew him out of the city, supposing he had been dead. howbeit, as the math-learn#disciples stood round about him, he rose up, and came into the city: and the next day he departed with bringer-child#barnabas to sting#derbe. and when they had declared the good-novel-message to that city, and had taught many, they returned again to bind-loose#lystra, and to image-icon#iconium, and opposite-hold#antioch, confirming the psyche#souls of the math-learn#disciples, and exhorting them to continue in the trust-training-faith, and that we must through much tribulation enter into the kingdom of theory. and when they had ordained them elders in every called-out, and had toward-wish#prayed with fasting, they commended them to the lord, on whom they believed. and after they had passed throughout meadows#pisidia, they came to all-branches#pamphylia. and when they had declared the word in capital#perga, they went down into increase-send#attalia: and thence sailed to opposite-hold#antioch, from whence they had been recommended to the grace of theory for the work which they fulfilled. and when they were come, and had gathered the called-out together, they rehearsed all that theory had done with them, and how he had opened the door of trust-training-faith unto the nations. and there they abode long time with the math-learn#disciples. and certain men which came down from hand-know#judaea taught the from-womb#brethren, and said, except ye be circumcised after the manner of moyses, ye cannot be secure. when therefore small#paul and bringer-child#barnabas had no small dissension and disputation with them, they determined that small#paul and bringer-child#barnabas, and certain other of them, should go up to jerusalem unto the sent-outs and elders about this question. and being brought on their way by the called-out, they passed through dark-red#phenice and samaria, declaring the conversion of the nations: and they caused great joy unto all the from-womb#brethren. and when they were come to jerusalem, they were received of the called-out, and of the sent-outs and elders, and they declared all things that theory had done with

them. but there rose up certain of the sect of the split-science#pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of moyses. and the sent-outs and elders came together for to consider of this matter. and when there had been much disputing, stone#peter rose up, and said unto them, men and from-womb#brethren, ye know how that a good while ago theory made choice among us, that the nations by my mouth should hear the word of the good-novel-message, and believe. and theory, which knoweth the hearts, bare them witness, giving them the whole-holy breath, even as he did unto us; and put no difference between us and them, purifying their hearts by trust-training-faith. now therefore why tempt ye theory, to put a yoke upon the neck of the math-learn#disciples, which neither our fathers nor we were able to bear? but we trust-train#believe that through the grace of the lord secure#joshua impregnated-handy we shall be secure, even as they. then all the multitude kept silence, and gave audience to bringer-child#barnabas and small#paul, declaring what signs and wonders theory had wrought among the nations by them. and after they had held their peace-complete, backstreet-boy#jacob answered, saying, men and from-womb#brethren, hearken unto me: simeon hath declared how theory at the first did visit the nations, to take out of them a people for his name. and to this agree the words of the bring-speak#prophets; as it is written, after this i will return, and will build again the tent of david, which is fallen down; and i will build again the ruins thereof, and i will set it up: that the residue of men might seek after the lord, and all the nations, upon whom my name is called, saith the lord, who doeth all these things. known unto theory are all his works from the beginning of the world. wherefore my sentence is, that we trouble not them, which from among the nations are turned to theory: but that we write unto them, that they abstain from pollutions of ideal-image#idols, and from fornication, and from things strangled, and from blood. for moyses of old time hath in every city them that declare him, being read in the come-together#synagogues every sabbath day. then pleased it the sent-outs and elders with the whole called-out, to send chosen men of their own company to opposite-hold#antioch with small#paul and bringer-child#barnabas; namely, hand-know#judas surnamed son-of-seven-satiate#barsabas and forest#silas, chief men among the from-womb#brethren: and they wrote letters by them after this manner; the sent-outs and elders and from-womb#brethren send greeting unto the from-womb#brethren which are of the nations in opposite-hold#antioch and level-plain#syria and roll#cilicia. forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your psyche#souls, saying, ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved bringer-child#barnabas and small#paul, men that have hazarded their lives

for the name of our lord secure#joshua impregnated-handy. we have sent therefore hand-know#judas and forest#silas, who shall also tell you the same things by mouth. for it seemed good to the whole-holy breath, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats bring#beforeed to ideal-image#idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. fare ye well. so when they were dismissed, they came to opposite-hold#antioch: and when they had gathered the multitude together, they delivered the letter: which when they had read, they rejoiced for the consolation. and hand-know#judas and forest#silas, being bring-speak#prophets also themselves, exhorted the from-womb#brethren with many words, and confirmed them. and after they had tarried there a space, they were let go in peace-complete from the from-womb#brethren unto the sent-outs. notwithstanding it pleased forest#silas to abide there still. small#paul also and bringer-child#barnabas continued in opposite-hold#antioch, teaching and declareing the word of the lord, with many others also. and some days after small#paul said unto bringer-child#barnabas, let us go again and visit our from-womb#brethren in every city where we have declareed the word of the lord, and see how they do. and bringer-child#barnabas determined to take with them yeah-graceful#john, whose surname was hammer-polite#mark. but small#paul thought not good to take him with them, who departed from them from all-branches#pamphylia, and went not with them to the work. and the contention was so sharp between them, that they departed asunder one from the other: and so bringer-child#barnabas took hammer-polite#mark, and sailed unto henna-cypress#cyprus; and small#paul chose forest#silas, and departed, being recommended by the from-womb#brethren unto the grace of theory. and he went through level-plain#syria and roll#cilicia, confirming the called-outes. then came he to sting#derbe and bind-loose#lystra: and, behold, a certain math-learn#disciple was there, named honor-theos#timotheus, the child of a certain woman, which was a jewess, and believed; but his father was a hellene#greek: which was well reported of by the from-womb#brethren that were at bind-loose#lystra and image-icon#iconium. him would small#paul have to go forth with him; and took and circumcised him because of the jews which were in those quarters: for they knew all that his father was a hellene#greek. and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the sent-outs and elders which were at jerusalem. and so were the called-outes established in the trust-training-faith, and increased in number daily. now when they had gone throughout mountain-roast#phrygia and the region of kelt-milk-rooster#galatia, and were forbidden of the whole-holy breath to declare the word in heal-sorrow#asia, after they were come to breathe-hard#mysia, they assayed to go into bithynia: but the breath suffered them not. and

they passing by breathe-hard#mysia came down to troas. and a vision appeared to small#paul in the night; there stood a man of tall#macedonia, and toward-wish#prayed him, saying, come over into tall#macedonia, and help us. and after he had seen the vision, immediately we endeavoured to go into tall#macedonia, assuredly gathering that the lord had called us for to declare the good-novel-message unto them. therefore loosing from troas, we came with a straight course to samothracia, and the next day to new-city#neapolis; and from thence to love-horses#philippi, which is the chief city of that part of tall#macedonia, and a colony: and we were in that city abiding certain days. and on the sabbath we went out of the city by a river side, where toward-wish#prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. and a certain woman named lydia, a seller of purple, of the city of perfume-sacrifice-of-labor#thyatira, which partook#kissed theory, heard us: whose heart the lord opened, that she attended unto the things which were spoken of small#paul. and when she was immersed, and her household, she besought us, saying, if ye have criticised me to be trust-training-faithful to the lord, come into my house, and abide there. and she constrained us. and it came to pass, as we went to toward-wish#prayer, a certain damsel possessed with a breath of divination met us, which brought her masters much gain by soothsaying: the same followed small#paul and us, and cried, saying, these men are the workers of the most high theory, which shew unto us the way of security. and this did she many days. but small#paul, being grieved, turned and said to the breath, i command thee in the name of secure#joshua impregnated-handy to come out of her. and he came out the same hour. and when her masters saw that the hope of their gains was gone, they caught small#paul and forest#silas, and drew them into the hammer-polite#marketplace unto the rulers, and brought them to the magistrates, saying, these men, being jews, do exceedingly trouble our city, and teach customs, which are not allowed for us to receive, neither to observe, being kraft#romans. and the multitude rose up together against them: and the magistrates rent off their clothes, and commanded 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 made their feet fast in the stocks. and at midnight small#paul and forest#silas toward-wish#prayed, and sang praises unto theory: and the prisoners heard them. and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. but small#paul cried with a loud voice, saying, do thyself no harm: for we are all here. then he called for a light, and sprang in, and came trembling, and fell down before

small#paul and forest#silas, and brought them out, and said, sirs, what must i do to be secure? and they said, trust-train#believe on the lord secure#joshua impregnated-handy, and thou shalt be secure, and thy house. and they spake unto him the word of the lord, 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, straight-way. 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 serjeants, saying, let those men go. and the keeper of the prison told this saying to small#paul, the magistrates have sent to let you go: now therefore depart, and go in peace-complete. but small#paul said unto them, they have beaten us openly uncondemned, being kraft#romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. and the serjeants told these words unto the magistrates: and they feared, when they heard that they were kraft#romans. and they came and besought them, and brought them out, and desired them to depart out of the city. and they went out of the prison, and entered into the house of lydia: and when they had seen the from-womb#brethren, they comforted them, and departed. now when they had passed through around-the-city#amphipolis and destroy#apollonia, they came to shoe-victory#thessalonica, where was a come-together#synagogue of the jews: and small#paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the writings, opening and alleging, that impregnated-handy must needs have suffered, and risen again from the dead; and that this secure#joshua, whom i declare unto you, is impregnated-handy. and some of them believed, and consorted with small#paul and forest#silas; and of the devout hellene#greeks a great multitude, and of the chief women not a few. but the jews which trust-train#believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of heal-yeah-secure#jason, and sought to bring them out to the people. and when they found them not, they drew heal-yeah-secure#jason and certain from-womb#brethren unto the rulers of the city, crying, these that have turned the world upside down are come hither also; whom heal-yeah-secure#jason hath received: and these all do contrary to the decrees of caesar, saying that there is another king, one secure#joshua. and they troubled the people and the rulers of the city, when they heard these things. and when they had taken security of heal-yeah-secure#jason, and of the other, they let them go. and the from-womb#brethren immediately sent away small#paul and forest#silas by night unto heavy#berea: who coming thither went into the come-together#synagogue of the jews. these were more noble than those in shoe-victory#thessalonica, in that they received the word with all readiness of mind, and searched the writings

daily, whether those things were so. therefore many of them believed; also of honourable women which were hellene#greeks, and of men, not a few. but when the jews of shoe-victory#thessalonica had knowledge that the word of theory was declared of small#paul at heavy#berea, they came thither also, and stirred up the people. and then immediately the from-womb#brethren sent away small#paul to go as it were to the sea: but forest#silas and honor-theos#timotheus abode there still. and they that conducted small#paul brought him unto owl#athens: and receiving a commandment unto forest#silas and honor-theos#timotheus for to come to him with all speed, they departed. now while small#paul waited for them at owl#athens, his breath was stirred in him, when he saw the city wholly given to ideal-image#idolatry. therefore disputed he in the come-together#synagogue with the jews, and with the devout persons, and in the hammer-polite#market daily with them that met with him. then certain wisdom-lovers#philosophers of the upon-youth#epicureans, and of the portico-roof#stoicks, encountered him. and some said, what will this babbler say? other some, he seemeth to be a setter forth of strange theories: because he declared unto them secure#joshua, and the stand-up#resurrection. and they took him, and brought him unto hill-of-destruction-ares#areopagus, saying, may we know what this new didactic-teaching, whereof thou speakest, is? for thou bringest certain strange things to our ears: we would know therefore what these things mean. (for all the athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) then small#paul stood in the midst of mars' hill, and said, ye men of owl#athens, i perceive that in all things ye are too superstitious. for as i passed by, and beheld your devotions, i found an altar with this inscription, to the unknown theory. whom therefore ye ignorantly partake#kiss, him declare i unto you. theory that made the world and all things therein, seeing that he is lord of namespaces and earth, dwelleth not in temples made with hands; neither is partook#kissed with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the lord, if haply they might feel after him, and find him, though he be not far from every 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, graven by art and man's device. and the times of this ignorance theory winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will criticise the 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#resurrection of the dead, some mocked: and others said, we will hear thee again of this matter. so small#paul departed from among them. howbeit certain men clave unto him, and believed: among the which was in-the-tree#dionysius the areopagite, and a woman named wife#damaris, and others with them. after these things small#paul departed from owl#athens, and came to peak#corinth; and found a certain jew named eagle#aquila, born in sea#pontus, lately come from young#italy, with his wife earlier-times#priscilla; (because that crippled#claudius had commanded all jews to depart from kraft#rome:) 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 come-together#synagogue every sabbath, and persuaded the jews and the hellene#greeks. and when forest#silas and honor-theos#timotheus were come from tall#macedonia, small#paul was pressed in the breath, and testified to the jews that secure#joshua was impregnated-handly. and when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, your blood be upon your own heads; i am bright-katharsis#clean; from henceforth i will go unto the nations. and he departed thence, and entered into a certain man's house, named just#justus, one that partook#kissed theory, whose house joined hard to the come-together#synagogue. and curly-hair#crispus, the chief ruler of the come-together#synagogue, trust-train#believed on the lord with all his house; and many of the peak#corinthians hearing believed, and were immersed. then spake the lord to small#paul in the night by a vision, be not afraid, but speak, and hold not thy peace-complete: for i am with thee, and no man shall set on thee to hurt thee: for i have much people in this city. and he continued there a year and six months, teaching the word of theory among them. and when milk-rooster#gallio was the deputy of sorrow#achaia, the jews made insurrection with one accord against small#paul, and brought him to the crisis seat, saying, this fellow persuadeth men to partake#kiss theory contrary to the law. and when small#paul was now about to open his mouth, milk-rooster#gallio said unto the jews, if it were a matter of wrong or toilsome lewdness, o ye jews, reason would that i should bear with you: but if it be a question of words and names, and of your law, look ye to it; for i will be no criticise of such matters. and he drave them from the crisis seat. then all the hellene#greeks took secure-strength#sosthenes, the chief ruler of the come-together#synagogue, and beat him before the crisis seat. and milk-rooster#gallio cared for none of those things. and small#paul after this tarried there yet a good while, and then took his leave of the from-womb#brethren, and sailed thence into level-plain#syria, and with him earlier-times#priscilla and eagle#aquila; having shorn his head in hand#cenchrea: for he had a vow. and he came to after#ephebus, and left them there: but he himself entered into the come-together#synagogue,

and reasoned with the jews. when they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, i must by all means keep this feast that cometh in jerusalem: but i will return again unto you, if theory will. and he sailed from after#ephesus. and when he had landed at kaiser#caesarea, and gone up, and saluted the called-out, he went down to opposite-hold#antioch. and after he had spent some time there, he departed, and went over all the country of kelt-milk-rooster#galatia and mountain-roast#phrygia in order, strengthening all the math-learn#disciples. and a certain jew named destroy#apollos, born at defense-man#alexandria, an eloquent man, and mighty in the writings, came to after#ephesus. this man was instructed in the way of the lord; and being fervent in the breath, he spake and taught diligently the things of the lord, knowing only the immersion of yeah-graceful#john. and he began to speak boldly in the come-together#synagogue: whom when eagle#aquila and earlier-times#priscilla had heard, they took him unto them, and expounded unto him the way of theory more perfectly. and when he was disposed to pass into sorrow#achaia, the from-womb#brethren wrote, exhorting the math-learn#disciples to receive him: who, when he was come, helped them much which had trust-train#believed through grace: for he mightily convinced the jews, and that publicly, shewing by the writings that secure#joshua was impregnated-handy. and it came to pass, that, while destroy#apollos was at peak#corinth, small#paul having passed through the upper coasts came to after#ephesus: and finding certain math-learn#disciples, he said unto them, have ye received the whole-holy breath since ye believed? and they said unto him, we have not so much as heard whether there be any whole-holy breath. and he said unto them, unto what then were ye immersed? and they said, unto yeah-graceful-john's immersion. then said small#paul, yeah-graceful#john verily immersed with the immersion of repentance, saying unto the people, that they should trust-train#believe on him which should come after him, that is, on impregnated-handy secure#joshua. when they heard this, they were immersed in the name of the lord secure#joshua. and when small#paul had laid his hands upon them, the whole-holy breath came on them; and they spake with languages, and speak-before#prophesied. and all the men were about twelve, and he went into the come-together#synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of theory. but when divers were hardened, and trust-train#believed not, but spake toilsome-bad of that way before the multitude, he departed from them, and separated the math-learn#disciples, disputing daily in the school of one monarch#tyrannus. and this continued by the space of two years; so that all they which dwelt in heal-sorrow#asia heard the word of the lord secure#joshua, both jews and hellene#greeks. and theory wrought special signs by the hands of small#paul: so that from his corporation-body were

brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the toilsome-bad breaths went out of them. then certain of the vagabond jews, exorcists, took upon them to call over them which had toilsome-bad breaths the name of the lord secure#joshua, saying, we adjure you by secure#joshua whom small#paul declareth. and there were seven children of one equipment#sceva, a jew, and chief of the servers, which did so. and the toilsome-bad breath answered and said, secure#joshua i know, and small#paul i know; but who are ye? and the man in whom the toilsome-bad breath was 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 and hellene#greeks also dwelling at after#ephesus; and fear fell on them all, and the name of the lord secure#joshua was magnified. and many that trust-train#believed 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 word of theory and prevailed. after these things were ended, small#paul purposed in the breath, when he had passed through tall#macedonia and sorrow#achaia, to go to jerusalem, saying, after i have been there, i must also see kraft#rome. so he sent into tall#macedonia two of them that ministered unto him, honor-theos#timotheus and lovely#erastus; but he himself stayed in heal-sorrow#asia for a season. and the same time there arose no small stir about that way. for a certain man named of-earth-mother-demeter#demetrius, a silversmith, which made silver shrines for bright#diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, sirs, ye know that by this craft we have our wealth. moreover ye see and hear, that not alone at after#ephesus, but almost throughout all heal-sorrow#asia, this small#paul hath persuaded and turned away much people, saying that they be no theories, which are made 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 theress bright#diana should be despised, and her magnificence should be destroyed, whom all heal-sorrow#asia and the world partake#kisspeth. and when they heard these sayings, they were full of wrath, and cried out, saying, great is bright#diana of the after#ephesians. and the whole city was filled with confusion: and having caught land#gaius and best-chief#aristarchus, men of tall#macedonia, small-paul's companions in travel, they rushed with one accord into the theatre. and when small#paul would have entered in unto the people, the math-learn#disciples suffered him not. and certain of the chief of heal-sorrow#asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together. and they drew defense-

man#alexander out of the multitude, the jews putting him forward. and defense-man#alexander beckoned with the hand, and would have made his defence unto the people. but when they knew that he was a jew, all with one voice about the space of two hours cried out, great is bright#diana of the after#ephesians. and when the townclerk had appeased the people, he said, ye men of after#ephesus, what man is there that knoweth not how that the city of the after#ephesians is a partake#kissper of the great theoress bright#diana, and of the image which fell down from day-father#jupiter? seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. for ye have brought hither these men, which are neither robbers of called-outes, nor yet blasphemers of your theoress. wherefore if of-earth-mother-demeter#demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. but if ye enquire any thing concerning other matters, it shall be determined in a allowed assembly. for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. and when he had thus spoken, he dismissed the assembly. and after the uproar was ceased, small#paul called unto him the math-learn#disciples, and embraced them, and departed for to go into tall#macedonia. and when he had gone over those parts, and had given them much exhortation, he came into greece, and there abode three months. and when the jews laid wait for him, as he was about to sail into level-plain#syria, he purposed to return through tall#macedonia. and there accompanied him into heal-sorrow#asia defend-father#sopater of heavy#berea; and of the shoe-victory#thessalonians, best-chief#aristarchus and second#secundus; and land#gaius of sting#derbe, and honor-theos#timotheus; and of heal-sorrow#asia, tychicus#fortuitous and nourish#trophimus. these going before tarried for us at troas. and we sailed away from love-horses#philippi after the days of unleavened art#bread, and came unto them to troas in five days; where we abode seven days. and upon the first day of the week, when the math-learn#disciples came together to break art#bread, small#paul declared unto them, ready to depart on the morrow; and continued his speech until midnight. and there were many lights in the upper chamber, where they were gathered together. and there sat in a window a certain young man named good-happening#eutychus, being fallen into a deep sleep: and as small#paul was long declaring, he sunk down with sleep, and fell down from the third loft, and was taken up dead. and small#paul went down, and fell on him, and embracing him said, trouble not yourselves; for his life is in him. when he therefore was come up again, and had broken art#bread, and eaten, and talked a long while, even till break of day, so he departed. and they brought the young man alive, and were not a little comforted. and we went before to ship, and sailed unto nearer#assos, there intending to take in small#paul: for so had he

appointed, minding himself to go afoot. and when he met with us at nearer#assos, we took him in, and came to hornless#mitylene. and we sailed thence, and came the next day over against open#chios; and the next day we arrived at full-of-gravel#samos, and tarried at trogyllium; and the next day we came to miletus. for small#paul had determined to sail by after#ephesus, because he would not spend the time in heal-sorrow#asia: for he hastied, if it were possible for him, to be at jerusalem the day of fiftieth#pentecost. and from miletus he sent to after#ephesus, and called the elders of the called-out. and when they were come to him, he said unto them, ye know, from the first day that i came into heal-sorrow#asia, after what manner i have been with you at all seasons, serving the lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the jews: and how i kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the jews, and also to the hellene#greeks, repentance toward theory, and trust-training-faith toward our lord secure#joshua impregnated-handy. and now, behold, i go bound in the breath unto jerusalem, not knowing the things that shall befall me there: secure that the whole-holy breath witnesseth in every 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#ministry, which i have received of the lord secure#joshua, to testify the good-novel-message of the grace of theory. and now, behold, i know that ye all, among whom i have gone declaring the kingdom of theory, shall see my face no more. wherefore i take you to record this day, that i am bright-katharsis#pure 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 whole-holy breath hath made 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 shall grievous wolves enter in among you, not sparing the flock. also of your own selves shall men arise, speaking perverse things, to draw away math-learn#disciples after them. therefore watch, and remember, that by the space of three years i ceased not to warn every one night and day with tears. and now, from-womb#brethren, i commend you to theory, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are whole#sanctified. i have coveted no man's silver, or gold, or apparel. yea, ye yourselves know, that these hands have ministered 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 words of the lord secure#joshua, how he said, it is more blessed to give than to receive. and when he had thus spoken, he kneeled down, and toward-wish#prayed with them all. and they all wept sore, and fell on small-paul's neck, and kissed

him, sorrowing most of all for the words which he spake, that they should see his face no more. and they accompanied him unto the ship. and it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto coos, and the day following unto rose-bush#rhodes, and from thence unto basket#patara: and finding a ship sailing over unto phoenix#phenicia, we went aboard, and set forth. now when we had discovered henna-cypress#cyprus, we left it on the left hand, and sailed into level-plain#syria, and landed at tyre: for there the ship was to unlade her burden. and finding math-learn#disciples, we tarried there seven days: who said to small#paul through the breath, that he should not go up to jerusalem. and when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and toward-wish#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, we came to battle-plow#ptolemais, and saluted the from-womb#brethren, and abode with them one day. and the next day we that were of small-paul's company departed, and came unto kaiser#caesarea: and we entered into the house of love-horses#philip the good-messenger#evangelist, which was one of the seven; and abode with him. and the same man had four daughters, virgins, which did speak-before#prophecy. and as we tarried there many days, there came down from hand-know#judaea a certain bring-speak#prophet, named locust-father-joy#agabus. and when he was come unto us, he took small-paul's girdle, and bound his own hands and feet, and said, thus saith the whole-holy breath, so shall the jews at jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the nations. and when we heard these things, both we, and they of that place, besought him not to go up to jerusalem. then small#paul answered, what mean ye to weep and to break mine heart? for i am ready not to be bound only, but also to die at jerusalem for the name of the lord secure#joshua. and when he would not be persuaded, we ceased, saying, the will of the lord be done. and after those days we took up our carriages, and went up to jerusalem. there went with us also certain of the math-learn#disciples of kaiser#caesarea, and brought with them one mnason of henna-cypress#cyprus, an old math-learn#disciple, with whom we should lodge. and when we were come to jerusalem, the from-womb#brethren received us gladly. and the day following small-paul went in with us unto backstreet-boy#jacob; and all the elders were present. and when he had saluted them, he declared particularly what things theory had wrought among the nations by his immerse#ministry. and when they heard it, they notion#glorified the lord, and said unto him, thou seest, from-womb#brother, how many thousands of jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the jews which are among the

nations to forsake moyses, saying that they ought not to circumcise their children, neither to walk after the customs. what is it therefore? the multitude must needs come together: for they will hear that thou art come. do therefore this that we say to thee: we have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. as touching the nations which believe, we have written and concluded that they observe no such thing, secure only that they keep themselves from things bring-beforeed to ideal-image#idols, and from blood, and from strangled, and from fornication. then small#paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an bring-beforeing should be bring-beforeed for every one of them. and when the seven days were almost ended, the jews which were of heal-sorrow#asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, men of israel, help: this is the man, that teacheth all men every where against the people, and the law, and this place: and further brought hellene#greeks also into the temple, and hath polluted this whole-holy place. (for they had seen before with him in the city nourish#trophimus an after#ephesian, whom they supposed that small#paul had brought into the temple.) and all the city was moved, and the people ran together: and they took small#paul, and drew him out of the temple: and forthwith the doors were shut. and as they went about to kill him, tidings came unto the chief captain of the band, that all jerusalem was in an uproar. who immediately took soldiers and over-hundred#centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of small#paul. then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. and some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. and when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. for the multitude of the people followed after, crying, away with him. and as small#paul was to be led into the castle, he said unto the chief captain, may i speak unto thee? who said, canst thou speak hellene#greek? art not thou that egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? but small#paul said, i am a man which am a jew of tarsus, a city in roll#cilicia, a citizen of no mean city: and, i beseech thee, suffer me to speak unto the people. and when he had given him licence, small#paul stood on the stairs, and beckoned with the hand unto the people. and when there was made a great silence, he spake

unto them in the hebrew language, saying, men, from-womb#brethren, and fathers, hear ye my defence which i make now unto you. (and when they heard that he spake in the hebrew language to them, they kept the more silence: and he saith,) i am verily a man which am a jew, born in tarsus, a city in roll#cilicia, yet brought up in this city at the feet of gamaliel, and taught according to the perfect manner of the law 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 server doth bear me witness, and all the estate of the elders: from whom also i received letters unto the from-womb#brethren, and went to damascus, to bring them which were there bound unto jerusalem, for to be punished. and it came to pass, that, as i made my journey, and was come nigh unto damascus about noon, suddenly there shone from namespaces a great light round about me. and i fell unto the ground, and heard a voice saying unto me, saul, saul, why persecutest thou me? and i answered, who art thou, lord? and he said unto me, i am secure#joshua of scattered-sown#nazareth, whom thou persecutest. and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. and i said, what shall i do, lord? and the lord said unto me, arise, and go into damascus; and there it shall be told thee of all things which are appointed for thee to do. and when i could not see for the notion of that light, being led by the hand of them that were with me, i came into damascus. and one attractive-grace-yeah#ananius, a devout man according to the law, having a good report of all the jews which dwelt there, came unto me, and stood, and said unto me, from-womb#brother saul, receive thy sight. and the same hour i looked up upon him. and he said, the theory of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth. for thou shalt 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 of the lord. and it came to pass, that, when i was come again to jerusalem, even while i toward-wish#prayed in the temple, i was in a trance; and saw him saying unto me, make haste, and get thee quickly out of jerusalem: for they will not receive thy testimony concerning me. and i said, lord, they know that i imprisoned and beat in every come-together#synagogue them that trust-train#believed on thee: and when the blood of thy martyr crown#stephen was shed, i also was standing by, and consenting unto his death, and kept the raiment of them that slew him. and he said unto me, depart: for i will send thee far hence unto the nations. and they gave him audience unto this word, and then lifted up their voices, and said, away with such a fellow from the earth: 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 commanded him to be brought into the castle, and bade that he should be examined by

scourging; that he might know wherefore they cried so against him. and as they bound him with thongs, small#paul said unto the over-hundred#centurion that stood by, is it allowed for you to scourge a man that is a kraft#roman, and uncondemned? when the over-hundred#centurion heard that, he went and told the chief captain, saying, take heed what thou doest: for this man is a kraft#roman. then the chief captain came, and said unto him, tell me, art thou a kraft#roman? he said, yea. and the chief captain answered, with a great sum obtained i this freedom. and small#paul said, but i was free born. then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a kraft#roman, and because he had bound him. on the morrow, because he would have known the certainty wherefore he was accused of the jews, he loosed him from his bands, and commanded the chief servers and all their council to appear, and brought small#paul down, and set him before them. and small#paul, earnestly beholding the council, said, men and from-womb#brethren, i have lived in all good conscience before theory until this day. and the high server attractive-grace-yeah#ananius commanded them that stood by him to smite him on the mouth. then said small#paul unto him, theory shall smite thee, thou whited wall: for sittest thou to criticise me after the law, and commandest me to be smitten contrary to the law? and they that stood by said, revilest thou theory's high server? then said small#paul, i wist not, from-womb#brethren, that he was the high server: for it is written, thou shalt not speak toilsome-bad of the ruler of thy people. but when small#paul perceived that the one part were right-ones#sadducees, and the other split-science#pharisees, he cried out in the council, men and from-womb#brethren, i am a split-science#pharisee, the child of a split-science#pharisee: of the hope and stand-up#resurrection of the dead i am called in question. and when he had so said, there arose a dissension between the split-science#pharisees and the right-ones#sadducees: and the multitude was divided. for the right-ones#sadducees say that there is no stand-up#resurrection, neither messenger#angel, nor breath: but the split-science#pharisees confess both. and there arose a great cry: and the scribes that were of the split-science-pharisees' part arose, and strove, saying, we find no toilsome-bad in this man: but if a breath or an messenger#angel hath spoken to him, let us not fight against theory. and when there arose a great dissension, the chief captain, fearing lest small#paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. and the night following the lord stood by him, and said, be of good cheer, small#paul: for as thou hast testified of me in jerusalem, so must thou bear witness also at kraft#rome. and when it was day, certain of the jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed small#paul. and they were more than forty which



had made this conspiracy. and they came to the chief servers and elders, and said, we have bound ourselves under a great curse, that we will eat nothing until we have slain small#paul. now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. and when small-paul's sister's child heard of their lying in wait, he went and entered into the castle, and told small#paul. then small#paul called one of the over-hundred#centurions unto him, and said, bring this young man unto the chief captain: for he hath a certain thing to tell him. so he took him, and brought him to the chief captain, and said, small#paul the prisoner called me unto him, and toward-wish#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 have agreed to desire thee that thou wouldest bring down small#paul to morrow into the council, as though they would enquire somewhat of him more perfectly. but do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a message#promise from thee. so the chief captain then let the young man depart, and charged him, see thou tell no man that thou hast shewed these things to me. and he called unto him two over-hundred#centurions, saying, make ready two hundred soldiers to go to kaiser#caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set small#paul on, and bring him safe unto happy#felix the governor. and he wrote a letter after this manner: crippled#claudius unbind#lysis unto the most excellent governor happy#felix sendeth greeting. this man was taken of the jews, and should have been killed of them: then came i with an army, and rescued him, having understood that he was a kraft#roman. and when i would have known the cause wherefore they accused him, i brought him forth into their council: whom i perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. and when it was told me how that the jews laid wait for the man, i sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. farewell. then the soldiers, as it was commanded them, took small#paul, and brought him by night to against-father#antipatris. on the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to kaiser#caesarea and delivered the letter to the governor, presented small#paul also before him. and when the governor had read the letter, he asked of what province he was. and when he understood that he was of roll#cilicia; i will hear thee, said he, when thine accusers are also come. and he commanded him to be kept in herod's crisis hall.

and after five days attractive-grace-yeah#ananius the high server descended with the elders, and with a certain orator named little-third#tertullus, who informed the governor against small#paul. and when he was called forth, little-third#tertullus began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble happy#felix, with all thankfulness. notwithstanding, that i be not further tedious unto thee, i toward-wish#pray thee that thou wouldest hear us of thy clemency a few words. for we have found this man a pestilent fellow, and a mover of sedition among all the jews throughout the world, and a ringleader of the sect of the scattered-diaspora#nazarenes: who also hath gone about to profane the temple: whom we took, and would have criticised according to our law. but the chief captain unbind#lysis came upon us, and with great violence took him away out of our hands, commanding 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 also assented, saying that these things were so. then small#paul, after that the governor had beckoned unto him to speak, answered, forasmuch as i know that thou hast been of many years a criticise 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 for to partake#kiss. and they neither found me in the temple disputing with any man, neither raising up the people, neither in the come-together#synagogues, nor in the city: neither can they prove the things whereof they now accuse me. but this i confess unto thee, that after the way which they call heresy, so partake#kiss i the theory of my fathers, believing all things which are written in the law and in the bring-speak#prophets: and have hope toward theory, which they themselves also allow, that there shall be a stand-up#resurrection of the dead, both of the just 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 bring#beforeings. whereupon certain jews from heal-sorrow#asia found me purified in the temple, neither with multitude, nor with tumult. who ought to have been here before thee, and object, if they had ought against me. or else let these same here say, if they have found any toilsome-bad doing in me, while i stood before the council, except it be for this one voice, that i cried standing among them, touching the stand-up#resurrection of the dead i am called in question by you this day. and when happy#felix heard these things, having more perfect knowledge of that way, he deferred them, and said, when unbind#lysis the chief captain shall come down, i will know the uttermost of your matter. and he commanded a over-hundred#centurion to keep small#paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto

him. and after certain days, when happy#felix came with his wife tender#drusilla, which was a jewess, he sent for small#paul, and heard him concerning the trust-training-faith in impregnated-hand. and as he reasoned of being right, temperance, and crisis to come, happy#felix trembled, and answered, go thy way for this time; when i have a convenient season, i will call for thee. he hoped also that money should have been given him of small#paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. but after two years swine#porcius festive#festus came into happy-felix' room: and happy#felix, willing to shew the jews a pleasure, left small#paul bound. now when festive#festus was come into the province, after three days he ascended from kaiser#caesarea to jerusalem. then the high server and the chief of the jews informed him against small#paul, and besought him, and desired favour against him, that he would send for him to jerusalem, laying wait in the way to kill him. but festive#festus answered, that small#paul should be kept at kaiser#caesarea, and that he himself would depart shortly thither. let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any toilsomeness in him. and when he had tarried among them more than ten days, he went down unto kaiser#caesarea; and the next day sitting on the crisis seat commanded small#paul to be brought. and when he was come, the jews which came down from jerusalem stood round about, and laid many and grievous complaints against small#paul, which they could not prove. while he answered for himself, neither against the law of the jews, neither against the temple, nor yet against caesar, have i scandered any thing at all. but festive#festus, willing to do the jews a pleasure, answered small#paul, and said, wilt thou go up to jerusalem, and there be criticised of these things before me? then said small#paul, i stand at caesar's crisis seat, where i ought to be criticised: to the jews 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. then festive#festus, when he had conferred with the council, answered, hast thou appealed unto caesar? unto kaiser#caesar shalt thou go. and after certain days king hunting-foot#agrippa and bring-victory#bernice came unto kaiser#caesarea to salute festive#festus. and when they had been there many days, festive#festus declared small-paul's cause unto the king, saying, there is a certain man left in bonds by happy#felix: about whom, when i was at jerusalem, the chief servers and the elders of the jews informed me, desiring to have crisis against him. to whom i answered, it is not the manner of the kraft#romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. therefore, when they were come hither, without any delay on the morrow i sat on the crisis seat, and commanded 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 secure#joshua, which was dead, whom small#paul affirmed to be alive. and because i doubted of such manner of questions, i asked him whether he would go to jerusalem, and there be criticised of these matters. but when small#paul had appealed to be reserved unto the hearing of dawn-increase#augustus, i commanded him to be kept till i might send him to caesar. then hunting-foot#agrippa said unto festive#festus, i would also hear the man myself. to morrow, said he, thou shalt hear him. and on the morrow, when hunting-foot#agrippa was come, and bring-victory#bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at festive-festus' commandment small#paul was brought forth. and festive#festus said, king hunting-foot#agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the jews have dealt with me, both at jerusalem, and also here, crying that he ought not to live any longer. but when i found that he had committed nothing worthy of death, and that he himself hath appealed to dawn-increase#augustus, i have determined to send him. of whom i have no certain thing to write unto my lord. wherefore i have brought him forth before you, and specially before thee, o king hunting-foot#agrippa, that, after examination had, i might have somewhat to write. for it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. then hunting-foot#agrippa said unto small#paul, thou art permitted to speak for thyself. then small#paul stretched forth the hand, and answered for himself: i think myself happy, king hunting-foot#agrippa, because i shall answer for myself this day before thee touching all the things whereof i am accused of the jews: especially because i know thee to be expert in all customs and questions which are among the jews: wherefore i beseech thee to hear me patiently. my manner of life from my youth, which was at the first among mine own nation at jerusalem, know all the jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion i lived a split-science#pharisee. and now i stand and am criticised for the hope of the message#promise made of theory, unto our fathers: unto which message#promise our twelve branches, instantly serving theory day and night, hope to come. for which hope's sake, king hunting-foot#agrippa, i am accused of the jews. why should it be thought a thing incredible with you, that theory should raise the dead? i verily thought with myself, that i ought to do many things contrary to the name of secure#joshua of scattered-sown#nazareth. which thing i also did in jerusalem: and many of the whole-saints did i shut up in prison, having received authority from the chief servers; and when they were put to death, i gave my voice against them. and i punished them oft in every come-together#synagogue, and compelled them

to blaspheme; and being exceedingly mad against them, i persecuted them even unto strange cities. whereupon as i went to damascus with authority and commission from the chief servers, 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 earth, i heard a voice speaking unto me, and saying in the hebrew language, saul, saul, why persecutest thou me? it is hard for thee to kick against the pricks. and i said, who art thou, lord? and he said, i am secure#joshua whom thou persecutest. but rise, and stand upon thy feet: for i have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which i will appear unto thee; delivering thee from the people, and from the 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 unto theory, that they may receive forgiveness of misses, and inheritance among them which are whole#sanctified by trust-training-faith that is in me. whereupon, o king hunting-foot#agrippa, i was not disobedient unto the namespacely vision: but shewed first unto them of damascus, and at jerusalem, and throughout all the coasts of hand-know#judaea, and then to the nations, that they should repent and turn to theory, and do works meet for repentance. for these causes the jews caught me in the temple, and went about to kill me. having therefore obtained help of theory, i continue unto this day, witnessing both to small and great, saying none other things than those which the bring-speak#prophets and moyses did say should come: that impregnated-handly should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the nations. and as he thus spake for himself, festive#festus said with a loud voice, small#paul, thou art beside thyself; much learning doth make thee mad. but he said, i am not mad, most noble festive#festus; but speak forth the words of truth and soberness. for the king knoweth of these things, before whom also i speak freely: for i am persuaded that none of these things are hidden from him; for this thing was not done in a corner. king hunting-foot#agrippa, believest thou the bring-speak#prophets? i know that thou believest. then hunting-foot#agrippa said unto small#paul, almost thou persuadest me to be a impregnated-handlyan. and small#paul said, i would to theory, that not only thou, but also all that hear me this day, were both almost, and altogether such as i am, except these bonds. and when he had thus spoken, the king rose up, and the governor, and bring-victory#bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, this man doeth nothing worthy of death or of bonds. then said hunting-foot#agrippa unto festive#festus, this man might have been set at liberty, if he had not appealed unto caesar. and when it was determined that we should sail into young#italy, they delivered small#paul and

certain other prisoners unto one named tender-hair#julius, a over-hundred#centurion of dawn-increase-augustus' band. and entering into a ship of court-of-death#adramyttium, we launched, meaning to sail by the coasts of heal-sorrow#asia; one best-chief#aristarchus, a tall#macedonian of shoe-victory#thessalonica, being with us. and the next day we touched at sidon. and tender-hair#julius courteously entreated small#paul, and gave him liberty to go unto his friends to refresh himself. and when we had launched from thence, we sailed under henna-cypress#cyprus, because the winds were contrary. and when we had sailed over the sea of roll#cilicia and all-branches#pamphylia, we came to flow-weep-scent#myra, a city of light#lycia. and there the over-hundred#centurion found a ship of defense-man#alexandria sailing into young#italy; and he put us therein. and when we had sailed slowly many days, and scarce were come over against age#cnidus, the wind not suffering us, we sailed under critic-cut-off#crete, over against salmone; and, hardly passing it, came unto a place which is called the fair havens; nigh whereunto was the city of bushy-faint#lasea. now when much time was spent, and when sailing was now dangerous, because the fast was now already past, small#paul admonished them, and said unto them, sirs, i perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. nevertheless the over-hundred#centurion trust-train#believed the master and the owner of the ship, more than those things which were spoken by small#paul. and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to dark-red#phenice, and there to winter; which is an haven of critic-cut-off#crete, and lieth toward the south west and north west. and when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by critic-cut-off#crete. but not long after there arose against it a tempestuous wind, called euro-surge#euroclydon. and when the ship was caught, and could not bear up into the wind, we let her drive. and running under a certain island which is called enclosure#clauda, we had much work 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 secure was then taken away. but after long abstinence small#paul stood forth in the midst of them, and said, sirs, ye should have hearkened unto me, and not have loosed from critic-cut-off#crete, and to have gained this harm and loss. and now i exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. for there stood by me this night the messenger#angel of theory, whose i am, and whom i serve, saying, fear

not, small#paul; thou must be brought before caesar: and, lo, theory hath given thee all them that sail with thee. wherefore, sirs, be of good cheer: for i trust-train#believe theory, that it shall be even as it was told me. howbeit we must be cast upon a certain island. but when the fourteenth night was come, as we were driven up and down in water#adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, small#paul said to the over-hundred#centurion and to the soldiers, except these abide in the ship, ye cannot be secure. then the soldiers cut off the ropes of the boat, and let her fall off. and while the day was coming on, small#paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. wherefore i toward-wish#pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. and when he had thus spoken, he took art#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 psyche#souls. 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 land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. and when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made 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 waves. and the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. but the over-hundred#centurion, willing to secure small#paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. and so it came to pass, that they escaped all safe to land. and when they were escaped, then they knew that the island was called honey#melita. and the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. and when small#paul had gathered 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 among themselves, no doubt this man is a murderer, whom, though he

hath escaped the sea, yet vengeance suffereth not to live. and he shook off the 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 was public#publius; who received us, and lodged us three days courteously. and it came to pass, that the father of public#publius lay sick of a fever and of a bloody flux: to whom small#paul entered in, and toward-wish#prayed, and laid his hands on him, and healed him. so when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. and after three months we departed in a ship of defense-man#alexandria, which had wintered in the isle, whose sign was castor and pollux. and landing at violent-draw#syracuse, we tarried there three days. and from thence we fetched a compass, and came to rupture#rhegium: and after one day the south wind blew, and we came the next day to sulphureous-wells#puteoli: where we found from-womb#brethren, and were desired to tarry with them seven days: and so we went toward kraft#rome. and from thence, when the from-womb#brethren heard of us, they came to meet us as far as via-appia#appii forum, and the three taverns: whom when small#paul saw, he thanked theory, and took courage. and when we came to kraft#rome, the over-hundred#centurion delivered the prisoners to the captain of the guard: but small#paul was suffered to dwell by himself with a soldier that kept him. and it came to pass, that after three days small#paul called the chief of the jews together: and when they were come together, he said unto them, men and from-womb#brethren, though i have committed nothing against the people, or customs of our fathers, yet was i delivered prisoner from jerusalem into the hands of the kraft#romans. who, when they had examined me, would have let me go, because there was no cause of death in me. but when the jews spake against it, i was constrained to appeal unto caesar; not that i had ought to accuse my nation of. for this cause therefore have i called for you, to see you, and to speak with you: because that for the hope of israel i am bound with this chain. and they said unto him, we neither received letters out of hand-know#judaea concerning thee, neither any of the from-womb#brethren that came shewed or spake any harm of thee. but we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every 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 secure#joshua, both out of the law of moyses, and out of the bring-speak#prophets, from morning till evening. and some trust-train#believed the things which were spoken, and some trust-train#believed not. and when they agreed not among

themselves, they departed, after that small#paul had spoken one word, well spake the whole-holy breath by esaias the bring-speak#prophet unto our fathers, saying, go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and i should heal them. be it known therefore unto you, that the security of theory is sent unto the nations, and that they will hear it. and when he had said these words, the jews departed, and had great reasoning among themselves. and small#paul dwelt two whole years in his own hired house, and received all that came in unto him, declareing the kingdom of theory, and teaching those things which concern the lord secure#joshua impregnated-handy, with all confidence, no man forbidding him.

in the beginning was the word, and the word was with theory, and the word was theory. the same was in the beginning with theory. all things were made by him; and without him was not any thing made that was made. 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 was yeah-graceful#john. the same came for a witness, to bear witness of the light, that all men through him might believe. he was not that light, but was sent to bear witness of that light. that was the true light, which lighteth every man that cometh into the world. he was in the world, and the world was made by him, and the world 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 children of theory, even to them that trust-train#believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of theory. and the word was made flesh, and dwelt among us, (and we beheld his notion, the notion as of the only begotten of the father,) full of grace and truth. yeah-graceful#john 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 law was given by moyses, but grace and truth came by secure#joshua impregnated-handy. no man hath seen theory at any time, the only begotten son, which is in the bosom of the father, he hath declared him. and this is the record of yeah-graceful#john, when the jews sent servers and levites from jerusalem to ask him, who art thou? and he confessed, and denied not; but confessed, i am not the impregnated-handy. and they asked him, what then? art thou elias? and he saith, i am not. art thou that bring-speak#prophet? 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 wilderness, make straight the way of the lord, as said the bring-speak#prophet esaias. and they which were sent were of the split-science#pharisees.

and they asked him, and said unto him, why immersest thou then, if thou be not that impregnated-handy, nor elias, neither that bring-speak#prophet? yeah-graceful#john answered them, saying, i immerse with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet i am not worthy to unloose. these things were done in answer-poor-house#bethania beyond jordan, where yeah-graceful#john was immersing. the next day yeah-graceful#john seeth secure#joshua coming unto him, and saith, behold the lamb of theory, which taketh away the miss of the world. 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 made manifest to israel, therefore am i come immersing with water. and yeah-graceful#john bare record, saying, i saw the 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 shalt see the breath descending, and remaining on him, the same is he which immersest with the whole-holy breath. and i saw, and bare record that this is the child of theory. again the next day after yeah-graceful#john stood, and two of his math-learn#disciples; and looking upon secure#joshua as he walked, he saith, behold the lamb of theory! and the two math-learn#disciples heard him speak, and they followed secure#joshua. then secure#joshua 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 dwellest thou? he saith unto them, come and see. they came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. one of the two which heard yeah-graceful#john speak, and followed him, was vow-man#andrew, hear#simon stone-peter's from-womb#brother. he first findeth his own from-womb#brother hear#simon, and saith unto him, we have found the impregnated-anointed#messias, which is, being translated, the impregnated-handy. and he brought him to secure#joshua. and when secure#joshua beheld him, he said, thou art hear#simon the child of jona: thou shalt be called stone#cephas, which is by interpretation, a stone. the day following secure#joshua would go forth into galilee, and findeth love-horses#philip, and saith unto him, follow me. now love-horses#philip was of fishing-hunting-house#bethsaida, the city of vow-man#andrew and stone#peter. love-horses#philip findeth nathanael, and saith unto him, we have found him, of whom moyses in the law, and the bring-speak#prophets, did write, secure#joshua of scattered-sown#nazareth, the child of joseph. and nathanael said unto him, can there any good thing come out of scattered-sown#nazareth? love-horses#philip saith unto him, come and see. secure#joshua saw nathanael coming to him, and saith of him, behold an israelite indeed, in whom is no guile! nathanael saith unto him, whence knowest thou me? secure#joshua answered and said unto him, before that love-horses#philip called thee, when thou wast under the fig tree, i saw

thee. nathanael answered and saith unto him, rabbi, thou art the child of theory; thou art the king of israel. secure#joshua answered and said unto him, because i said unto thee, i saw thee under the fig tree, believest thou? thou shalt see greater things than these. and he saith unto him, verily, verily, i say unto you, hereafter ye shall see namespaces open, and the messenger#angels of theory ascending and descending upon the child of man. and the third day there was a marriage in cana of galilee; and the mother of secure#joshua was there: and both secure#joshua was called, and his math-learn#disciples, to the marriage. and when they wanted wine, the mother of secure#joshua saith unto him, they have no wine. secure#joshua 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 purifying of the jews, containing two or three firkins apiece. secure#joshua 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 ruler of the feast had tasted the water that was made 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, every man at the beginning 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 beginning of signs did secure#joshua in cana of galilee, and manifested forth his notion; and his math-learn#disciples trust-train#believed on him. after this he went down to atone-console-village#capernaum, he, and his mother, and his from-womb#brethren, and his math-learn#disciples: and they continued there not many days. and the jews' passover was at hand, and secure#joshua went up to jerusalem. and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made 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; make not my father's house an house of merchandise. and his math-learn#disciples remembered that it was written, the zeal of thine house hath eaten me up. then answered the jews and said unto him, what sign shewest thou unto us, seeing that thou doest these things? secure#joshua answered and said unto them, destroy this temple, and in three days i will raise it up. then said the jews, forty and six years was this temple in building, and wilt thou rear it up in three days? but he spake of the temple of his corporation-body. when therefore he was risen from the dead, his math-learn#disciples remembered that he had said this unto them; and they trust-train#believed the writing, and the word which secure#joshua had said. now when he was in jerusalem at the passover, in the feast day, many trust-train#believed in his name, when they saw the signs which he did. but secure#joshua

did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. there was a man of the split-science#pharisees, named people-win#nicodemus, a ruler of the jews: the same came to secure#joshua 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. secure#joshua answered and said unto him, verily, verily, i say unto thee, except a man be born again, he cannot see the kingdom of theory. people-win#nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? secure#joshua answered, verily, verily, i say unto thee, except a man be born of water and of the breath, he cannot enter into the kingdom of theory. that which is born of the flesh is flesh; and that which is born of the breath is breath. marvel not that i said unto thee, ye must be born again. the breath#wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the breath. people-win#nicodemus answered and said unto him, how can these things be? secure#joshua answered and said unto him, art thou a master of 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 earthly things, and ye trust-train#believe not, how shall ye believe, 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 of man which is in namespaces. and as mooses lifted up the serpent in the wilderness, even so must the child of man be lifted up: that whosoever is faithful#believeth in him should not perish, but have eternal life. for theory so loved the world, that he gave his only begotten son, that whosoever is faithful#believeth in him should not perish, but have everlasting life. for theory sent not his child into the world to condemn the world; but that the world through him might be secure. he that is faithful#believeth on him is not condemned: but he that is faithful#believeth not is condemned already, because he hath not trust-train#believed in the name of the only begotten child of theory. and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were toilsome-bad. for every one that doeth foul hateth the light, neither cometh to the light, lest his deeds should be reproved. but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in theory. after these things came secure#joshua and his math-learn#disciples into the land of hand-know#judea; and there he tarried with them, and immersed. and yeah-graceful#john also was immersing in cloud-eye-fable#aenon near to complete#salim, because there was much water there: and they came, and were immersed. for yeah-graceful#john was not yet cast into prison. then there arose a question between some of yeah-graceful-john's math-learn#disciples

and the jews about purifying. and they came unto yeah-graceful#john, and said unto him, rabbi, he that was with thee beyond jordan, to whom thou barest witness, behold, the same immerse, and all men come to him. yeah-graceful#john 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 impregnated-hand, 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 earth is earthly, and speaketh of the earth: he that cometh from namespaces is above all. and what he hath seen and heard, that he testifieth; and no man receiveth his testimony. he that hath received his testimony hath set to his seal that theory is true. for he whom theory hath sent speaketh the words of theory: for theory giveth not the breath by measure unto him. the father loveth the son, and hath given all things into his hand. he that is faithful#believeth on the child hath everlasting life: and he that is faithful#believeth not the child shall not see life; but the wrath of theory abideth on him. when therefore the lord knew how the split-science#pharisees had heard that secure#joshua made and immersed more math-learn#disciples than yeah-graceful#john, (though secure#joshua himself immersed not, but his math-learn#disciples,) he left hand-know#judaea, and departed again into galilee. and he must needs go through samaria. then cometh he to a city of samaria, which is called hire-drunk#sychar, near to the parcel of ground that jacob gave to his child joseph. now jacob's well was there. secure#joshua therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. there cometh a woman of samaria to draw water: secure#joshua saith unto her, give me to drink. (for his math-learn#disciples were gone away unto the city to buy meat.) then saith the woman of samaria unto him, how is it that thou, being a jew, askest drink of me, which am a woman of samaria? for the jews have no dealings with the samaritans. secure#joshua 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, which gave us the well, and drank thereof himself, and his children, and his cattle? secure#joshua answered and said unto her, whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that i shall give him shall never thirst; but the water that i shall give him shall be in him a well of water springing up into everlasting life. the woman saith unto him, sir, give me this water, that i thirst not, neither come hither to draw. secure#joshua saith unto her, go, call thy man, and come hither. the woman answered and said, i have no man. secure#joshua 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 bring-speak#prophet. our fathers partook#kissed in this mountain; and ye say, that in jerusalem is the place where men ought to partake#kiss. secure#joshua saith unto her, woman, trust-train#believe me, the hour cometh, when ye shall neither in this mountain, nor yet at jerusalem, partake#kiss the father. ye partake#kiss ye know not what: we know what we partake#kiss: for security is of the jews. but the hour cometh, and now is, when the true partake#kissers shall partake#kiss the father in breath and in truth: for the father seeketh such to partake#kiss him. theory is a breath: and they that partake#kiss him must partake#kiss him in breath and in truth. the woman saith unto him, i know that impregnated-anointed#messias cometh, which is called impregnated-hand: when he is come, he will tell us all things. secure#joshua saith unto her, i that speak unto thee am he. and upon this came his math-learn#disciples, 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 impregnated-hand? then they went out of the city, and came unto him. in the mean while his math-learn#disciples toward-wish#prayed him, saying, master, eat. but he said unto them, i have meat to eat that ye know not of. therefore said the math-learn#disciples one to another, hath any man brought him ought to eat? secure#joshua saith unto them, my meat is to do the will of him that sent me, and to finish his work. 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 eternal: 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 samaritans of that city trust-train#believed on him for the saying of the woman, which testified, he told me all that ever i did. so when the samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. and many more trust-train#believed because of his own word; and said unto the woman, now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the impregnated-hand, the securer of the world. now after two days he departed thence, and went into galilee. for secure#joshua himself testified, that a bring-speak#prophet hath no honour in his own country. then when he was come into galilee, the roll#galileans received him, having seen all the things that he did at jerusalem at the feast: for they also went unto the feast. so secure#joshua came again into cana of galilee, where he made the water wine. and there was a certain nobleman, whose

child was sick at atone-console-village#capernaum. when he heard that secure#joshua was come out of hand-know#judaea into galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. then said secure#joshua unto him, except ye see signs and wonders, ye will not believe. the nobleman saith unto him, sir, come down ere my child die. secure#joshua saith unto him, go thy way; thy child liveth. and the man trust-train#believed the word that secure#joshua 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 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 secure#joshua said unto him, thy child liveth: and himself believed, and his whole house. this is again the second sign that secure#joshua did, when he was come out of hand-know#judaea into galilee. after this there was a feast of the jews; and secure#joshua went up to jerusalem. now there is at jerusalem by the sheep hammer-polite#market a pool, which is called in the hebrew language house-of-kindness#bethesda, having five porches. in these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. for an messenger#angel 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 made whole of whatsoever disease he had. and a certain man was there, which had an infirmity thirty and eight years. when secure#joshua saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be made 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. secure#joshua saith unto him, rise, take up thy bed, and walk. and immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. the jews therefore said unto him that was cured, it is the sabbath day: it is not allowed for thee to carry thy bed. he answered them, he that made 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 secure#joshua had conveyed himself away, a multitude being in that place. afterward secure#joshua findeth him in the temple, and said unto him, behold, thou art made whole: miss no more, lest a worse thing come unto thee. the man departed, and told the jews that it was secure#joshua, which had made him whole. and therefore did the jews persecute secure#joshua, and sought to slay him, because he had done these things on the sabbath day. but secure#joshua answered them, my father worketh hitherto, and i work. therefore the jews sought the more to kill him, because he not only had broken the sabbath, but said also that theory was his father, making himself equal with theory. then answered secure#joshua and said unto them, verily, verily, i say

unto you, the child can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the child likewise. for the father loveth the son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. for as the father raiseth up the dead, and quickeneth them; even so the child quickeneth whom he will. for the father criticiseth no man, but hath committed all crisis unto the son: that all men should honour the son, even as they honour the father. he that honoureth not the child honoureth not the father which hath sent him. verily, verily, i say unto you, he that heareth my word, and is faithful#believeth on him that sent me, hath everlasting life, and shall 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 shall hear the voice of the child of theory: and they that hear shall live. for as the father hath life in himself; so hath he given to the child to have life in himself; and hath given him authority to execute crisis also, because he is the child of man. marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the stand-up#resurrection of life; and they that have done foul, unto the stand-up#resurrection of krisisdammation. i can of mine own self do nothing: as i hear, i criticise: and my crisis is just; because i seek not mine own will, but the will of the father which hath sent me. if i bear witness of myself, my witness is not true. there is another that beareth witness of me; and i know that the witness which he witnesseth of me is true. ye sent unto yeah-graceful#john, and he bare witness unto the truth. but i receive not testimony from man: but these things i say, that ye might be secure. he was a burning and a shining light: and ye were willing for a season to rejoice in his light. but i have greater witness than that of yeah-graceful#john: for the works which the father hath given me to finish, the same works 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 word abiding in you: for whom he hath sent, him ye trust-train#believe not. search the writings; for in them ye think ye have eternal 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 love of theory in you. i am come in my father's name, and ye receive me not: if another shall come in his own name, him ye will receive. how can ye believe, 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 moyses, in whom ye trust. for had ye trust-train#believed moyses, ye would have trust-train#believed me; for he wrote of me. but if ye trust-train#believe not his writings, how shall ye trust-train#believe my words? after these things secure#joshua went over the sea of galilee, which is the sea of good-vision-navel#tiberias. and a great



multitude followed him, because they saw his signs which he did on them that were diseased. and secure#joshua went up into a mountain, and there he sat with his math-learn#disciples. and the passover, a feast of the jews, was nigh. when secure#joshua then lifted up his eyes, and saw a great company come unto him, he saith unto love-horses#philip, whence shall we buy art#bread, that these may eat? and this he said to prove him: for he himself knew what he would do. love-horses#philip answered him, two hundred denarworth of art#bread is not sufficient for them, that every one of them may take a little. one of his math-learn#disciples, vow-man#andrew, hear#simon stone-peter's from-womb#brother, saith unto him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? and secure#joshua said, make the men sit down. now there was much grass in the place. so the men sat down, in number about five thousand. and secure#joshua took the loaves; and when he had given thanks, he distributed to the math-learn#disciples, and the math-learn#disciples to them that were set down; and likewise of the fishes as much as they would. when they were filled, he said unto his math-learn#disciples, gather up the fragments that remain, that nothing be lost. therefore they gathered 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 secure#joshua did, said, this is of a truth that bring-speak#prophet that should come into the world. when secure#joshua therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. and when even was now come, his math-learn#disciples went down unto the sea, and entered into a ship, and went over the sea toward atone-console-village#capernaum. and it was now dark, and secure#joshua 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 secure#joshua 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 land whither they went. the day following, when the people which stood on the other side of the sea saw that there was none other boat there, secure that one whereinto his math-learn#disciples were entered, and that secure#joshua went not with his math-learn#disciples into the boat, but that his math-learn#disciples were gone away alone; (howbeit there came other boats from good-vision-navel#tiberias nigh unto the place where they did eat art#bread, after that the lord had given thanks:) when the people therefore saw that secure#joshua was not there, neither his math-learn#disciples, they also took shipping, and came to atone-console-village#capernaum, seeking for secure#joshua. and when they had found him on the other side of the sea, they said unto him, rabbi, when camest thou hither? secure#joshua 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 everlasting life, which the child of man shall give unto you: for him hath theory the father sealed. then said they unto him, what shall we do, that we might work the works of theory? secure#joshua answered and said unto them, this is the work of theory, that ye trust-train#believe on him whom he hath sent. they said therefore unto him, what sign shewest thou then, that we may see, and trust-train#believe thee? what dost thou work? our fathers did eat manna in the desert; as it is written, he gave them art#bread from namespaces to eat. then secure#joshua said unto them, verily, verily, i say unto you, moyses gave you not that art#bread from namespaces; but my father giveth you the true art#bread from namespaces. for the art#bread of theory is he which cometh down from namespaces, and giveth life unto the world. then said they unto him, lord, evermore give us this art#bread. and secure#joshua said unto them, i am the art#bread of life: he that cometh to me shall never hunger; and he that is faithful#believeth on me shall never thirst. but i said unto you, that ye also have seen me, and trust-train#believe not. all that the father giveth me shall 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 every one which seeth the son, and is faithful#believeth on him, may have everlasting life: and i will raise him up at the last day. the jews then murmured at him, because he said, i am the art#bread which came down from namespaces. and they said, is not this secure#joshua, the child of joseph, whose father and mother we know? how is it then that he saith, i came down from namespaces? secure#joshua therefore answered and said unto them, murmur not among yourselves. no man can come to me, except the father which hath sent me draw him: and i will raise him up at the last day. it is written in the bring-speak#prophets, and they shall 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, secure he which is of theory, he hath seen the father. verily, verily, i say unto you, he that is faithful#believeth on me hath everlasting life. i am that art#bread of life. your fathers did eat manna in the wilderness, and are dead. this is the art#bread which cometh down from namespaces, that a man may eat thereof, and not die. i am the living art#bread which came down from namespaces: if any man eat of this art#bread, he shall live for ever: and the art#bread that i will give is my flesh, which i will give for the life of the world. the jews therefore strove among themselves, saying, how can this man give us his flesh to eat? then secure#joshua said unto them, verily, verily, i say unto you, except ye eat the flesh of the child of man, and drink his blood, ye have no life in you. whoso eateth

my flesh, and drinketh my blood, hath eternal life; and i will raise him up at the last day. for my flesh is meat indeed, and my blood is drink indeed. he that eateth my flesh, and drinketh my blood, dwelleth in me, and i in him. as the living father hath sent me, and i live by the father: so he that eateth me, even he shall live by me. this is that art#bread which came down from namespaces: not as your fathers did eat manna, and are dead: he that eateth of this art#bread shall live for ever. these things said he in the cometogether#synagogue, as he taught in atone-console-village#capernaum. many therefore of his mathlearn#disciples, when they had heard this, said, this is an hard saying; who can hear it? when secure#joshua knew in himself that his math-learn#disciples murmured at it, he said unto them, doth this scandal you? what and if ye shall see the child of man ascend up where he was before? it is the breath that quickeneth; the flesh profiteth nothing: the words that i speak unto you, they are breath, and they are life. but there are some of you that trust-train#believe not. for secure#joshua knew from the beginning who they were that trust-train#believed 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 mathlearn#disciples went back, and walked no more with him. then said secure#joshua unto the twelve, will ye also go away? then hear#simon stone#peter answered him, lord, to whom shall we go? thou hast the words of eternal life. and we trust-train#believe and are sure that thou art that impregnated-hand, the child of the living theory. secure#joshua answered them, have not i chosen you twelve, and one of you is a accuse#devil? he spake of hand-know#judas man-of-city-happenings#iscariot the child of hear#simon: for he it was that should betray him, being one of the twelve. after these things secure#joshua walked in galilee: for he would not walk in jewry, because the jews sought to kill him. now the jew's feast of tents was at hand. his from-womb#brethren therefore said unto him, depart hence, and go into hand-know#judaea, that thy math-learn#disciples also may see the works 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 world. for neither did his from-womb#brethren trust-train#believe in him. then secure#joshua said unto them, my time is not yet come: but your time is alway ready. the world cannot hate you; but me it hateth, because i testify of it, that the works thereof are toilsome-bad. 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 words unto them, he abode still in galilee. but when his from-womb#brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. then the jews sought him at the feast, and said, where is he? and there was much murmuring among the people concerning him: for some said, he is a good man: others said, nay; but he deceiveth the people. howbeit no man spake openly of him for fear of the jews. now about the midst of the feast secure#joshua went up into the

temple, and taught. and the jews marvelled, saying, how knoweth this man letters, having never learned? secure#joshua answered them, and said, my didactic-teaching is not mine, but his that sent me. if any man will do his will, he shall know of the didactic-teaching, whether it be of theory, or whether i speak of myself. he that speaketh of himself seeketh his own notion: but he that seeketh his notion that sent him, the same is true, and no not being right is in him. did not moyses give you the law, and yet none of you keepeth the law? why go ye about to kill me? the people answered and said, thou hast a accuse#devil: who goeth about to kill thee? secure#joshua answered and said unto them, i have done one work, and ye all marvel. moyses therefore gave unto you circumcision; (not because it is of moyses, but of the fathers;) and ye on the sabbath day circumcise a man. if a man on the sabbath day receive circumcision, that the law of moyses should not be broken; are ye angry at me, because i have made a man every whit whole on the sabbath day? criticise not according to the appearance, but criticise right crisis. then said some of them of jerusalem, is not this he, whom they seek to kill? but, lo, he speaketh boldly, and they say nothing unto him. do the rulers know indeed that this is the very impregnated-hand? howbeit we know this man whence he is: but when impregnated-hand cometh, no man knoweth whence he is. then cried secure#joshua in the temple as he taught, saying, ye both know me, and ye know whence i am: and i am not come of myself, but he that sent me is true, whom ye know not. but i know him: for i am from him, and he hath sent me. then they sought to take him: but no man laid hands on him, because his hour was not yet come. and many of the people trust-train#believed on him, and said, when impregnated-hand cometh, will he do more signs than these which this man hath done? the split-science#pharisees heard that the people murmured such things concerning him; and the split-science#pharisees and the chief servers sent officers to take him. then said secure#joshua unto them, yet a little while am i with you, and then i go unto him that sent me. ye shall seek me, and shall not find me: and where i am, thither ye cannot come. then said the jews among themselves, whither will he go, that we shall not find him? will he go unto the dispersed among the nations, and teach the nations? what manner of saying is this that he said, ye shall seek me, and shall not find me: and where i am, thither ye cannot come? in the last day, that great day of the feast, secure#joshua stood and cried, saying, if any man thirst, let him come unto me, and drink. he that is faithful#believeth on me, as the writing hath said, out of his belly shall flow rivers of living water. (but this spake he of the breath, which they that trust-train#believe on him should receive: for the whole-holy breath was not yet given; because that secure#joshua was not yet notion#glorified.) many of the people therefore, when they heard this saying, said, of a truth this is the bring-speak#prophet. others said, this is the impregnated-hand. but some said, shall impregnated-hand come out of galilee? hath not the writing said, that impregnated-hand

cometh of the seed of david, and out of the town of bethlehem, where david was? so there was a division among the people because of him. and some of them would have taken him; but no man laid hands on him. then came the officers to the chief servers and split-science#pharisees; and they said unto them, why have ye not brought him? the officers answered, never man spake like this man. then answered them the split-science#pharisees, are ye also deceived? have any of the rulers or of the split-science#pharisees trust-train#believed on him? but this people who knoweth not the law are cursed. people-win#nicodemus saith unto them, (he that came to secure#joshua by night, being one of them,) doth our law criticise any man, before it hear him, and know what he doeth? they answered and said unto him, art thou also of galilee? search, and look: for out of galilee ariseth no bring-speak#prophet. and every man went unto his own house. secure#joshua went unto the mount of olives. and early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. and the scribes and split-science#pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, master, this woman was taken in adultery, in the very act. now moyses in the law commanded us, that such should be stoned: but what sayest thou? this they said, tempting him, that they might have to accuse him. but secure#joshua stooped down, and with his finger wrote on the ground, as though he heard them not. so when they continued asking him, he lifted up himself, and said unto them, he that is without miss among you, let him first cast a stone at her. and again he stooped down, and wrote on the ground. and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and secure#joshua was left alone, and the woman standing in the midst. when secure#joshua 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, lord. and secure#joshua said unto her, neither do i condemn thee: go, and miss no more. then spake secure#joshua again unto them, saying, i am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. the split-science#pharisees therefore said unto him, thou bearest record of thyself; thy record is not true. secure#joshua 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 criticise after the flesh; i criticise no man. and yet if i criticise, my crisis is true: for i am not alone, but i and the father that sent me. it is also written in your law, that the testimony 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? secure#joshua answered, ye neither know me, nor my father: if ye had known me, ye should have known my father also. these words spake secure#joshua 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 secure#joshua again unto them, i go my way, and ye shall seek me, and shall die in your misses: whither i go, ye cannot come. then said the jews, will he kill himself? because he saith, whither i go, ye cannot come. and he said unto them, ye are from beneath; i am from above: ye are of this world; i am not of this world. i said therefore unto you, that ye shall die in your misses: for if ye trust-train#believe not that i am he, ye shall die in your misses. then said they unto him, who art thou? and secure#joshua saith unto them, even the same that i said unto you from the beginning. i have many things to say and to criticise of you: but he that sent me is true; and i speak to the world those things which i have heard of him. they understood not that he spake to them of the father. then said secure#joshua unto them, when ye have lifted up the child of man, then shall 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 words, many trust-train#believed on him. then said secure#joshua to those jews which trust-train#believed on him, if ye continue in my word, then are ye my math-learn#disciples indeed; and ye shall know the truth, and the truth shall make you free. they answered him, we be abraham's seed, and were never in working to any man: how sayest thou, ye shall be made free? secure#joshua answered them, verily, verily, i say unto you, whosoever committeth miss is the worker of sin. and the worker abideth not in the house for ever: but the child abideth ever. if the child therefore shall make you free, ye shall be free indeed. i know that ye are abraham's seed; but ye seek to kill me, because my word 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 is our father. secure#joshua saith unto them, if ye were abraham's children, ye would do the works of abraham. 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. ye do the deeds of your father. then said they to him, we be not born of fornication; we have one father, even theory. secure#joshua said unto them, if theory were your father, ye would love 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 word. ye are of your father the accuse#devil, and the lusts of your father ye will do. he was a murderer from the beginning, 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 trust-train#believe me not. which of you convinceth me of sin? and if i say the truth, why do ye not trust-train#believe me? he that is of theory heareth theory's words: ye therefore hear them not, because ye are not of theory. then answered the jews, and said unto him, say we not well that thou art a samaritan,

and hast a god#daimon? secure#joshua answered, i have not a god#daimon; but i honour my father, and ye do dishonour me. and i seek not mine own notion: there is one that seeketh and criticiseth. verily, verily, i say unto you, if a man keep my saying, he shall never see death. then said the jews unto him, now we know that thou hast a god#daimon. abraham is dead, and the bring-speak#prophets; and thou sayest, if a man keep my saying, he shall never taste of death. art thou greater than our father abraham, which is dead? and the bring-speak#prophets are dead: whom makest thou thyself? secure#joshua 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 shall be a liar like unto you: but i know him, and keep his saying. your father abraham rejoiced to see my day: and he saw it, and was glad. then said the jews unto him, thou art not yet fifty years old, and hast thou seen abraham? secure#joshua said unto them, verily, verily, i say unto you, before abraham was, i am. then took they up stones to cast at him: but secure#joshua hid himself, and went out of the temple, going through the midst of them, and so passed by: and as secure#joshua passed by, he saw a man which was blind from his birth. and his math-learn#disciples asked him, saying, master, who did sin, this man, or his parents, that he was born blind? secure#joshua answered, neither hath this man sinned, nor his parents: but that the works of theory should be made manifest in him. i must work the works of him that sent me, while it is day: the night cometh, when no man can work. as long as i am in the world, i am the light of the world. when he had thus spoken, he spat on the ground, and made clay of the spittle, and he handy-impregnated the eyes of the blind man with the clay, and said unto him, go, wash in the pool of send#siloam, (which is by interpretation, sent.) he went his way therefore, and washed, and came seeing. the neighbours therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? some said, this is he: others said, he is like him: but he said, i am he. therefore said they unto him, how were thine eyes opened? he answered and said, a man that is called secure#joshua made clay, and handy-impregnated mine eyes, and said unto me, go to the pool of send#siloam, and wash: and i went and washed, and i received sight. then said they unto him, where is he? he said, i know not. they brought to the split-science#pharisees him that aforetime was blind. and it was the sabbath day when secure#joshua made the clay, and opened his eyes. then again the split-science#pharisees also asked him how he had received his sight. he said unto them, he put clay upon mine eyes, and i washed, and do see. therefore said some of the split-science#pharisees, this man is not of theory, because he keepeth not the sabbath day. others said, how can a man that is a sinner do such signs? and there was a division among them. they say unto the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a bring-speak#prophet. but the jews did not trust-

train#believe 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 son, who ye say was born blind? how then doth he now see? his parents answered them and said, we know that this is our son, 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 shall speak for himself. these words spake his parents, because they feared the jews: for the jews had agreed already, that if any man did confess that he was impregnated-handly, he should be put out of the come-together#synagogue. therefore said his parents, he is of age; ask him. then again called they the man that was blind, and said unto him, give theory the praise: we know that this man is a sinner. he answered and said, whether he be a sinner 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 math-learn#disciples? then they reviled him, and said, thou art his math-learn#disciple; but we are mooses' math-learn#disciples. we know that theory spake unto mooses: 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 sinners: but if any man be a partake#kissper 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. secure#joshua heard that they had cast him out; and when he had found him, he said unto him, dost thou trust-train#believe on the child of theory? he answered and said, who is he, lord, that i might trust-train#believe on him? and secure#joshua said unto him, thou hast both seen him, and it is he that talketh with thee. and he said, lord, i believe. and he partook#kissed him. and secure#joshua said, for crisis i am come into this world, that they which see not might see; and that they which see might be made blind. and some of the split-science#pharisees which were with him heard these words, and said unto him, are we blind also? secure#joshua said unto them, if ye were blind, ye should have no sin: but now ye say, we see; therefore your miss remaineth. verily, verily, i say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. but he that entereth in by the door is the shepherd of the sheep. to him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. and a stranger will they not follow, but will flee from him: for they know not the voice of strangers. this parable spake secure#joshua unto

them: but they understood not what things they were which he spake unto them. then said secure#joshua unto them again, verily, verily, i say unto you, i am the door of the sheep. all that ever came before me are thieves and robbers: but the sheep did not hear them. i am the door: by me if any man enter in, he shall be secure, and shall go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: i am come that they might have life, and that they might have it more abundantly. i am the good shepherd: the good shepherd giveth his life for the sheep. but he that is an hireling, and not the shepherd, 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 shepherd, 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 shall hear my voice; and there shall be one fold, and one shepherd. therefore doth my father love 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 commandment have i received of my father. there was a division therefore again among the jews for these sayings. and many of them said, he hath a god#daimon, and is mad; why hear ye him? others said, these are not the words of him that hath a god#daimon. can a god#daimon open the eyes of the blind? and it was at jerusalem the feast of the dedication, and it was winter. and secure#joshua walked in the temple in solomon's porch. then came the jews round about him, and said unto him, how long dost thou make us to doubt? if thou be the impregnated-handy, tell us plainly. secure#joshua answered them, i told you, and ye trust-train#believed not: the works that i do in my father's name, they bear witness of me. but ye trust-train#believe 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 eternal life; and they shall never perish, neither shall 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 took up stones again to stone him. secure#joshua answered them, many good works have i shewed you from my father; for which of those works do ye stone me? the jews answered him, saying, for a good work we stone thee not; but for bad-speak#blasphemy; and because that thou, being a man, makest thyself theory. secure#joshua answered them, is it not written in your law, i said, ye are theories? if he called them theories, unto whom the word of theory came, and the writing cannot be broken; say ye of him, whom the father hath whole#sanctified, and sent into the world, thou blasphemest; because i said, i am the child of theory? if i do not the works of my father, trust-train#believe me not. but if i do, though ye trust-train#believe not me, trust-train#believe the

works: that ye may know, and believe, 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 into the place where yeah-graceful#john at first immersed; and there he abode. and many resorted unto him, and said, yeah-graceful#john did no sign: but all things that yeah-graceful#john spake of this man were true. and many trust-train#believed on him there. now a certain man was sick, named unto-help#lazarus, of answer-house#bethany, the town of bitter-sweet#miriam and her sister myrrh-bitter#martha. (it was that bitter-sweet#miriam which handy-impregnated the lord with bitter-sweet#ointment, and wiped his feet with her hair, whose from-womb#brother unto-help#lazarus was sick.) therefore his sisters sent unto him, saying, lord, behold, he whom thou lovest is sick. when secure#joshua heard that, he said, this sickness is not unto death, but for the notion of theory, that the child of theory might be notion#glorified thereby. now secure#joshua loved myrrh-bitter#martha, and her sister, and unto-help#lazarus. when he had heard therefore that he was sick, he abode two days still in the same place where he was. then after that saith he to his math-learn#disciples, let us go into hand-know#judaea again. his math-learn#disciples say unto him, master, the jews of late sought to stone thee; and goest thou thither again? secure#joshua 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 world. 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 unto-help#lazarus sleepeth; but i go, that i may awake him out of sleep. then said his math-learn#disciples, lord, if he sleep, he shall do well. howbeit secure#joshua spake of his death: but they thought that he had spoken of taking of rest in sleep. then said secure#joshua unto them plainly, unto-help#lazarus is dead. and i am glad for your sakes that i was not there, to the intent ye may believe; nevertheless let us go unto him. then said twin#thomas, which is called twin#didymus, unto his fellowdisciples, let us also go, that we may die with him. then when secure#joshua came, he found that he had lain in the grave four days already. now answer-house#bethany was nigh unto jerusalem, about fifteen furlongs off: and many of the jews came to myrrh-bitter#martha and bitter-sweet#miriam, to comfort them concerning their from-womb#brother. then myrrh-bitter#martha, as soon as she heard that secure#joshua was coming, went and met him: but bitter-sweet#miriam sat still in the house. then said myrrh-bitter#martha unto secure#joshua, lord, if thou hadst been here, my from-womb#brother had not died. but i know, that even now, whatsoever thou wilt ask of theory, theory will give it thee. secure#joshua saith unto her, thy from-womb#brother shall rise again. myrrh-bitter#martha saith unto him, i know that he shall rise again in the stand-up#resurrection at the last day. secure#joshua said unto her, i am the stand-up#resurrection, and the life: he that is faithful#believeth in me, though

he were dead, yet shall he live: and whosoever liveth and is faithful#believeth in me shall never die. believest thou this? she saith unto him, yea, lord: i trust-train#believe that thou art the impregnated-hand, the child of theory, which should come into the world. and when she had so said, she went her way, and called bitter-sweet#miriam her sister secretly, saying, the master is come, and calleth for thee. as soon as she heard that, she arose quickly, and came unto him. now secure#joshua was not yet come into the town, but was in that place where myrrh-bitter#martha met him. the jews then which were with her in the house, and comforted her, when they saw bitter-sweet#miriam, that she rose up hastily and went out, followed her, saying, she goeth unto the grave to weep there. then when bitter-sweet#miriam was come where secure#joshua was, and saw him, she fell down at his feet, saying unto him, lord, if thou hadst been here, my from-womb#brother had not died. when secure#joshua therefore saw her weeping, and the jews also weeping which came with her, he groaned in the breath, and was troubled. and said, where have ye laid him? they said unto him, lord, come and see. secure#joshua wept. then said the jews, behold how he loved him! and some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died? secure#joshua therefore again groaning in himself cometh to the grave. it was a cave, and a stone lay upon it. secure#joshua said, take ye away the stone. myrrh-bitter#martha, the sister of him that was dead, saith unto him, lord, by this time he stinketh: for he hath been dead four days. secure#joshua saith unto her, said i not unto thee, that, if thou wouldest believe, thou shouldest see the notion of theory? then they took away the stone from the place where the dead was laid. and secure#joshua lifted up his eyes, and said, father, i thank thee that thou hast heard me. and i knew that thou hearest me always: but because of the people which stand by i said it, that they may trust-train#believe that thou hast sent me. and when he thus had spoken, he cried with a loud voice, unto-help#lazarus, come forth. and he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. secure#joshua saith unto them, loose him, and let him go. then many of the jews which came to bitter-sweet#miriam, and had seen the things which secure#joshua did, trust-train#believed on him. but some of them went their ways to the split-science#pharisees, and told them what things secure#joshua had done. then gathered the chief servers and the split-science#pharisees a council, and said, what do we? for this man doeth many signs. if we let him thus alone, all men will trust-train#believe on him: and the kraft#romans shall come and take away both our place and nation. and one of them, named diligently-seek-vomit#caiaphas, being the high server that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. and this spake he not of himself: but being high server that

year, he speak-before#prophesied that secure#joshua should die for that nation; and not for that nation only, but that also he should gather together in one the children of theory that were scattered abroad. then from that day forth they took counsel together for to put him to death. secure#joshua therefore walked no more openly among the jews; but went thence unto a country near to the wilderness, into a city called ephraim, and there continued with his math-learn#disciples. and the jews' passover was nigh at hand: and many went out of the country up to jerusalem before the passover, to purify themselves. then sought they for secure#joshua, and spake among themselves, as they stood in the temple, what think ye, that he will not come to the feast? now both the chief servers and the split-science#pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him. then secure#joshua six days before the passover came to answer-house#bethany, where unto-help#lazarus was, which had been dead, whom he raised from the dead. there they made him a supper; and myrrh-bitter#martha served: but unto-help#lazarus was one of them that sat at the table with him. then took bitter-sweet#miriam a pound of bitter-sweet#ointment of spikenard, very costly, and handy-impregnated the feet of secure#joshua, and wiped his feet with her hair: and the house was filled with the odour of the bitter-sweet#ointment. then saith one of his math-learn#disciples, hand-know#judas man-of-city-happenings#iscariot, hear-simon's son, 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 secure#joshua, let her alone: against the day of my burying hath she kept this. for the poor always ye have with you; but me ye have not always. much people of the jews therefore knew that he was there: and they came not for secure-joshua's sake only, but that they might see unto-help#lazarus also, whom he had raised from the dead. but the chief servers consulted that they might put unto-help#lazarus also to death; because that by reason of him many of the jews went away, and trust-train#believed on secure#joshua. on the next day much people that were come to the feast, when they heard that secure#joshua was coming to jerusalem, took branches of palm trees, and went forth to meet him, and cried, secure-us-please#hosanna: blessed is the king of israel that cometh in the name of the lord. and secure#joshua, when he had found a young ass, sat thereon; as it is written, fear not, daughter of sion: behold, thy king cometh, sitting on an ass's colt. these things understood not his math-learn#disciples at the first: but when secure#joshua was notion#glorified, then remembered they that these things were written of him, and that they had done these things unto him. the people therefore that was with him when he called unto-help#lazarus out of his grave, and raised him from the dead, bare record. for this cause the people also met him, for that they heard that he had done this sign. the split-science#pharisees therefore

said among themselves, perceive ye how ye prevail nothing? behold, the world is gone after him. and there were certain hellene#greeks among them that came up to partake#kiss at the feast: the same came therefore to love-horses#philip, which was of fishing-hunting-house#bethsaida of galilee, and desired him, saying, sir, we would see secure#joshua. love-horses#philip cometh and telleth vow-man#andrew: and again vow-man#andrew and love-horses#philip tell secure#joshua. and secure#joshua answered them, saying, the hour is come, that the child of man should be notion#glorified. verily, verily, i say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. if any man serve me, let him follow me; and where i am, there shall also my worker be: if any man serve me, him will my father honour. now is my psyche#soul troubled; and what shall i say? father, secure me from this hour: but for this cause came i unto this hour. father, notion#glorify thy name. then came there a voice from namespaces, saying, i have both notion#glorified it, and will notion#glorify it again. the people therefore, that stood by, and heard it, said that it thundered: others said, an messenger#angel spake to him. secure#joshua answered and said, this voice came not because of me, but for your sakes. now is the crisis of this world: now shall the prince of this world be cast out. and i, if i be lifted up from the earth, will draw all men unto me. this he said, signifying what death he should die. the people answered him, we have heard out of the law that impregnated-handy abideth for ever: and how sayest thou, the child of man must be lifted up? who is this child of man? then secure#joshua 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, trust-train#believe in the light, that ye may be the children of light. these things spake secure#joshua, and departed, and did hide himself from them. but though he had done so many signs before them, yet they trust-train#believed not on him: that the saying of esaias the bring-speak#prophet might be fulfilled, which he spake, lord, who hath trust-train#believed our report? and to whom hath the arm of the lord been revealed? therefore they could not believe, because that esaias 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 esaias, when he saw his notion, and spake of him. nevertheless among the chief rulers also many trust-train#believed on him; but because of the split-science#pharisees they did not confess him, lest they should be put out of the come-together#synagogue: for they loved the praise of men more than the praise of theory. secure#joshua cried and said, he that is faithful#believeth on me, is faithful#believeth not on me, but on him that sent me. and he that seeth me seeth him that sent me. i am come a light into the world, that whosoever is

faithful#believeth on me should not abide in darkness. and if any man hear my words, and trust-train#believe not, i criticise him not: for i came not to criticise the world, but to secure the world. he that rejecteth me, and receiveth not my words, hath one that criticiseth him: the word that i have spoken, the same shall criticise him in the last day. for i have not spoken of myself; but the father which sent me, he gave me a commandment, what i should say, and what i should speak. and i know that his commandment is life everlasting: whatsoever i speak therefore, even as the father said unto me, so i speak. now before the feast of the passover, when secure#joshua knew that his hour was come that he should depart out of this world unto the father, having loved his own which were in the world, he loved them unto the end. and supper being ended, the accuse#devil having now put into the heart of hand-know#judas man-of-city-happenings#iscariot, hear-simon's son, to betray him; secure#joshua 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 math-learn-disciples' feet, and to wipe them with the towel wherewith he was girded. then cometh he to hear#simon stone#peter: and stone#peter saith unto him, lord, dost thou wash my feet? secure#joshua answered and said unto him, what i do thou knowest not now; but thou shalt know hereafter. stone#peter saith unto him, thou shalt never wash my feet. secure#joshua answered him, if i wash thee not, thou hast no part with me. hear#simon stone#peter saith unto him, lord, not my feet only, but also my hands and my head. secure#joshua saith to him, he that is washed needeth not secure to wash his feet, but is bright-katharsis#clean every whit: and ye are bright-katharsis#clean, but not all. for he knew who should betray him; therefore said he, ye are not all bright-katharsis#clean. so after he had washed their feet, 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 lord: and ye say well; for so i am. if i then, your lord and master, have washed your feet; ye also ought to wash one another's feet. for i have given you an example, that ye should do as i have done to you. verily, verily, i say unto you, the worker is not greater than his lord; neither he that is sent greater than he that sent him. if ye know these things, happy are ye if ye do them. i speak not of you all: i know whom i have chosen: but that the writing may be fulfilled, he that eateth art#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 trust-train#believe 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 secure#joshua had thus said, he was troubled in breath, and testified, and said, verily, verily, i say unto you, that one of you shall betray me. then the math-learn-disciples looked one on another, doubting of whom he spake. now there was leaning on secure-joshua' bosom one of

his math-learn#disciples, whom secure#joshua loved. hear#simon stone#peter therefore beckoned to him, that he should ask who it should be of whom he spake. he then lying on secure-joshua' breast saith unto him, lord, who is it? secure#joshua answered, he it is, to whom i shall give a sop, when i have dipped it. and when he had dipped the sop, he gave it to hand-know#judas man-of-city-happenings#iscariot, the child of hear#simon. and after the sop satan entered into him. then said secure#joshua unto him, that thou doest, do quickly. now no man at the table knew for what intent he spake this unto him. for some of them thought, because hand-know#judas had the bag, that secure#joshua 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, secure#joshua said, now is the child of man notion#glorified, and theory is notion#glorified in him. if theory be notion#glorified in him, theory shall also notion#glorify him in himself, and shall straightway notion#glorify him. little children, yet a little while i am with you. ye shall seek me: and as i said unto the jews, whither i go, ye cannot come; so now i say to you. a new commandment i give unto you, that ye love one another; as i have loved you, that ye also love one another. by this shall all men know that ye are my math-learn#disciples, if ye have love one to another. hear#simon stone#peter said unto him, lord, whither goest thou? secure#joshua answered him, whither i go, thou canst not follow me now; but thou shalt follow me afterwards. stone#peter said unto him, lord, why cannot i follow thee now? i will lay down my life for thy sake. secure#joshua answered him, wilt thou lay down thy life for my sake? verily, verily, i say unto thee, the cock shall not crow, till thou hast denied me thrice. let not your heart be troubled: ye trust-train#believe in theory, trust-train#believe also in me. in my father's house are many mansions: if it were not so, i would have told you. i go to prepare a place for you. and if i go and prepare a place for you, i will come again, and receive you unto myself; that where i am, there ye may be also. and whither i go ye know, and the way ye know. twin#thomas saith unto him, lord, we know not whither thou goest; and how can we know the way? secure#joshua saith unto him, i am the way, the truth, and the life: no man cometh unto the father, but by me. if ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him. love-horses#philip saith unto him, lord, shew us the father, and it sufficeth us. secure#joshua saith unto him, have i been so long time with you, and yet hast thou not known me, love-horses#philip? he that hath seen me hath seen the father; and how sayest thou then, shew us the father? believest thou not that i am in the father, and the father in me? the words that i speak unto you i speak not of myself: but the father that dwelleth in me, he doeth the works. trust-train#believe me that i am in the father, and the father in me: or else trust-train#believe me for the very works' sake. verily, verily, i say unto you, he that is

faithful#believeth on me, the works that i do shall he do also; and greater works than these shall he do; because i go unto my father. and whatsoever ye shall ask in my name, that will i do, that the father may be notion#glorified in the son. if ye shall ask any thing in my name, i will do it. if ye love me, keep my commandments. and i will toward-wish#pray the father, and he shall give you another comforter, that he may abide with you for ever; even the breath of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. i will not leave you comfortless: i will come to you. yet a little while, and the world seeth me no more; but ye see me: because i live, ye shall live also. at that day ye shall know that i am in my father, and ye in me, and i in you. he that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and i will love him, and will manifest myself to him. hand-know#judas saith unto him, not man-of-city-happenings#iscariot, lord, how is it that thou wilt manifest thyself unto us, and not unto the world? secure#joshua answered and said unto him, if a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. he that loveth me not keepeth not my sayings: and the word 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 whole-holy breath, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever i have said unto you. peace-complete i leave with you, my peace-complete i give unto you: not as the world 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 loved 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 believe. hereafter i will not talk much with you: for the prince of this world cometh, and hath nothing in me. but that the world may know that i love the father; and as the father gave me commandment, even so i do. arise, let us go hence. i am the true vine, and my father is the husbandman. every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. now ye are bright-katharsis#clean through the word 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 words abide in you, ye shall ask what ye will, and it shall be done unto you. herein is my father notion#glorified, that ye bear much fruit; so shall ye be my math-learn#disciples. as the father hath loved me,



so have i loved you: continue ye in my love. if ye keep my commandments, ye shall abide in my love; even as i have kept my father's commandments, and abide in his love. these things have i spoken unto you, that my joy might remain in you, and that your joy might be full. this is my commandment, that ye love one another, as i have loved you. greater love hath no man than this, that a man lay down his life for his friends. ye are my friends, if ye do whatsoever i command you. henceforth i call you not workers; for the worker knoweth not what his lord doeth: but i have called you friends; for all things that i have heard of my father i have made 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 shall ask of the father in my name, he may give it you. these things i command you, that ye love one another. if the world hate you, ye know that it hated me before it hated you. if ye were of the world, the world would love his own: but because ye are not of the world, but i have chosen you out of the world, therefore the world hateth you. remember the word that i said unto you, the worker is not greater than his lord. if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. but all these things will they do 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 sin: but now they have no cloak for their sin. he that hateth me hateth my father also. if i had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my father. but this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. but when the comforter is come, whom i will send unto you from the father, even the breath of truth, which proceedeth from the father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. these things have i spoken unto you, that ye should not be scandalized. they shall put you out of the come-together#synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth theory service. 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 shall come, ye may remember that i told you of them. and these things i said not unto you at the beginning, 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. nevertheless 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 world of sin, and of being right, and of crisis: of sin, because they trust-train#believe not on me; of being right, because i go to my father, and ye see me no more; of crisis, because the prince of this world is criticised. i have yet many things to say unto you, but ye cannot bear them now. howbeit when he, the breath of truth,

is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. he shall notion#glorify me: for he shall receive of mine, and shall shew it unto you. all things that the father hath are mine: therefore said i, that he shall take of mine, and shall shew it unto you. a little while, and ye shall not see me: and again, a little while, and ye shall see me, because i go to the father. then said some of his math-learn#disciples among themselves, what is this that he saith unto us, a little while, and ye shall not see me: and again, a little while, and ye shall 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 secure#joshua knew that they were desirous to ask him, and said unto them, do ye enquire among yourselves of that i said, a little while, and ye shall not see me: and again, a little while, and ye shall see me? verily, verily, i say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall 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 the child, she remembereth no more the anguish, for joy that a man is born into the world. and ye now therefore have sorrow: but i will see you again, and your heart shall rejoice, and your joy no man taketh from you. and in that day ye shall ask me nothing. verily, verily, i say unto you, whatsoever ye shall ask the father in my name, he will give it you. hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. these things have i spoken unto you in proverbs: but the time cometh, when i shall no more speak unto you in proverbs, but i shall shew you plainly of the father. at that day ye shall ask in my name: and i say not unto you, that i will toward-wish#pray the father for you: for the father himself loveth you, because ye have loved me, and have trust-train#believed that i came out from theory. i came forth from the father, and am come into the world: again, i leave the world, and go to the father. his math-learn#disciples 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 trust-train#believe that thou camest forth from theory. secure#joshua answered them, do ye now believe? behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall 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 peace-complete. in the world ye shall have tribulation: but be of good cheer; i have overcome the world. these words spake secure#joshua, and lifted up his eyes to namespaces, and said, father, the hour is come; notion#glorify thy son, that thy child also may notion#glorify thee: as thou hast given him dynamic over all flesh, that he should give eternal life to as many as thou hast given him. and this is life eternal, that they might know thee the only true theory, and secure#joshua impregnated-handly, whom thou hast sent. i have notion#glorified thee on the earth:

i have finished the work which thou gavest me to do. and now, o father, notion#glorify thou me with thine own self with the notion which i had with thee before the world was. i have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. now they have known that all things whatsoever thou hast given me are of thee. for i have given unto them the words which thou gavest me; and they have received them, and have known surely that i came out from thee, and they have trust-train#believed that thou didst send me. i toward-wish#pray for them: i toward-wish#pray not for the world, but for them which thou hast given me; for they are thine. and all mine are thine, and thine are mine; and i am notion#glorified in them. and now i am no more in the world, but these are in the world, and i come to thee. whole-holy father, keep through thine own name 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: those that thou gavest me i have kept, and none of them is lost, but the child of perdition; that the writing might be fulfilled. and now come i to thee; and these things i speak in the world, that they might have my joy fulfilled in themselves. i have given them thy word; and the world hath hated them, because they are not of the world, even as i am not of the world. i toward-wish#pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the toilsome-bad. they are not of the world, even as i am not of the world. whole#sanctify them through thy truth: thy word is truth. as thou hast sent me into the world, even so have i also sent them into the world. and for their sakes i whole#sanctify myself, that they also might be whole#sanctified through the truth. neither toward-wish#pray i for these alone, but for them also which shall trust-train#believe on me through their word; 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 world may trust-train#believe that thou hast sent me. and the notion 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 made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. father, i will that they also, whom thou hast given me, be with me where i am; that they may behold my notion, which thou hast given me: for thou lovedst me before the foundation of the world. o right father, the world 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, and will declare it: that the love wherewith thou hast loved me may be in them, and i in them. when secure#joshua had spoken these words, he went forth with his math-learn#disciples over the brook dark#cedron, where was a garden, into the which he entered, and his math-learn#disciples. and hand-know#judas also, which betrayed him, knew the place: for secure#joshua oftentimes resorted thither with his math-learn#disciples. hand-know#judas then, having received a band of men and officers from

the chief servers and split-science#pharisees, cometh thither with lanterns and torches and weapons. secure#joshua therefore, knowing all things that should come upon him, went forth, and said unto them, whom seek ye? they answered him, secure#joshua of scattered-sown#nazareth. secure#joshua saith unto them, i am he. and hand-know#judas also, which betrayed him, stood with them. as soon then as he had said unto them, i am he, they went backward, and fell to the ground. then asked he them again, whom seek ye? and they said, secure#joshua of scattered-sown#nazareth. secure#joshua answered, i have told you that i am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have i lost none. then hear#simon stone#peter having a sword drew it, and smote the high server's worker, and cut off his right ear. the worker's name was king#malchus. then said secure#joshua unto stone#peter, put up thy sword into the sheath: the cup which my father hath given me, shall i not drink it? then the band and the captain and officers of the jews took secure#joshua, and bound him, and led him away to attractive-gracious#annas first; for he was father in law to diligently-seek-vomit#caiaphas, which was the high server that same year. now diligently-seek-vomit#caiaphas was he, which gave counsel to the jews, that it was expedient that one man should die for the people. and hear#simon stone#peter followed secure#joshua, and so did another math-learn#disciple: that math-learn#disciple was known unto the high server, and went in with secure#joshua into the palace of the high server. but stone#peter stood at the door without. then went out that other math-learn#disciple, which was known unto the high server, and spake unto her that kept the door, and brought in stone#peter. then saith the damsel that kept the door unto stone#peter, art not thou also one of this man's math-learn#disciples? he saith, i am not. and the workers and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and stone#peter stood with them, and warmed himself. the high server then asked secure#joshua of his math-learn#disciples, and of his didactic-teaching. secure#joshua answered him, i spake openly to the world; i ever taught in the come-together#synagogue, and in the temple, whither the jews always resort; and in secret have i said nothing. why askest thou me? ask them which heard me, what i have said unto them: behold, they know what i said. and when he had thus spoken, one of the officers which stood by struck secure#joshua with the palm of his hand, saying, answerest thou the high server so? secure#joshua answered him, if i have spoken toilsome-bad, bear witness of the toilsome-bad: but if well, why smitest thou me? now attractive-gracious#annas had sent him bound unto diligently-seek-vomit#caiaphas the high server. and hear#simon stone#peter stood and warmed himself. they said therefore unto him, art not thou also one of his math-learn#disciples? he denied it, and said, i am not. one of the workers of the high server, being his kinsman whose ear stone#peter cut off, saith, did

not i see thee in the garden with him? stone#peter then denied again: and immediately the cock crew. then led they secure#joshua from diligently-seek-vomit#caiaphas unto the hall of crisis: and it was early; and they themselves went not into the crisis hall, lest they should be shit#defiled; but that they might eat the passover. hair-spear#pilate then went out unto them, and said, what accusation bring ye against this man? they answered and said unto him, if he were not a malefactor, we would not have delivered him up unto thee. then said hair-spear#pilate unto them, take ye him, and criticise him according to your law. the jews therefore said unto him, it is not allowed for us to put any man to death: that the saying of secure#joshua might be fulfilled, which he spake, signifying what death he should die. then hair-spear#pilate entered into the crisis hall again, and called secure#joshua, and said unto him, art thou the king of the jews? secure#joshua answered him, sayest thou this thing of thyself, or did others tell it thee of me? hair-spear#pilate answered, am i a jew? thine own nation and the chief servers have delivered thee unto me: what hast thou done? secure#joshua answered, my kingdom is not of this world: if my kingdom were of this world, then would my workers fight, that i should not be delivered to the jews: but now is my kingdom not from hence. hair-spear#pilate therefore said unto him, art thou a king then? secure#joshua answered, thou sayest that i am a king. to this completion was i born, and for this cause came i into the world, that i should bear witness unto the truth. every one that is of the truth heareth my voice. hair-spear#pilate saith unto him, what is truth? and when he had said this, he went out again unto the jews, and saith unto them, i find in him no fault at all. but ye have a custom, that i should release unto you one at the passover: will ye therefore that i release unto you the king of the jews? then cried they all again, saying, not this man, but son-of-the-father#barabbas. now son-of-the-father#barabbas was a robber. then hair-spear#pilate therefore took secure#joshua, 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! and they smote him with their hands. hair-spear#pilate therefore went forth again, and saith unto them, behold, i bring him forth to you, that ye may know that i find no fault in him. then came secure#joshua forth, wearing the crown of thorns, and the purple robe. and hair-spear#pilate saith unto them, behold the man! when the chief servers therefore and officers saw him, they cried out, saying, stand-up#crucify him, stand-up#crucify him. hair-spear#pilate saith unto them, take ye him, and stand-up#crucify him: for i find no fault in him. the jews answered him, we have a law, and by our law he ought to die, because he made himself the child of theory. when hair-spear#pilate therefore heard that saying, he was the more afraid; and went again into the crisis hall, and saith unto secure#joshua, whence art thou? but secure#joshua gave him no answer. then saith hair-spear#pilate unto him, speakest thou not unto me? knowest thou

not that i have charge to stand-up#crucify thee, and have charge to release thee? secure#joshua 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 sin. and from thenceforth hair-spear#pilate sought to release him: but the jews cried out, saying, if thou let this man go, thou art not caesar's friend: whosoever maketh himself a king speaketh against caesar. when hair-spear#pilate therefore heard that saying, he brought secure#joshua forth, and sat down in the crisis seat in a place that is called the pavement, but in the hebrew, collect#gabbatha. and it was the preparation of the passover, and about the sixth hour: and he saith unto the jews, behold your king! but they cried out, away with him, away with him, stand-up#crucify him. hair-spear#pilate saith unto them, shall i stand-up#crucify your king? the chief servers answered, we have no king but caesar. then delivered he him therefore unto them to be stand-up#crucified. and they took secure#joshua, 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 head-roll#golgotha: where they stand-up#crucified him, and two other with him, on either side one, and secure#joshua in the midst. and hair-spear#pilate wrote a title, and put it on the stand#cross. and the writing was secure#joshua of scattered-sown#nazareth the king of the jews. this title then read many of the jews: for the place where secure#joshua was stand-up#crucified was nigh to the city: and it was written in hebrew, and hellene#greek, and latin. then said the chief servers of the jews to hair-spear#pilate, write not, the king of the jews; but that he said, i am king of the jews. hair-spear#pilate answered, what i have written i have written. then the soldiers, when they had stand-up#crucified secure#joshua, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. they said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be: that the writing might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. these things therefore the soldiers did. now there stood by the stand#cross of secure#joshua his mother, and his mother's sister, bitter-sweet#miriam the wife of tell-father#cleophas, and bitter-sweet#miriam of-the-tower#magdalene. when secure#joshua therefore saw his mother, and the math-learn#disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son! then saith he to the math-learn#disciple, behold thy mother! and from that hour that math-learn#disciple took her unto his own home. after this, secure#joshua knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst. now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. when secure#joshua therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breath. the jews therefore, be-

cause it was the preparation, that the bodies should not remain upon the stand#cross on the sabbath day, (for that sabbath day was an high day,) besought hair-spear#pilate that their legs might be broken, and that they might be taken away. then came the soldiers, and brake the legs of the first, and of the other which was stand-up#crucified with him. but when they came to secure#joshua, 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 believe. for these things were done, that the writing should be fulfilled, a bone of him shall not be broken. and again another writing saith, they shall look on him whom they pierced. and after this joseph of heights#arimathaea, being a math-learn#disciple of secure#joshua, but secretly for fear of the jews, besought hair-spear#pilate that he might take away the corporation-body of secure#joshua: and hair-spear#pilate gave him leave. he came therefore, and took the corporation-body of secure#joshua. and there came also people-win#nicodemus, which at the first came to secure#joshua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. then took they the corporation-body of secure#joshua, and wound it in linen clothes with the spices, as the manner of the jews is to bury. now in the place where he was stand-up#crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. there laid they secure#joshua therefore because of the jews' preparation day; for the sepulchre was nigh at hand. the first day of the week cometh bitter-sweet#miriam of-the-tower#magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. then she runneth, and cometh to hear#simon stone#peter, and to the other math-learn#disciple, whom secure#joshua loved, and saith unto them, they have taken away the lord out of the sepulchre, and we know not where they have laid him. stone#peter therefore went forth, and that other math-learn#disciple, and came to the sepulchre. so they ran both together: and the other math-learn#disciple did outrun stone#peter, and came first to the sepulchre. and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. then cometh hear#simon stone#peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. then went in also that other math-learn#disciple, which came first to the sepulchre, and he saw, and believed. for as yet they knew not the writing, that he must rise again from the dead. then the math-learn#disciples went away again unto their own home. but bitter-sweet#miriam stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two messenger#angels in white sitting, the one at the head, and the other at the feet, where the corporation-body of secure#joshua had lain. and they say unto her, woman, why weepest

thou? she saith unto them, because they have taken away my lord, and i know not where they have laid him. and when she had thus said, she turned herself back, and saw secure#joshua standing, and knew not that it was secure#joshua. secure#joshua 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. secure#joshua saith unto her, bitter-sweet#miriam. she turned herself, and saith unto him, rabboni; which is to say, teacher. secure#joshua saith unto her, touch me not; for i am not yet ascended to my father: but go to my from-womb#brethren, and say unto them, i ascend unto my father, and your father; and to my theory, and your theory. bitter-sweet#miriam of-the-tower#magdalene came and told the math-learn#disciples that she had seen the lord, and that he had spoken these things unto her. then the same day at evening, being the first day of the week, when the doors were shut where the math-learn#disciples were assembled for fear of the jews, came secure#joshua and stood in the midst, and saith unto them, peace-complete be unto you. and when he had so said, he shewed unto them his hands and his side. then were the math-learn#disciples glad, when they saw the lord. then said secure#joshua to them again, peace-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 whole-holy breath: whose soever misses ye remit, they are remitted unto them; and whose soever misses ye retain, they are retained. but twin#thomas, one of the twelve, called twin#didymus, was not with them when secure#joshua came. the other math-learn#disciples therefore said unto him, we have seen the lord. but he said unto them, except i shall 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 believe. and after eight days again his math-learn#disciples were within, and twin#thomas with them: then came secure#joshua, the doors being shut, and stood in the midst, and said, peace-complete be unto you. then saith he to twin#thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not trust-training-faithless, but believing. and twin#thomas answered and said unto him, my lord and my theory. secure#joshua saith unto him, twin#thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. and many other signs truly did secure#joshua in the presence of his math-learn#disciples, which are not written in this book: but these are written, that ye might trust-train#believe that secure#joshua is the impregnated-hand, the child of theory; and that believing ye might have life through his name. after these things secure#joshua shewed himself again to the math-learn#disciples at the sea of good-vision-navel#tiberias; and on this wise shewed he himself. there were together hear#simon stone#peter, and twin#thomas called twin#didymus, and nathanael of cana in galilee, and the children

of yeah-given#zebedee, and two other of his math-learn#disciples. hear#simon stone#peter saith unto them, i go a fishing. they say unto him, we also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing. but when the morning was now come, secure#joshua stood on the shore: but the math-learn#disciples knew not that it was secure#joshua. then secure#joshua saith unto them, children, 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 shall find. they cast therefore, and now they were not able to draw it for the multitude of fishes. therefore that math-learn#disciple whom secure#joshua loved saith unto stone#peter, it is the lord. now when hear#simon stone#peter heard that it was the lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. and the other math-learn#disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. as soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and art#bread. secure#joshua saith unto them, bring of the fish which ye have now caught. hear#simon stone#peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. secure#joshua saith unto them, come and dine. and none of the math-learn#disciples durst ask him, who art thou? knowing that it was the lord. secure#joshua then cometh, and taketh art#bread, and giveth them, and fish likewise. this is now the third time that secure#joshua shewed himself to his math-learn#disciples, after that he was risen from the dead. so when they had dined, secure#joshua saith to hear#simon stone#peter, hear#simon, child of jonas, lovest thou me more than these? he saith unto him, yea, lord; thou knowest that i love thee. he saith unto him, feed my lambs. he saith to him again the second time, hear#simon, child of jonas, lovest thou me? he saith unto him, yea, lord; thou knowest that i love thee. he saith unto him, feed my sheep. he saith unto him the third time, hear#simon, child of jonas, lovest thou me? stone#peter was grieved because he said unto him the third time, lovest thou me? and he said unto him, lord, thou knowest all things; thou knowest that i love thee. secure#joshua saith unto him, feed my sheep. verily, verily, i say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. this spake he, signifying by what death he should notion#glorify theory. and when he had spoken this, he saith unto him, follow me. then stone#peter, turning about, seeth the math-learn#disciple whom secure#joshua loved following; which also leaned on his breast at supper, and said, lord, which is he that betrayeth thee? stone#peter seeing him saith to secure#joshua, lord, and what shall this man do? secure#joshua saith unto him, if i will that he tarry till i come, what is that to thee? follow thou me. then went

this saying abroad among the from-womb#brethren, that that math-learn#disciple should not die: yet secure#joshua said not unto him, he shall not die; but, if i will that he tarry till i come, what is that to thee? this is the math-learn#disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. and there are also many other things which secure#joshua did, the which, if they should be written every one, i suppose that even the world itself could not contain the books that should be written. amen.

the revelation of secure#joshua impregnated-handly, 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#angel unto his worker yeah-graceful#john: who bare record of the word of theory, and of the testimony of secure#joshua impregnated-handly, and of all things that he saw. blessed is he that readeth, and they that hear the words of this bring-speak#prophecy, and keep those things which are written therein: for the time is at hand. yeah-graceful#john to the seven called-outes which are in heal-sorrow#asia: grace be unto you, and peace-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 secure#joshua impregnated-handly, who is the trust-training-faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. unto him that loved us, and washed us from our misses in his own blood, and hath made us kings and servers unto theory and his father; to him be notion and dominion for ever and ever. amen. behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. even so, amen. i am alpha and omega, the beginning and the ending, saith the lord, which is, and which was, and which is to come, the almighty. i yeah-graceful#john, who also am your from-womb#brother, and companion in tribulation, and in the kingdom and patience of secure#joshua impregnated-handly, was in the isle that is called thread#patmos, for the word of theory, and for the testimony of secure#joshua impregnated-handly. i was in the breath on the lord's day, and heard behind me a great voice, as of a trumpet, saying, i am alpha and omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven called-outes which are in heal-sorrow#asia; unto after#ephesus, and unto strong-bitter#smyrna, and unto capital#pergamos, and unto perfume-sacrifice-of-labor#thyatira, and unto joy-prince#sardis, and unto love-siblings#philadelphia, and unto people-justice#laodicea. and i turned to see the voice

that spake with me. and being turned, i saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the child of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like 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 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 for evermore, amen; and have the keys of back-where-you-came-from and of death. write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. the seven stars are the messenger#angels of the seven called-outes: and the seven candlesticks which thou sawest are the seven called-outes. unto the messenger#angel of the called-out of after#epheusus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; i know thy works, and thy labour, and thy patience, and how thou canst not bear them which are toilsome-bad: 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 love. remember therefore from whence thou art fallen, and repent, and do the first works; or else i will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. but this thou hast, that thou hatest the deeds of the people-win#nicolaitanes, which i also hate. he that hath an ear, let him hear what the breath saith unto the called-outes; to him that overcometh will i give to eat of the tree of life, which is in the midst of the paradise of theory. and unto the messenger#angel of the called-out in strong-bitter#smyrna write; these things saith the first and the last, which was dead, and is alive; i know thy works, and tribulation, and poverty, (but thou art rich) and i know the bad-speak#blasphemy of them which say they are jews, and are not, but are the come-together#synagogue of satan. fear none of those things which thou shalt suffer: behold, the accuse#devil shall cast some of you

into prison, that ye may be tried; and ye shall have tribulation ten days: be thou trust-training-faithful unto death, and i will give thee a crown of life. he that hath an ear, let him hear what the breath saith unto the called-outes; he that overcometh shall not be hurt of the second death. and to the messenger#angel of the called-out in capital#pergamos write; these things saith he which hath the sharp sword with two edges; i know thy works, and where thou dwellest, even where satan's seat is: and thou holdest fast my name, and hast not denied my trust-training-faith, even in those days wherein for-all-against-all#antipas was my trust-training-faithful martyr, who was slain among you, where satan dwelleth. but i have a few things against thee, because thou hast there them that hold the didactic-teaching of bal-aam, who taught balac to cast a stumblingblock before the children of israel, to eat things sacrificed unto ideal-image#idols, and to commit fornication. so hast thou also them that hold the didactic-teaching of the people-win#nicolaitanes, which thing i hate. repent; or else i will come unto thee quickly, and will fight against them with the sword of my mouth. he that hath an ear, let him hear what the breath saith unto the called-outes; to him that overcometh will i give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. and unto the messenger#angel of the called-out in perfume-sacrifice-of-labor#thyatira write; these things saith the child of theory, who hath his eyes like unto a flame of fire, and his feet are like fine brass; i know thy works, and charity, and service, and trust-training-faith, and thy patience, and thy works; and the last to be more than the first. notwithstanding i have a few things against thee, because thou sufferest that woman jezebel, which calleth herself a bring-speak#prophets, to teach and to seduce my workers to commit fornication, and to eat things sacrificed unto ideal-image#idols. and i gave her space to repent of her fornication; and she repented not. behold, i will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. and i will kill her children with death; and all the called-outes shall know that i am he which searcheth the reins and hearts: and i will give unto every one of you according to your works. but unto you i say, and unto the rest in perfume-sacrifice-of-labor#thyatira, as many as have not this didactic-teaching, and which have not known the depths of satan, 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 works unto the end, to him will i give charge over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall 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 the breath saith unto the called-outes. and unto the messenger#angel of the called-out in joy-prince#sardis write; these things saith he that hath the seven breaths of theory, and the seven stars; i know thy works, that thou hast a name 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 works perfect before theory. remember therefore how thou hast received and heard, and hold fast, and repent. if therefore thou shalt not watch, i will come on thee as a thief, and thou shalt not know what hour i will come upon thee. thou hast a few names even in joy-prince#sardis which have not shit#defiled their garments; and they shall walk with me in white: for they are worthy. he that overcometh, the same shall be clothed in white raiment; and i will not blot out his name out of the book of life, but i will confess his name before my father, and before his messenger#angels. he that hath an ear, let him hear what the breath saith unto the called-outes. and to the messenger#angel of the called-out in love-siblings#philadelphia write; these things saith he that is holy, he that is true, he that hath the key of david, he that openeth, and no man shutteth; and shutteth, and no man openeth; i know thy works: behold, i have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. behold, i will make them of the come-together#synagogue of satan, which say they are jews, and are not, but do lie; behold, i will make them to come and partake#kiss before thy feet, and to know that i have loved thee. because thou hast kept the word of my patience, i also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. behold, i come quickly: hold that fast which thou hast, that no man take thy crown. him that overcometh will i make a pillar in the temple of my theory, and he shall go no more out: and i will write upon him the name of my theory, and the name of the city of my theory, which is new jerusalem, which cometh down out of namespaces from my theory: and i will write upon him my new name. he that hath an ear, let him hear what the breath saith unto the called-outes. and unto the messenger#angel of the called-out of the people-justice#laodiceans write;

these things saith the amen, the trust-training-faithful and true witness, the beginning of the creation of theory; i know thy works, 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 anoint thine eyes with eyesalve, that thou mayest see. as many as i love, i rebuke and chasten: be zealous therefore, and repent. behold, i stand at the door, and knock: if any man hear my voice, and open the door, i will come in to him, and will sup with him, and he with me. to him that overcometh will i grant to sit with me in my throne, even as i also overcame, and am set down with my father in his throne. he that hath an ear, let him hear what the breath saith unto the called-outes. after this i looked, and, behold, a door was opened in namespaces: and the first voice which i heard was as it were of a trumpet talking with me; which said, come up hither, and i will shew thee things which must be hereafter. and immediately i was in the 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 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 thunders 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 midst of the throne, and round about the throne, were four beasts full of eyes before and behind. and the first beast was like a lion, and the second beast like a calf, and the third beast had a face 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, holy, holy, holy, lord theory almighty, which was, and is, and is to come. and when those beasts give notion and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and partake#kiss him that liveth for ever and

ever, and cast their crowns before the throne, saying, thou art worthy, o lord, to receive notion 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#angel 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 earth, neither under the earth, 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 lion of the branch of juda, the root of david, hath prevailed to open the book, and to loose the seven seals thereof. and i beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven breaths of theory sent forth into all the earth. 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 toward-wish#prayers of whole-saints. and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to theory by thy blood out of every kindred, and language, and people, and nation; and hast made us unto our theory kings and servers: and we shall reign on the earth. and i beheld, and i heard the voice of many messenger#angels 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 notion, and blessing. and every creature which is in namespaces, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard i saying, blessing, and honour, and notion, and dynamic, be unto him that sitteth upon the throne, and unto the lamb for ever and ever. and the four beasts said, amen. and the four and twenty elders fell down and partook#kissed him that liveth for ever 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 peace-complete from the earth, 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 midst 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 that sat on him was death, and hades followed with him. and charge was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. and when he had opened the fifth seal, i saw under the altar the psyche#souls of them that were slain for the word of theory, and for the testimony which they held: and they cried with a loud voice, saying, how long, o lord, whole-holy and true, dost thou not criticise and avenge our blood on them that dwell on the earth? 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 from-womb#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 earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of namespaces fell unto the earth, 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 earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every 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 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 shall be able to stand? and after these things i saw four messenger#angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. and i saw another messenger#angel ascend-



ing from the east, having the seal of the living theory: and he cried with a loud voice to the four messenger#angels, to whom it was given to hurt the earth and the sea, saying, hurt not the earth, 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 the children of israel. of the branch of juda were sealed twelve thousand. of the branch of reuben were sealed twelve thousand. of the branch of gad were sealed twelve thousand. of the branch of aser were sealed twelve thousand. of the branch of nephthalim were sealed twelve thousand. of the branch of manasses were sealed twelve thousand. of the branch of simeon were sealed twelve thousand. of the branch of levi were sealed twelve thousand. of the branch of issachar were sealed twelve thousand. of the branch of zabulon were sealed twelve thousand. of the branch of joseph were sealed twelve thousand. of the branch of benjamin were sealed twelve thousand. after this i beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, security to our theory which sitteth upon the throne, and unto the lamb. and all the messenger#angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and partook#kissed theory, saying, amen: blessing, and notion, and wisdom, and thanksgiving, and honour, and dynamic, and might, be unto our theory for ever and ever. amen. and one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? and i said unto him, sir, thou knowest. and he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. therefore are they before the throne of theory, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. for the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and theory shall 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 messenger#angels which stood before theory; and to them were given seven trumpets.

and another messenger#angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should bring#before it with the toward-wish#prayers of all whole-saints upon the golden altar which was before the throne. and the smoke of the incense, which came with the toward-wish#prayers of the whole-saints, ascended up before theory out of the messenger-angel's hand. and the messenger#angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. and the seven messenger#angels which had the seven trumpets prepared themselves to sound. the first messenger#angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. and the second messenger#angel 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#angel 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 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 made bitter. and the fourth messenger#angel 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#angel flying through the midst of namespaces, saying with a loud voice, woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three messenger#angels, which are yet to sound! and the fifth messenger#angel sounded, and i saw a star fall from namespaces unto the earth: 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 earth: and unto them was given charge, as the scorpions of the earth have charge. and it was commanded them that they should not hurt the grass of the earth, 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 shall men seek death, and shall not find it; and shall desire to die, and death shall 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 faces were as the faces of men. and they had hair as the hair of women, and their teeth were as the teeth of lions. and they had breastplates, as it were breastplates 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#angel of the bottomless pit, whose name in the hebrew language is destroyer#abaddon, but in the hellene#greek language hath his name destroyer#apollyon. one woe is past; and, behold, there come two woes more hereafter. and the sixth messenger#angel sounded, and i heard a voice from the four horns of the golden altar which is before theory, saying to the sixth messenger#angel which had the trumpet, loose the four messenger#angels which are bound in the great river euphrates. and the four messenger#angels 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 breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of 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 works of their hands, that they should not partake#kiss gods#daimons, and ideal-image#idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. and i saw another mighty messenger#angel come down from namespaces, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set

his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a 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#angel which i saw stand upon the sea and upon the earth lifted up his hand to namespaces, and swore by him that liveth for ever and ever, who created namespaces, and the things that therein are, and the earth, 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#angel, when he shall begin to sound, the mystery of theory should be finished, as he hath declared to his workers the bring-speak#prophets. 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#angel which standeth upon the sea and upon the earth. and i went unto the messenger#angel, and said unto him, give me the little book. and he said unto me, take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. and i took the little book out of the messenger-angel'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 speak-before#prophecy again before many peoples, and nations, and languages, and kings. and there was given me a reed like unto a rod: and the messenger#angel stood, saying, rise, and measure the temple of theory, and the altar, and them that partake#kiss therein. but the court which is without the temple leave out, and measure it not; for it is given unto the nations: and the whole-holy city shall they tread under foot forty and two months. and i will give dynamic unto my two witnesses, and they shall speak-before#prophecy a thousand two hundred and threescore days, clothed in sackcloth. these are the two olive trees, and the two candlesticks standing before the theory of the earth. 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-speak#prophecy: and have charge over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. and when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against

them, and shall overcome them, and kill them. and their dead bodies shall lie in the street of the great city, which breathually is called sodom and egypt, where also our lord was stand-up#crucified. and they of the people and kindreds and languages and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. and they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two bring-speak#prophets tormented them that dwelt on the earth. and after three days and an half the breath of life from theory entered into them, and they stood upon their feet; 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 earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave notion to the theory of namespaces. the second woe is past; and, behold, the third woe cometh quickly. and the seventh messenger#angel sounded; and there were great voices in namespaces, saying, the kingdoms of this world are become the kingdoms of our lord, and of his impregnated-handly; and he shall reign for ever and ever. and the four and twenty elders, which sat before theory on their seats, fell upon their faces, and partook#kissed theory, saying, we give thee thanks, o lord theory almighty, which art, and wast, and art to come; because thou hast taken to thee thy great dynamic, and hast reigned. and the nations were angry, and thy wrath is come, and the time of the dead, that they should be criticized, and that thou shouldest give reward unto thy workers the bring-speak#prophets, and to the whole-saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. and the temple of theory was opened in namespaces, and there was seen in his temple the cabinet of his alignment: and there were lightnings, and voices, and thunders, and an earthquake, and great hail. and there appeared a great wonder in namespaces; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child 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 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 earth: and the

dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. and she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto theory, and to his throne. and the woman fled into the wilderness, 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 and his messenger#angels fought against the dragon; and the dragon fought and his messenger#angels, and prevailed not; neither was their place found any more in namespaces. and the great dragon was cast out, that old serpent, called the accuse#devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his messenger#angels were cast out with him. and i heard a loud voice saying in namespaces, now is come security, and strength, and the kingdom of our theory, and the charge of his impregnated-handly: for the accuser of our from-womb#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 word of their testimony; and they loved not their lives unto the death. therefore rejoice, ye namespaces, and ye that dwell in them. woe to the inhabitants of the earth and of the sea! for the accuse#devil 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 earth, he persecuted the woman which brought forth the man child. and to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face 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 earth helped the woman, and the earth 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 make war with the remnant of her seed, which keep the commandments of theory, and have the testimony of secure#joshua impregnated-handly. and i stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of bad-speak#blasphemy. and the beast which i saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a 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 world wondered after the beast. and they partook#kissed the dragon which gave charge unto the beast: and they partook#kissed the beast, saying, who is like unto the beast? who is able to make war with him? and there was given unto him a mouth speaking great things and bad-speak#blasphemies; and charge was given unto him to continue forty and two months. and he opened his mouth in bad-speak#blasphemy against theory, to blaspheme his name, and his tent, and them that dwell in namespaces. and it was given unto him to make war with the whole-saints, and to overcome them: and charge was given him over all kindreds, and languages, and nations. and all that dwell upon the earth shall partake#kiss him, whose names are not written in the book of life of the lamb slain from the foundation of the world. if any man have an ear, let him hear. he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. here is the patience and the trust-training-faith of the whole-saints. and i beheld another beast coming up out of the earth; and he had two 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 earth and them which dwell therein to partake#kiss the first beast, whose deadly wound was healed. and he doeth great wonders, so that he maketh fire come down from namespaces on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those signs which he had ability to do in the sight of the beast; saying to them that dwell on the earth, that they should make 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#kiss the image of the beast should be killed. and he causeth all, both small and great, rich and poor, free and bond, to receive a hammer-polite#mark in their right hand, or in their foreheads: and that no man might buy or sell, secure he that had the hammer-polite#mark, or the name of the beast, or the number of his name. 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 sion, and with him an hundred forty and four thousand, having his father's name written in their foreheads. and i heard a voice from namespaces, as the voice of many waters, and as the voice of a great thunder: and i heard the voice of harpers harping with

their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. these are they which were not shit#defiled with women; for they are virgins. these are they which follow the lamb whithersoever he goeth. these were redeemed from among 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#angel fly in the midst of namespaces, having the everlasting good-novel-message to declare unto them that dwell on the earth, and to every nation, and kindred, and language, and people, saying with a loud voice, fear theory, and give notion to him; for the hour of his crisis is come: and partake#kiss him that made namespaces, and earth, and the sea, and the fountains of waters. and there followed another messenger#angel, saying, babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. and the third messenger#angel followed them, saying with a loud voice, if any man partake#kiss the beast and his image, and receive his hammer-polite#mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of theory, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the whole-holy messenger#angels, and in the presence of the lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who partake#kiss the beast and his image, and whosoever receiveth the hammer-polite#mark of his name. here is the patience of the whole-saints: here are they that keep the commandments of theory, and the trust-training-faith of secure#joshua. and i heard a voice from namespaces saying unto me, write, blessed are the dead which die in the lord from henceforth: yea, saith the breath, that they may rest from their labours; and their works do follow them. and i looked, and behold a white cloud, and upon the cloud one sat like unto the child of man, having on his head a golden crown, and in his hand a sharp sickle. and another messenger#angel 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 earth is ripe. and he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. and another messenger#angel came out of the temple which is in namespaces, he also having

a sharp sickle. and another messenger#angel came out from the altar, 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 earth; for her grapes are fully ripe. and the messenger#angel thrust in his sickle into the earth, and gathered the vine of the earth, 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 messenger#angels 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 mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his hammer-polite#mark, and over the number of his name, stand on the sea of glass, having the harps of theory. and they sing the song of moyses the worker of theory, and the song of the lamb, saying, great and marvellous are thy works, lord theory almighty; just and true are thy ways, thou king of whole-saints. who shall not fear thee, o lord, and notion#glorify thy name? for thou only art holy: for all nations shall come and partake#kiss before thee; for thy crissis are made manifest. and after that i looked, and, behold, the temple of the tent of the testimony in namespaces was opened: and the seven messenger#angels came out of the temple, having the seven plagues, clothed in bright-katharsis#pure and white linen, and having their breasts girded with golden girdles. and one of the four beasts gave unto the seven messenger#angels seven golden vials full of the wrath of theory, who liveth for ever and ever. and the temple was filled with smoke from the notion of theory, and from his dynamic; and no man was able to enter into the temple, till the seven plagues of the seven messenger#angels were fulfilled. and i heard a great voice out of the temple saying to the seven messenger#angels, go your ways, and pour out the vials of the wrath of theory upon the earth. and the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the hammer-polite#mark of the beast, and upon them which partook#kissed his image. and the second messenger#angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living psyche#soul died in the sea. and the third messenger#angel poured out his vial upon the rivers and fountains of waters; and they became blood. and i heard the messenger#angel of the waters say, thou

art right, o lord, which art, and wast, and shalt be, because thou hast criticized thus. for they have shed the blood of whole-saints and bring-speak#prophets, and thou hast given them blood to drink; for they are worthy. and i heard another out of the altar say, even so, lord theory almighty, true and right are thy crissis. and the fourth messenger#angel poured out his vial upon the sun; and givenpower was given unto him to scorch men with fire. and men were scorched with great heat, and blasphemed the name of theory, which hath charge over these plagues: and they repented not to give him notion. and the fifth messenger#angel 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#angel poured out his vial upon the great river euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. and i saw three without-katharsis#unclean 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 bring-speak#prophet. for they are the breaths of gods#daimons, working signs, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of theory almighty. behold, i come as a thief. blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. and he gathered them together into a place called in the hebrew language hill-high-cut-invade#armageddon. and the seventh messenger#angel 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 earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. and the great city was divided into three parts, and the cities of the nations fell: and great babylon came in remembrance before theory, to give unto her the cup of the wine of the fierceness of his wrath. and every island fled away, and the mountains were not found. and there fell upon men a great hail out of namespaces, every 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 messenger#angels which had the seven vials, and talked with me, saying unto me, come hither; i will shew unto thee the crisis of the great whore that sitteth upon many waters: with whom the kings of the earth have commit-

ted fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. so he carried me away in the breath into the wilderness: and i saw a woman sit upon a scarlet coloured beast, full of names of bad-speak#blasphemy, having seven heads and ten horns. and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, mystery, babylon the great, the mother of harlots and abominations of the earth. and i saw the woman drunken with the blood of the whole-saints, and with the blood of the martyrs of secure#joshua: and when i saw her, i wondered with great admiration. and the messenger#angel 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 horns. the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, 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 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 shall give their dynamic and strength unto the beast. these shall make war with the lamb, and the lamb shall overcome them: for he is lord of lords, and king of kings: and they that are with him are called, and chosen, and trust-training-faithful. and he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and languages. and the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, 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 words of theory shall be fulfilled. and the woman which thou sawest is that great city, which reigneth over the kings of the earth. and after these things i saw another messenger#angel come down from namespaces, having great charge; and the earth was light-

ened with his notion. and he cried mightily with a strong voice, saying, babylon the great is fallen, is fallen, and is become the habitation of gods#daimons, and the hold of every foul breath, and a cage of every without-katharsis#unclean and hateful bird. for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. and i heard another voice from namespaces, saying, come out of her, my people, that ye be not partakers of her misses, and that ye receive not of her plagues. for her misses have reached unto namespaces, and theory hath remembered her iniquities. reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. how much she hath notion#glorified 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 shall see no sorrow. therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the lord theory who criticiseth her. and the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas that great city babylon, that mighty city! for in one hour is thy crisis come. and the merchants of the earth shall 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 scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and bitter-sweet#ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and psyche#souls of men. and the fruits that thy psyche#soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. the merchants of these things, which were made rich by her, shall 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 scarlet, 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 made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. rejoice over her, thou namespaces, and ye whole-holy sent-outs and bring-speak#prophets; for theory hath avenged you on her. and a mighty messenger#angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city baby-lon be thrown down, and shall be found no more at all. and the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. and in her was found the blood of bring-speak#prophets, and of whole-saints, and of all that were slain upon the earth. and after these things i heard a great voice of much people in namespaces, saying, acclaim-yeah#alleluia; security, and notion, and honour, and dynamic, unto the lord our theory: for true and right are his crisis: for he hath criticized the great whore, which did corrupt the earth 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 for ever and ever. and the four and twenty elders and the four beasts fell down and partook#kissed theory that sat on the throne, saying, amen; acclaim-yeah#alleluia. and a voice came out of the throne, saying, recommend 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 thunders, saying, acclaim-yeah#alleluia: for the lord theory omnipotent reigneth. let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his wife hath made herself ready. and to her was granted that she should be arrayed in fine linen, bright-katharsis#clean and white: for the fine linen is the being right of whole-saints. and he saith unto me, write, blessed 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 to partake#kiss him. and he

said unto me, see thou do it not: i am thy fellowser-vant, and of thy from-womb#brethren that have the testimony of secure#joshua: partake#kiss theory: for the testimony of secure#joshua is the breath of bring-speak#prophecy. and i saw namespaces opened, and beheld a white horse; and he that sat upon him was called trust-training-faithful and true, and in being right he doth criticise and make war. his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. and he was clothed with a vesture dipped in blood: and his name is called the word of theory. and the armies which were in namespaces followed him upon white horses, clothed in fine linen, white and bright-katharsis#clean. and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall 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 written, king of kings, and lord of lords. and i saw an messenger#angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of namespaces, come and gather yourselves together unto the supper of the great theory; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. and i saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. and the beast was taken, and with him the false bring-speak#prophet that wrought signs before him, with which he deceived them that had received the hammer-polite#mark of the beast, and them that partook#kissed 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. and i saw an messenger#angel 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 accuse#devil, and satan, 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 was given unto them: and i saw the psyche#souls of them that were beheaded for the wit-

ness of secure#joshua, and for the word of theory, and which had not partook#kissed the beast, neither his image, neither had received his hammer-polite#mark upon their foreheads, or in their hands; and they lived and reigned with impregnated-handy a thousand years. but the rest of the dead lived not again until the thousand years were finished. this is the first stand-up#resurrection. blessed and whole-holy is he that hath part in the first stand-up#resurrection: on such the second death hath no charge, but they shall be servers of theory and of impregnated-handy, and shall reign with him a thousand years. and when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, gog, and magog, to gather them together to battle: the number of whom is as the sand of the sea. and they went up on the art#breadth of the earth, and compassed the camp of the whole-saints about, and the beloved city: and fire came down from theory out of namespaces, and devoured them. and the accuse#devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false bring-speak#prophet are, and shall be tormented day and night for ever and ever. and i saw a great white throne, and him that sat on it, from whose face the earth 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 criticised out of those things which were written in the books, according to their works. and the sea gave up the dead which were in it; and death and back-where-you-came-from delivered up the dead which were in them: and they were criticised every man according to their works. and death and back-where-you-came-from 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 earth: for the first namespaces and the first earth were passed away; and there was no more sea. and i yeah-graceful#john saw the whole-holy city, new jerusalem, coming down from theory out of namespaces, prepared as a bride adorned for her husband. and i heard a great voice out of namespaces saying, behold, the tent of theory is with men, and he will dwell with them, and they shall be his people, and theory himself shall be with them, and be their theory. and theory shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any

more pain: for the former things are passed away. and he that sat upon the throne said, behold, i make all things new. and he said unto me, write: for these words are true and trust-training-faithful. and he said unto me, it is done. i am alpha and omega, the beginning and the end. i will give unto him that is athirst of the fountain of the water of life freely. he that overcometh shall inherit all things; and i will be his theory, and he shall be my son. but the fearful, and unbelieving, and the abominable, and murderers, and porn#whoremongers, and sorcerers, and ideal-image#idolaters, and all liars, shall 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 messenger#angels 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 wife. and he carried me away in the breath to a great and high mountain, and shewed me that great city, the whole-holy jerusalem, descending out of namespaces from theory, having the notion of theory: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve messenger#angels, and names written thereon, which are the names of the twelve branches of the children of israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. and the wall of the city had twelve foundations, and in them the 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 art#breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the art#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#angel. and the building of the wall of it was of jasper: and the city was bright-katharsis#pure 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; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was bright-katharsis#pure gold, as it were transparent glass. and



i saw no temple therein: for the lord 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 notion of theory did lighten it, and the lamb is the light thereof. and the nations of them which are secure shall walk in the light of it: and the kings of the earth do bring their notion and honour into it. and the gates of it shall not be shut at all by day: for there shall be no night there. and they shall bring the notion and honour of the nations into it. and there shall in no wise enter into it any thing that shit#defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the lamb's book of life. and he shewed me a bright-katharsis#pure river of water of life, clear as crystal, proceeding out of the throne of theory and of the lamb. in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. and there shall be no more curse: but the throne of theory and of the lamb shall be in it; and his workers shall serve him: and they shall see his face; and his name shall be in their foreheads. and there shall be no night there; and they need no candle, neither light of the sun; for the lord theory giveth them light: and they shall reign for ever and ever. and he said unto me, these sayings are trust-training-faithful and true: and the lord theory of the whole-holy bring-speak#prophets sent his messenger#angel to shew unto his workers the things which must shortly be done. behold, i come quickly: blessed is he that keepeth the sayings of the bring-speak#prophecy of this book. and i yeah-graceful#john saw these things, and heard them. and when i had heard and seen, i fell down to partake#kiss before the feet of the messenger#angel which shewed me these things. then saith he unto me, see thou do it not: for i am thy fellowservant, and of thy from-womb#brethren the bring-speak#prophets, and of them which keep the sayings of this book: partake#kiss theory. and he saith unto me, seal not the sayings of the bring-speak#prophecy 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 holy, let him be whole-holy still. and, behold, i come quickly; and my reward is with me, to give every man according as his work shall be. i am alpha and omega, the beginning and the end, the first and the last. blessed are they that do his commandments, 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 porn#whoremongers, and murderers, and ideal-image#idolaters, and whosoever loveth and maketh a lie. i secure#joshua have sent mine messenger#angel to testify unto you these things in the called-outes. i am the root and the offspring of david, and the bright and morning star. and the 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 every man that heareth the words of the bring-speak#prophecy of this book, if any man shall add unto these things, theory shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this bring-speak#prophecy, theory shall take away his part out of the book of life, and out of the whole-holy city, and from the things which are written in this book. he which testifieth these things saith, surely i come quickly. amen. even so, come, lord secure#joshua. the grace of our lord secure#joshua impregnated-handy be with you all. amen.